Spread of Chinese Culture in Asian Countries along the Belt and Road

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Abstract
In today’s society, culture has become more and more important. How to better develop the culture of the country and attract the attention of the world has become the national strategy. Culture has a more important significance in all fields. An excellent national culture also plays an important role in the process of economic exchanges. With the development of China, China has put forward the “The Belt and Road” initiative that is highly valued at home and abroad. The proposal of initiative has brought new challenges and opportunities for the spread of Chinese culture. How to make Chinese culture better spread in Asian countries along the “The Belt and Road” has become the focus of research. Therefore, through the literature, case analysis, expert survey, logic analysis and other research methods, this paper studies the spread of Chinese culture in the Asian countries along the “The Belt and Road” initiative. Analyze the cultural status quo in Asian countries along the “The Belt and Road” and explore the gains and losses of cultural communication. The study found that the “The Belt and Road” is an effective platform for Chinese culture to spread in Asian countries along the route and can enhance the soft power of Chinese culture. The improvement of cultural soft power can also promote the construction of the “The Belt and Road”, which plays a good role in China’s economic and image building.

Key words: Chinese Cultural Communication, The Belt and Road, Asian Countries along the Route

1. Introduction
Along with the deepening of globalization, the degree of mutual influence of various ethnic groups and countries in different fields has deepened, and cultural globalization has become a reality. In the contemporary competition of the international community, the role and status of culture has become increasingly prominent. Since the reform and opening up, China’s economic development has achieved remarkable achievements. While paying attention to economic development, the party and the government have gradually realized that the rise of a big country cannot be separated from the rise of culture. China has paid more and more attention to cultural construction. Based on Marxist cultural theory and socialist practice with Chinese characteristics, the Eighteenth National Congress of the Communist Party of China clearly put forward the idea of “firmly promoting the construction of a strong socialist cultural country” and emphasized that we should strive to create a new situation in which the international influence of Chinese culture is constantly increasing. At present, China’s economic development has entered a new normal, and cultural construction also needs to open up new ideas and new ways. The goal of “culturally strong country” is reflected in the improvement of the cohesiveness of the Chinese nation and the improvement of the quality of the people. It is reflected in the international influence of Chinese culture. Since the reform and opening up, the international influence of Chinese culture has greatly improved. However, compared with the world’s cultural powers, compared with the great influence of Chinese culture on the world in history, Chinese culture is far from exerting the energy and role it deserves. How to make Chinese culture goes abroad and influences the world, how to enhance the international influence of Chinese culture is a major theoretical and practical issue.

From an international point of view, the development of human society is in a period of great changes and major adjustments. The growth rate of the world economy is declining and a new impetus is needed. The development problems facing countries are still outstanding. Therefore, when General Secretary Xi Jinping visited Kazakhstan and Indonesia in September and October 2013 respectively, he proposed a great initiative to jointly build the “Silk Road Economic Belt” and “21 World Maritime Silk Road”. Since then, the “The Belt and Road” initiative has become the most shining star on the world stage (Kaczmarski, 2017). First of all, under the backdrop of complex and profound changes in the world today and the continuous deepening of the deep impact of the international financial crisis, the “The Belt and Road” is a great deployment of China’s new pattern of opening up to the outside world in the light of the new era (Hai et al., 2017). “The Belt and Road” can’t only promote global economic development, but also enhance the global hard power level, and it is also an accelerator to accelerate the development of global soft power. The “the Belt and Road” can’t only promote the rapid growth of hard power along the countries and even the world through economic cooperation and technological innovation. It is also possible to increase the distance between countries and increase the development of the world’s major civilizations by increasing cultural cooperation and civilized exchanges in the
“The Belt and Road”. Secondly, today, with peace, development, cooperation and win-win as the main theme of the times, terrorism is still spreading, and the phenomenon of “peace deficit, development deficit and governance deficit” still exists. Promoting cultural soft power has long been an invisible contest in the international political game. It is also a conscious pursuit of ideological and cultural construction, spiritual civilization construction, and the development of a country’s comprehensive national strength. The “The Belt and Road” across many cultural districts aims to enhance the humanities exchanges and civilizations of the people along the line, and is committed to the common people of all countries, mutual trust and mutual respect, sharing a harmonious, peaceful and prosperous life. “The Belt and Road” is a cultural road and a civilized road that highlights the essence of the ancient Silk Road culture and is rich in content, inclusive and colorful. Therefore, whether it is going eastward or westward, it is necessary to play the role of the “The Belt and Road” civilization ties to achieve a beautiful blueprint for world cultural resonance and commonality.

From the domestic point of view, the realization of the “two hundred years” struggle goal and the completion of the Chinese nation’s great rejuvenation of the Chinese dream are in full critical period. Therefore, in addition to improving the level of hard power such as economy and technology, it is also an inevitable need to upgrade the soft power of Chinese culture. First of all, domestic reform has entered the stage of deep-water zone. At the same time, the reform and opening up has also entered a period of adjustment and turnaround. Social reform and development have reached a difficult time and a climbing period. The report of the 19th National Congress of the Communist Party of China pointed out “only reform and opening up can develop China, develop socialism, and develop Marxism.” The “The Belt and Road” not only spans the eastern, central and western regions of China, but also involves many provinces and regions, and at the same time covers coastal and inland areas. Its proposal is precisely the need and development of China’s own reform. From the proposal of the “The Belt and Road” to the stage of its full implementation, the soft power of Chinese culture has always been the most critical factor in the promotion of the “The Belt and Road” initiative. Secondly, along with the continuous deepening of domestic reforms, China’s economic development has gradually entered a new period of “shift period”, “pain period” and “digestive period”. Economic development is inseparable from the promotion of culture. Cultural soft power is the internal driving force for China’s economic development to enter a new era. The “The Belt and Road” aims to promote cooperation in the fields of infrastructure, trade, capital, talents and culture along the line to drive China’s economic development, that is, “soft power” sets the stage and “hard power” sings. It can be seen that the “The Belt and Road” is both an economic initiative and a cultural initiative for the convergence of civilizations. Studying the spread of Chinese culture in Asian countries along the “The Belt and Road” initiative is the need of economic development in the new era and the need for the transformation and development of Chinese culture.

In the process of communication, it is not possible to be smooth sailing. In the process of concrete communication, some doubtful voices are born, and the “The Belt and Road” initiative is misinterpreted into the Chinese version of the “Marshall Plan”, these doubts about the “The Belt and Road” have hindered their development and weakened the concept of “sharing and win-win” in the “The Belt and Road” initiative. In addition, due to the numerous countries along the “The Belt and Road”, the geography is complex, and the history, culture and religion of different countries are very different. These obstacles in the development of the “The Belt and Road” cannot be ignored. In this environment, Chinese cultural communication is an important means to solve these obstacles. Its research has a role to play in the development of the “The Belt and Road” and the improvement of the soft power of Chinese culture. Based on this background, this paper studies the spread of Chinese culture under the initiative of “The Belt and Road” in Asian countries along the route, analyzes the current situation of culture spreading in Asian countries along the “The Belt and Road”, and discusses the gains and losses of cultural transmission.

2. Basic Theory of Cultural Communication

With the acceleration of the globalization process, the issue of cultural security has become increasingly prominent, and the status of cultural initiative has also risen to the national strategic level. In particular, the spread of various versions of the “China threat theory” among countries around the world has caused problems in the establishment of China’s national image. The relationship between culture and communication is getting closer and closer, and it has received widespread attention from all walks of life. In recent years, China has made many efforts in strengthening Chinese communication, establishing overseas cultural bases, and conducting cultural exchanges with other countries. As a special form of cultural communication, cultural diplomacy promotes mutual understanding and trusts among countries and plays a positive role in the establishment of a good Chinese image. Understanding the relevant theories of cultural communication is of great significance to the active and effective cultural communication in the construction of the “The Belt and Road”.

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2.1. Definition and Connotation of Communication

Communication studies originated in the United States, in the process of the increasingly mature communication science, many scholars have extensively considered the word “communication” and made different definitions of “propagation”. American scholars have listed 126 definitions of “propagation”, most of which are biased towards the way information is exchanged (Mao et al., 2017). The interpretation of “propagation” in the Encyclopedia Britannica is “the exchange of meaning between individuals in a common symbolic system”. The Modern Chinese Dictionary defines the term “communication” as “widespread.” The meaning of “propagation” included in Baidu Encyclopedia refers to the use of symbols to transmit and feedback messages between people and others. Obtaining information is the ultimate goal. Obviously, this definition clearly has the attributes of sociology and information science. The book “Communication” analyzes many Western concepts of communication and divides “communication” into five categories: “sharing”, “impact”, “reaction”, “interaction” and “process”. The book believes that scientific definition of communication is difficult, but the connotation of communication includes four aspects, namely: the subject of communication is human, communication is the exchange of information, communication requires symbols and media, and communication causes changes. This not only points out the object and scope of communication, but also more clearly shows that communication is a dynamic process (Lee et al., 2017).

2.2. Isomorphism of Culture and Communication

Communication is the act of creating, perfecting, and changing culture itself in the process of sharing culture. Culture is a way of interacting in a certain way or creating new interactions. It mainly refers to the basic information system composed of ideas, beliefs, etc. that exist in people’s behaviors, spirits and material products. This means that culture and communication are isomorphic in a certain sense. Sometimes, even culture can be said to be communication, and communication is culture. This view has been expressed by Edward Sapir and Edward Hall, and has been repeated by many scholars since then (Lee et al., 2017).

Cultural communication, also known as cultural diffusion, refers to the interactive process in which culture spreads out from a social group. From the geographic location of the spread, it is gradually spread from the center of the cultural center to the surrounding area and as the distance increases, the cultural elements are less able to maintain their prototypes, and the culture is constantly being revised in the process of dissemination. In essence, culture and communication are symbiotic coexistence relationships. In terms of human activities, they mean people’s sharing and distribution of cultural resources. Famous cultural anthropologist R. Linton divides the process of cultural communication into three levels: contact and presentation, choice and adoption. Specifically, human beings criticize and choose the emerging foreign cultural elements, and integrate the cultural elements decided to adopt with the national culture. The isomorphism of culture and communication is reflected in three aspects. The first is that communication itself does not have the purpose of simple information transmission; the second is that in the process of communication, culture is expressed as an interactive perception. In addition, the isomorphism of culture and communication is also reflected in the exclusivity and self-centered habit of culture, that is, the tendency of ethnocentrism.

2.3. The Role of Culture in the “The Belt and Road”

Malinowski feels that culture is also a system. The Western proverb says: “Ex Oriente lux, ex occidente lex”, meaning bright from the East, regulations from the West.” From this understanding, we can see that Chinese and Western cultures have their own characteristics. Because of the different origins and priorities of civilization, cultural exchanges between the East and the West are necessary. It is worth mentioning that this can also resolve the misunderstanding brought about by cultural differences and reduce the resistance in the process of building the “The Belt and Road”. Culture is the sum of material wealth and spiritual wealth. The ancient Silk Road reflects China’s economic prosperity on the one hand and the prosperity of Chinese culture on the other. We should not lose confidence in China’s excellent traditional culture because of the backwardness of modern China.

First of all, culture is often closely linked to the destiny of a country and a nation. As a spiritual force, culture reveals the deepest level of development in the process of understanding the world and transforming the world, and promotes the mutual assistance and common progress of countries around the Silk Road. Secondly, the influence of culture on politics and economy has become an important element in national competitiveness. To expand China’s influence through the “The Belt and Road”, it is inseparable from the support of culture. Once again, the “The Belt and Road” emphasizes culture. The role is conducive to enhancing cultural self-confidence, which is of great significance for achieving a balanced state of equal exchanges and cooperation among countries and the resolution of conflicts between countries during the construction process. The “The Belt and Road” is a road of mutual respect and mutual trust, cooperation and mutual benefit, and mutual understanding of civilization. China advocates the concept of harmonious tolerance, civilization and tolerance, respects the development path and mode choice of each country. From the perspective of civilization
development, it is essentially the fusion of multiculturalism.

3. Analysis of the Current Situation and Problems of Cultural Communication

3.1. The Content Level of Communication is Not High

At present, the cultural activities carried out by most Asian countries along the route are mainly concentrated in the following five aspects: First, cultural experience activities, such as Chinese calligraphy, Chinese chess, Chinese tea art, Chinese traditional paper-cut, Chinese knot, dumpling, Tai Chi, etc. Second, literary and artistic performances, such as inviting art groups to the dissemination of cities to carry out traditional Chinese opera, dance and other performances, third, hold various competitions, such as holding the Confucius Institute Cup Chinese Speech Contest, Chinese Olympics, Guided Tournament, Calligraphy Competition, etc. Fourth, hold various cultural and art exhibitions, such as the “most beautiful China” photography exhibition. Fifth, hold various seminars, such as literary seminars, education, tourism cooperation seminars, etc. (Muñiz et al., 2017). It has been pointed out that although calligraphy, cooking, Chinese knots, costumes and other activities have seen a lot of lively international friends, they cannot achieve the role of propaganda ideology. Real Chinese cultural thoughts and values have not been communicated to international friends.

In summary, the content of cultural communication is mainly limited to the culture of “national art, national technology and national customs”, and lacks the “national soul” and “national study” culture that embody the core ideas, traditional virtues and humanistic spirit of Chinese culture. It is the “national soul” and the “national study” culture that has a more lasting power and can become a bridge connecting the people. Moreover, it is relatively lacking in the propaganda of China’s contemporary high-quality civilization. Therefore, it is imperative to raise the level of cultural communication content.

3.2. Translation of Cultural Differences

Books are important props for cultural communication, and language is the first barrier to hinder the spread of books. After the diagram was written, the translation faced a lot of confusion. Translation also belongs to the “ruling of big countries such as cooking small fresh”, which requires skilled and careful, continuous learning and promotion. According to the interview content, most of the domestic publishing organizations are mainly based on the layer-by-layer subcontracting translation mode, as shown in Figure 1. The publishing institution declares the national fund support project according to the content of its own topic, and then delivers the work to the intermediate translator for translation. On the translation, the translation task is sent to a specific translator, and then the manuscript is found to be proofreading and retouching by domestic and foreign experts or overseas Sinologists. Such a process will result in decoding errors due to various factors such as the uneven level of translators, insufficient literature accumulation, and lack of understanding of the author’s original intention or professional knowledge. This will inevitably lead to cultural discounts, which will lead us to go out of books. In the interview, an Egyptian student mentioned the Chinese best-selling book “Wolf Totem” that he had read. “I read it from English, and then I read the Chinese version. I feel that the two versions are different.” Chinese to English and then translated into Arabic, different cultures, different language styles naturally cause different feelings, which is also a translation problem.

![Figure 1. Analysis of book translation mode](image)

Publishing out is a typical cross-cultural communication. We believe that the more such books are published, the deeper the foreign readers will understand and identify with Chinese characteristics, in fact, this is a typical “magic bullet theory”. Canadian scholars Colin Hoskins and Mulhouse’s cultural discount theory
pointed out that in the process of cross-border trade in cultural products, especially the trade of film and television products (Hoskins et al., 2010; Celikdemir et al., 2017). Because different countries and regions have different cultural background differences, the audience’s sense of identity and understanding will be subject to different degrees of discount effects when accepting foreign cultural products and the difference of language becomes an important reason for cultural discounts. In the actual process of publishing foreign books, we often overlook this point and still tell stories in a way that is familiar to them, with less regard to cultural differences and the acceptance habits of foreign readers. For example, books that introduce the essence of Chinese culture such as Chinese medicine, Chinese food, and Chinese Kung Fu often show ugly characters, unclear movements, and the language is not too simple or too cumbersome. Some of the direct translated expressions, even we ourselves feel unintelligible, such as small salt, a little oil, a little soy sauce” Chinese expression, is even more difficult for foreign readers. The translation of the book requires the translator’s ability to accurately understand and convey the two kinds of words, especially the cultural knowledge behind the text, the cultural background of the load, and the cultural genes between the lines. The Chinese theme orientation of publishing content directly leads to the escalation of translation difficulty. Such as Chinese-speaking “culture goes out”. This is a typical Chinese saying to Chinese people. How to accurately translate into foreign languages is a challenge. We have seen that some translations are not well mastered, leading to a hard translation of words to words, giving people the impression that they want to impose their own culture.

The statistical diagram of the Chinese book publishing language in 2018 is given below, as shown in Figure 2 (Wood, 2018). It can be seen from the language of publishing books that there are many languages involved in publishing in China, and the proportions are multilingual and English. These existing books are not very useful in Asian countries along the Belt and Road, but must publish books in the national language. The translation of these books is in a small language, and the customs and habits of the country must also be considered, which brings problems for translation.

![Figure 2. Chinese published books language statistics](image)

3.2. International Public Opinion Misunderstanding

Whether in economic development or in cultural construction, China’s development is inseparable from the development of the world. Especially in the construction of Chinese cultural soft power, international public opinion has become a new strategic commanding height for upgrading cultural soft power (Hoskins et al., 2010). In the international environment, under the interference of religions, cultures, resources and languages, different countries have their own views on China’s understanding and understanding, and there are some misunderstandings about China (Vangelli, 2017).

From an economic point of view, some foreign economics elites have questioned the economic effects of the “The Belt and Road” initiative itself. They believe that the “The Belt and Road” is a self-interested and unsustainable unfinished project, and is a Chinese version of economic imperialism. Such a bad international public opinion undermines the image of China’s big country that is expected to develop together. Some countries believe that the “The Belt and Road” initiative is a Chinese initiative of transferring China’s excess production capacity for the purpose of self-interest and alleviating China’s economic pressure. It is a Chinese-style “Great Leap Forward” with no results, only building roads and bridges to build warehouses. At the same time, some countries are worried that the “The Belt and Road” will become a bad project due to factors such as shortage of funds, debt burden and opposition from international powers. Some countries have put forward the
“The Belt and Road” is the Chinese version of the Marshall Plan argument, but believe that China can not be as strong as the United States after the Second World War, the strength to complete the revival plan. China will soy to the countries along the line, and will eventually end up with a loss. These international negative arguments have caused China to be willing to take risks, and the image of a big country that is willing to develop with the world is questioned.

Politically, individual political powers have questioned the “The Belt and Road” initiative, and believe that the “The Belt and Road” is an expansionary conflict theory and a westward strategy centered on China. Such bad international public opinion has undermined China’s friendly international image. In international public opinion, some people will interpret the “The Belt and Road” initiative as a “westward strategy” to deal with the US return to the Asia-Pacific. This has caused some countries to be vigilant and believe that this is China’s strategy to promote political expansion. Some countries have interpreted the “The Belt and Road” initiative as saying that China should use military cooperation as a cover to carry out military expansion. Such remarks have led to other countries doubts. At the same time, some countries are worried that the “The Belt and Road” will cause geographical conflicts when crossing the Chinese economic circle and the civilized circle. This series of international denials has created an inexpressible resistance to China’s shaping of a friendly international image.

In addition, there are also problems such as lack of resources for teachers and insufficient funds. The analysis of teachers in Confucius Institutes in Thailand is an example. According to statistics, there are 17 Confucius Institutes in Thailand. Among them, there are 46 local full-time teachers, and the distribution of 46 local full-time teachers in the Confucius Institute in Thailand is shown in Figure 3. Category 1 is the Confucius Institute at Chulalongkorn University in Thailand, which has 19 local full-time teachers; Category 2 is the Confucius Institute at Chiang Mai University, Thailand, with 9 local teachers; Category 3 is the Confucius Institute at the Royal Normal University of Mansund, Chao Phraya, Thailand, with 5 local teachers; Category 4 is the remaining 14 Confucius Institutes with 13 local teachers. On average, there are less than one local teacher in each college. However, it is not enough to rely on Chinese to provide teachers only in Chinese communication. It is more dependent on local teachers, especially full-time teachers who are engaged in Chinese teaching. However, the local full-time teachers in Thailand made us realize that the spread of teachers is far from enough to meet the needs of Chinese cultural communication. In addition, the total number of Chinese teachers and volunteer teachers is 113, and the ratio of students to teachers is as high as 476:1, which is enough to illustrate the lack of teacher’s resources.

![Figure 3. Distribution of full-time teachers in Thailand](image)

4. Principles of Cultural Communication

4.1 Combination of Cooperation and Openness

The principle of openness is relative to the closeness. It refers to the form of communication with an open nature. It is a one-way communication method that changes the traditional culture, and carries out two-way interactive cultural communication on the basis of mutual exchange, mutual respect, and mutual benefit. It is not only the active implementation of the basic national policy of China’s opening up to the outside world, but also the inevitable trend of adapting to the trend of world multi-polarization, economic globalization, cultural diversification and social informatization. It is also a prerequisite for the development of higher level, greater scope and deeper regional cooperation. Therefore, in the process of cultural communication, the 65 countries
that have been proposed by the “The Belt and Road” have truly become 65+ countries. Any country, organization or individual who is willing to participate can participate in mutual respect, voluntariness and equality, so that the results of cultural communication in the “The Belt and Road” will benefit more countries and individuals.

4.2. Combining Inheritance with Innovation

In line with the common pursuit of peace, development, and cooperation, the new initiative of “The Belt and Road” has also been endowed with new rich connotations and far-reaching significance. The inheritance of traditional culture and the innovation of modern culture have ushered in rare opportunities for development. Chinese traditional culture is a relatively stable cultural form formed and developed by the Chinese nation in ancient Chinese society. It is the crystallization of the wisdom of the Chinese nation and the manifestation of the historical heritage of the Chinese nation in real life. China has a 5000-year history of civilization, and its traditional culture has a long history and is extensive and profound. For thousands of years, the source of the essence of the Chinese nation is facing a serious crisis of economic and cultural tide. Especially in the new round of opening up to the outside world, the essence of inheriting the fine traditional Chinese culture is our bounden duty. However, any culture must have certain limitations in the process of its formation, and it has always been the essence and the dross. The process of protecting and inheriting Chinese traditional culture is essentially a kind of sublation, a process of taking its essence and going to its dross. Therefore, in the process of communication, we should combine inheritance with innovation, and adapt to the development of the times is specific. Only by examining the orientation from the social and economic development, seeking the direction from the needs of cultural audiences, absorbing nutrients from real life, activating emotions from the modern spirit, exploring new ideas from cultural collisions, and enriching forms from scientific and technological means, can our national traditional sports culture survive and continue.

4.3. Combination of Tradition and Modernity

“The beauty of harmony lies in the unity of differences,” General Secretary Xi Jinping pointed out in the keynote speech entitled “Building a Community of Human Destiny Together” issued by the United Nations, “The beauty of harmony lies in the unity of differences,” General Secretary Xi Jinping pointed out in the keynote speech entitled “Building a Community of Human Destiny Together” issued by the United Nations, “The beauty of human civilization is the basic feature of the world and the source of human progress. It is precisely because of different histories and national conditions, the existence of different nationalities and customs, that different civilizations have been bred, which makes the differences between cultures only have their own characteristics and regions, and there is no distinction between high and low, and between good and bad. Therefore, the difference of civilizations should not be the root cause of world conflicts, but the motive force for the progress of human civilization.” Although cultural differences are obstacles to communication between different cultures, it is precisely because of this difference that resources provide resources for mutual learning between different cultures. For example, Western sports culture attaches importance to the shaping of human body shape. Chinese traditional sports culture pays attention to the harmonious development of body and mind. Although the two cultural concepts are not integrated, they are important complements to each other. Western sports culture has occupied a dominant position in the international arena. Its value concept, competition mechanism and dissemination mode are all places that Chinese traditional sports culture should learn. The ideas of “heaven and man” and “health preservation” in Chinese traditional sports culture are also complementary to the lack of western sports culture. Only by adhering to the principle of combining traditional Chinese sports culture with Western modern sports culture can we truly achieve a harmonious world.

4.4. Co-construction and Sharing

“Co-Construction” is the premise of “sharing”, and “sharing” is the purpose of “co-construction.” The combination of co-construction and sharing means that the results of communication are created and shared by the countries participating in the cooperative interaction, not because they have paid a lot of effort to take the results for themselves. The Fifth Plenary Session of the 18th CPC Central Committee put forward five development concepts of “innovation, coordination, green, open sharing”. Sharing is a red line running through it. It is the focus, starting point and foothold of the five development concepts. Of course, it should also be the ultimate goal of China’s cultural communication in the context of the “The Belt and Road”. The principles of sustainable development and the principle of combining construction and sharing are mutually reinforcing and mutually reinforcing. Only by insisting on co-construction and sharing can we promote the sustainable spread of Chinese culture in the world, and the communication concept of advocating sustainable development provides a solid guarantee for the co-construction and sharing of world culture. Therefore, it is necessary to take into account the interests of various countries, give full play to the advantages of each country, seek the largest number of cooperation conventions, provide more public service products to the international community, and realize the “sharing” of cultural achievements on the basis of “co-construction”. Only by “sharing” in “co-construction” and “sharing” as the focus and foothold of the development of sports culture can we truly achieve
effective communication.

Based on the above principles, China has spread Chinese culture in Asian countries along the “The Belt and Road” and has achieved good communication results, taking Thailand as an example, this paper statistics the growth of the number of Chinese language learners in China with the implementation of the “The Belt and Road” initiative, as shown in Figure 4. It can be seen from the figure that before the “The Belt and Road” was proposed, that is, between 2010 and 2013, the growth of Chinese language learning in Thailand was not obvious. With the initiative of “The Belt and Road” in 2013, the number of Chinese language learners in Thailand has increased significantly. After China’s investment in the “The Belt and Road” countries in 2015, the number of Chinese language learners has increased substantially. It can be seen that in the context of the “The Belt and Road”, the spread of Chinese culture is more rapid, and the opportunity of “The Belt and Road” can well spread Chinese culture.

In addition, the Confucius Institute is an important carrier established by China in other countries to spread Chinese and promote Chinese culture. It has become an important communication platform for countries around the world to understand China and Chinese culture. The scope and quantity of Confucius Institute communication can explain the spread of Chinese culture to a certain extent. Figure 5 shows the dissemination of Confucius Institute and Confucius Classroom. Before the “The Belt and Road” was proposed, the Confucius Institute and the Confucius Classroom were not ideally spread in Asian countries along the route. In 2010-2012, the number of Confucius Institutes in Asian countries along the route was less than 50, and the Confucius Classroom was even scarcer. With the “The Belt and Road” proposal, the development of Confucius Institutes and Confucius Classrooms is good, especially in recent years, with the huge economic benefits of the “The Belt and Road” outbreak, the growth trend of Confucius Institutes and Confucius Classrooms is even more rapid. In summary, the flourishing development of the Confucius Institute can well explain the spread of Chinese culture in Asian countries in the context of the “The Belt and Road”. And with the continuous development of the “The Belt and Road”, China’s spread in Asian countries along the route will be more rapid and wider.
5. Conclusions

Nowadays, in the era of rapid economic development, the importance of culture is self-evident. The image of a country has an important relationship with its culture. How to better display the good image of China to the world must make Chinese culture better spread. An excellent national culture brings not only the improvement of the national image, but also the role of enhancing the sense of identity and economic interests. How to better disseminate Chinese culture has become an important research direction. With the introduction of the “The Belt and Road” initiative, Chinese culture has ushered in new challenges and opportunities. How to better spread Chinese culture through the “The Belt and Road” initiative is the top priority of cultural communication today. This paper analyzes the spread of Chinese culture in Asian countries under the background of “The Belt and Road”, and gives the influence of the low level of communication content, translation and misunderstanding of international public opinion on Chinese cultural communication. Therefore, the principle of communication that needs to be followed in cultural communication is given, and a better dissemination of Chinese analysis is achieved. In addition, in the article, this article uses examples to illustrate some of the problems in cultural communication, and through statistics show the effect of the “The Belt and Road” on Chinese cultural communication, which shows that it is extremely necessary and effective to spread Chinese culture through the “The Belt and Road”.

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