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На правах рукописи

СЫ СЮЙ
ВЕЛИКИЙ ШЕЛКОВЫЙ ПУТЬ КАК МЕТАФОРА, КОНЦЕПЦИЯ
И СТРАТЕГИЯ СОЦИОКУЛЬТУРНОГО РАЗВИТИЯ

5.10.1 Теория и история культуры и искусства

Диссертация на соискание ученой степени кандидата культурологии

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Екатеринбург – 2023

Federal State Autonomous Educational Institution of Higher Education

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On the rights of the manuscript

SI XU

**THE GREAT SILK ROAD AS A METAPHOR, CONCEPT AND
STRATEGY FOR SOCIO-CULTURAL DEVELOPMENT**

5.10.1 Theory and history of culture and art

Dissertation is Submitted for the degree of Candidate of Culturology

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Yekaterinburg – 2023

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INTRODUCTION

Relevance of the study. Among Asian and European countries, it is widely acknowledged that the Great Silk Road is a symbol of economic and cultural exchange between Asia and Europe¹. With the growing global cooperation and cultural contacts, the Silk Road is becoming an increasingly relevant topic for the international community. The world has come to believe that as a special cultural symbol, the Silk Road played an important role in East-West cultural exchanges and social and cultural development². As a cultural phenomenon, the Great Silk Road has been studied in various ways, and its contemporary significance and cultural value are expanding. There are now several versions of the Silk Road revival project in which various countries are trying to use the spiritual legacy of the Great Silk Road to jointly address the challenges facing humanity.

In 2013, China put forward the initiative of building a new Silk Road, namely the Silk Road Economic Belt and the 21st Century Maritime Silk Road (hereinafter referred to as "One Belt, One Road"). This is China's version of the Great Silk Road Revival Plan. In this sense, the term "Silk Road" is used metaphorically.

¹Baltabaeva A.Y., Rizakhozhaeva G. Fen "People of the Great Silk Road in the process of cultural integration[J]. Proceedings of the National Academy of Sciences of the Republic of Kazakhstan. Series of Socio-Humanitarian Sciences, 2018, 6(322). 91-101.

²Wang X, Zhao J. Cultural exchange between China and the West: the silk trade under the Han dynasty[J]. Asian Culture and History, 2012, 4(1):13.

The " One Belt, One Road " concept is a new symbol of Chinese culture, based on a global perspective, which draws on the cultural wisdom of the ancient Silk Road and conveys Chinese cultural and philosophical concepts, aesthetic ideas and humanism in a unique spiritual paradigm. Through trade, cultural exchange and cooperation and other communication paths along the prosperous Silk Road, it activates the dynamics and philosophical wisdom of cultural creation among people in foreign countries, creating new cultural patterns and promoting social and cultural development.

With this platform, the Chinese language and culture are rapidly spreading and developing in the fields of the "other", and China's cultural influence is constantly being enhanced. The Confucius Institute and other cultural programmes have embodied Chinese characteristics and have enabled the production and reproduction of Chinese culture in the international field. These are all useful explorations made by China in the early stages of its foreign cultural strategy, providing Chinese wisdom for the reshaping of the world cultural order.

In fact, both the concept and practice of the New Silk Road are based on China's profound understanding of the way of human existence and the laws of cultural existence. Therefore, it is necessary to study the mechanism of its formation and the process of its construction in terms of cultural theory and history. The justification of the Great Silk Road metaphor as the basis for shaping the strategy of cultural development around the world is the main objective of this paper.

This topic, which requires reference to fundamental works in cultural theory, sociology of culture, philosophy of language, semiotics, cultural politics and cultural history, is that the Chinese One Belt, One Road is seen as a new concept built on the Great Silk Road metaphor, through which the study will allow understanding the specificity of Chinese practices of symbolic production and reproduction of culture in the international scene, thus revealing mechanisms of social evolution in nak This is a useful addition to theories of culture, cultural sociology and intercultural communication.

Degree of scientific development of the research topic

The topic of the Great Silk Road has been studied on many levels and in many academic disciplines. In this study, we draw on literature focusing mainly on the impact of the Silk Road on social-cultural development.

Scholars such as Chajdas³, Laruelle⁴ and Thorsten⁵ argue that the Silk Road is a metaphor with symbolic meaning. However, they simply state the phenomenon without going into how this metaphor has been used and influenced socio-cultural development. The significance of the Silk Road has been deeply studied by many scholars. James A. Milward, in his book, describes the cultural, trade and historical routes of the Silk Road and explains the significance of the Silk Road as a

³ Chajdas T. Multidirectional Exchange: Mapping the Emergence of the Silk Road Idea as a Global Cultural Imaginary[M]//Cross-Cultural Encounters in Modern and Premodern China: Global Networks, Mediation, and Intertextuality. Singapore: Springer Nature Singapore, 2022. 173–197.

⁴ Laruelle M. The US Silk Road: Geopolitical Imagination or Repackaging of Strategic Interests?Eurasian Geography and Economics, 2015.360-375.

⁵ Thorsten M. Silk Road nostalgia and imagined global community[J]. //Comparative American Studies an International Journal, 2005.301-317.

civilization⁶. Since the discovery of the ancient Silk Road, Chinese civilization has never experienced a clash of civilizations or religious wars, mixing and coexisting with various civilizations and becoming integrated and localized. Through exchanges and mutual learning, people all over the world have found harmony between hearts and minds, strengthened communication and understanding, and jointly achieved glorious and magnificent civilizational achievements.

In the history of science, there have been scholars who have studied the Great Silk Road in terms of cultural semiotics, arguing that it can explain the process of creating meanings in the development of world cultures. According to R. Jakobson, every message consists of signs and symbols⁷. For U. Eco "the being of the signified is the process through which the subject of experience carries out communication, and at the same time the process of communication is made possible through the organization of systems of meanings⁸. Eco's theoretical interpretation transforms the sign from a passive representation into a modern system of social representations with contextual and productive functions. In all productive human interactions and cultural processes, subjects and objects create enormous 'cultural productivity' through relationships between ideas, entities and symbols. Bourdieu's theory of cultural capital, symbolic capital and cultural reproduction and Baudrillard's theory of symbolic consumption can explain the production process of individual cultural

⁶ Millward J A. The Silk Road: A very short introduction[M]. Oxford University Press, 2013.p.211

⁷Hawkes T. Structuralism and semiotics[M]. Routledge, 2003. p.129.

⁸Eco U. The role of the reader: Explorations in the semiotics of texts. Indiana University Press, 1979.p.156

symbols and their systems. Nowadays, the Silk Road is not only synonymous with the ancient trade between East and West (P. Koltsov and E. Zutskin see the Great Silk Road as a symbol of economic and cultural ties between Asia and Europe⁹), but also as an important cultural symbol of the "Road of global cultural integration". According to Zhu Naihua, the choice of cultural symbols from more single-valued to more multi-valued is a hallmark of the cultural development of the Silk Road, and the combination of multi-valued symbols has distinctive characteristics and is an inevitable choice to achieve the best results¹⁰. Allen J. Scott argues that as China's strategic policy, the implementation of the One Belt, One Road project must rely on the path of cultural industrialisation. Like other cultural industries, the cultural industries of the Silk Road have certain common features: firstly, they are all linked in some way to semiotics and aesthetics; secondly, they are often threatened in some way by competitive pressures, which can have the positive effect of encouraging individual institutions to seek to merge and form unique zones of cultural industry development¹¹. In the process of Silk Road cultural industrialisation, the cultural symbols of the Silk Road are the core, creating conceptual value and guiding the spread and expansion of the value chain; technology is the medium, supporting the spread, development and transfer of value of cultural symbols; and the product (or

⁹Кольцов П М, Цуцкин Е В. Великий шелковый путь как символ диалога культур Востока и Запада[С]//Азия в Европе: взаимодействие цивилизаций. 2005: 65-68. (Koltsov, P. M., and Tsutskin, E. V. The Great Silk Road as a symbol of the cultural dialogue between East and West. Asia in Europe: interaction of civilisations 2005.p. 65-68).

¹⁰朱乃华."丝绸之路文化符号的产业化之路探索"。[D].中国美术学院,2015.p.33(Zhu Naihua." Exploring the Road of Industrialization of Silk Road Cultural Symbols." [D]. China Academy of Art, 2015.p.33)

¹¹Scott A J. Cultural-products industries and urban economic development: Prospects for growth and market contestation in global context[J]. Urban affairs review, 2004, 39(4): 461-490.

service) is the medium, being the product (or service). The cultural product (or service) is the carrier of the value of cultural symbols; the marketplace is the platform, the place where cultural products realise their symbolic value, and the place where demand is realised and creativity is tested.

Cross-cultural communication researchers have focused on the important role played by cultural communication in the One Belt, One Road Initiative. Bao Zhicheng analyses the role of the ancient Silk Road in China's cultural development and the cultural progress of humanity from a cross-cultural research perspective, arguing that the One Belt, One Road initiative is a legacy and development of cultural exchange and mutual identity created by countries and peoples along the ancient Silk Road¹². Drawing on the theories of cultural memory by German scholar Jan Assmann, French social psychologist M. Halbwachs and Russian semiotician Yuri Lotman, Zhang Xin proposes using texts and rituals that capture the traditions of the Great Silk Road as a means to explore shared cultural memory and how it can function in the New Silk Road era to strengthen mutual cultural identity in the context of the One Belt, One Road project¹³.

Chinese scholars have analysed the relationship between the One Belt, One Road Initiative and cultural development, mainly in terms of values, opportunities and challenges, and path choices. Fan Zhou and Zhou Jie argue that cultural

¹² 鲍志成.跨文化视域下丝绸之路的起源和历史贡献[J].*丝绸*,2016,p.71-80. (Bao Zhicheng. The origin and historical contribution of the Silk Road in a cross-cultural perspective[J]. *Silk*,2016, p 71–80.)

¹³张欣.文化记忆理论研究[D].中国海洋大学,2015.p25. (Zhang Xin. Research on the theory of cultural memory [D]. Ocean University of China,2015.p25.)

communication plays a very important role in the One Belt, One Road Initiative, and suggest that cultural diplomacy should play a flexible role to better promote the strategic goal of mutual benefit and win-win situation. According to Boris Gusledov, relations between countries largely depend on the proximity of their peoples, and the One Belt, One Road is a long-term project that leads to the strengthening of social and cultural exchanges between peoples as an important priority. China actively seeks to strengthen the social foundations of relations with its neighbours, promote contact and dialogue among civilizations, and develop friendly ties between peoples¹⁴. Guzal Maetinova noted that the construction of the "Belt and Road" should focus on strengthening the cultural cooperation of the countries along the route and creating a historical and cultural background for the "soft security belt", especially to connect the peoples and residents of the different countries along the route who have common ethnic roots, common historical development and common social culture. The cultural background of the countries along the route should be strengthened¹⁵. Robert Lawrence Kuhn noted that the Chinese government attaches great importance to humanistic exchanges and encourages countries along the One Belt, One Road to

¹⁴ Boris Gusledov, "The Impact of the Silk Road Economic Belt on the Development of Russian-Chinese Relations", in Chunyang Institute of Finance, Renmin University of China. Editor: Eurasian Era –Blue Book of Silk Road Economic Belt Studies 2014-2015, Beijing: China Economic Press, 2014 e, p.163-164.

¹⁵ Guzal Maetinova, "The Central Asian Integration Project and the Silk Road Economic Belt", in Zhong Yang Institute of Finance, Renmin University of China, ed. Eurasian Era –Blue Book of Silk Road Economic Belt Study 2014-2015, Beijing: China Economic Press, 2014 edition, p. 51.

support multi-channel and multi-level exchanges to promote mutual trust and appreciation, including twin cities, cultural events and people-to-people exchanges¹⁶.

Some scholars stress the importance of language and culture in promoting Chinese and world culture and international humanitarian exchanges in the context of the One Belt, One Road project. Language captures the history of a nation's existence and imbues it with cultural spirit, language becomes a window reflecting the national culture". Yang Yu uses the theories of political economy and linguistic economics to analyse and evaluate the international promotion of Chinese language and proves the political, economic and cultural benefits of international promotion of Chinese language in the countries associated with the One Belt, One Road project. Ning Jiming suggests that "international language promotion can contribute greatly to national cultural soft power". The degree of internationalisation of a country's national language often reflects its international status and influence on the world stage". Chen Yunli studied the cultural value of international Chinese language promotion, suggesting that "international Chinese language promotion, as part of China's national strategy, can not only spread superior traditional Chinese culture in the promotion process, but also enhance cultural exchange and understanding between China and other countries". Scholars generally believe that taking advantage of the One Belt, One Road Initiative and fully showcasing China's achievements to the world through Chinese language promotion, which will enable countries along the

¹⁶ Robert Lawrence Kuhn, 'The Silk Road Economic Belt Strategy: Updating President Xi Jinping's Strategy'. 'Foreign policy', China Go Abroad, 20 June 2014, <http://www.chinagoabroad.com/en/commentary/15952>.

route to better understand China's history and current reality in order to improve their understanding of Chinese culture and build a cultural community of mutual recognition and integration. The main pillar in international Chinese language promotion is the system of Confucius Institutes around the world.

From a cultural studies perspective, most of the literature on the topic is still at the level of macro-strategies such as intercultural communication, cultural diplomacy and cultural policy, and deals more with background, subtext, current situation, achievements and proposals for development. Few scholars have discussed the logic and mechanism of socio-cultural development and evolution in the light of this topic. From a cultural perspective, the practice of the One Belt, One Road has developed a specific socio-evolutionary mechanism of accumulation, exchange, dissemination and development of one's own culture. Indeed, both the formation of the new concept and the cultural practices based on it are the result of China's profound understanding of human existence and the laws of cultural existence. Therefore, it is necessary to study it from both cultural and philosophical perspectives. It is an integral part of foreign cultural strategy, foreign cultural policy and cultural diplomacy, which goes beyond national interests and takes into account multiple motives of human behaviour, and is a Chinese programme with spiritual and cultural elements of human mission and ethical values.

The object of this study is the Great Silk Road as a cultural phenomenon.

The Great Silk Road as a metaphor, concept and strategy for cultural development.

Using Bourdieu's theory of cultural practices, the study analyses the construction of cultural value of the Great Silk Road metaphor in contemporary China, the construction of the concept and the One Belt, One Road as a process of symbolic capital accumulation in China through borrowing the Great Silk Road metaphor and using it as a cultural development strategy. Based on this specificity, the international exchange of Chinese culture (as the most representative system of cultural symbols) is used as an example to analyse the practical process of accumulation, production and reproduction of symbolic capital and cultural capital in China in the context of the "One Belt, One Road".

The purpose of this study is to analyse the Great Silk Road metaphor in the context of the symbolic production and construction of the symbolic value of Chinese culture and Chinese language, which forms the basis of the concept of the Great Silk Road as a model of intercultural cooperation and communication, and the formation of a cultural development strategy –the One Belt, One Road initiative.

In order to achieve this goal, the following tasks need to be carried out.

1. to reveal the essence and structural and functional features of metaphor as a modern cultural phenomenon and ways of analysing it;
2. to explain the processes of symbolic production, symbolisation of metaphor, valorisation of the symbolic value of metaphor, using Bourdieu's sociocultural theory;
3. explain the concept and cultural values of the Great Silk Road as a metaphor; identify the specific symbolic meaning of the Great Silk Road metaphor and how it is constructed in China;

4. to analyse the process by which China, as the holder of 'meta-capital', has given the Chinese language a symbolic value in the countries along the 'One Belt, One Road' through the 'Great Silk Road' metaphor and its discursive construction;

5. explain the role of Confucius institutions in the production and reproduction of linguistic and cultural capital, the symbolic power of China under the One Belt, One Road strategy.

6. Analyse the significance of China's cultural practices in the One Belt, One Road field for contemporary cultural development.

Research methodology.

The analysis of the Great Silk Road metaphor is based on philosophical theories of culture, and linguistics and rhetoric provide theoretical support. We use the writings of Vico, Cassirer, Rorty, linguists Lakoff and Johnson and others, to explore metaphor theory, to interpret the cultural meaning of metaphor, and to create a theoretical framework and methodology to explain the connotation and cultural value of the Great Silk Road metaphor.

The author draws on Bourdieu's theory of cultural practices and uses gender, habitus and capital as analytical tools to construct an analytical framework of Chinese cultural practices in the One Belt, One Road sphere, analyse the relationship between the Great Silk Road and socio-cultural development and the effectiveness of cultural strategies in this context; revealing the evolutionary mechanism of socio-cultural development and international cultural order under the cultural values and concept of the Silk Road.

When analysing the Silk Road as a metaphor, concept and strategy for socio-cultural development, materials from cultural treatises, political texts of the One Belt, One Road and relevant references, including "Xi Jinping on the One Belt, One Road", "Xi Jinping: Jointly Promoting the One Belt, One Road Construction. Xi Jinping: Deepening Cultural Exchange and Mutual Recognition to Build an Asian Destiny Community", "Xi Jinping: Keynote Address at the Opening Ceremony of the Asian Cultural Dialogue Conference", "Xi Jinping: Building a Better Future Together", "Keynote Address at the Opening Ceremony of the Second One Belt, One Road International Cooperation Summit Forum", edited by Li Yongquan and Wang Xiaoquan; Report on Building and Developing the One Belt, One Road (2018). "The One Belt, One Road" Report on Big Data (2017) "Confucius Institute Report(2018-2021)

Research hypothesis

The transition from the Great Silk Road metaphor to the One Belt, One Road strategy is accompanied by a shift from autonomous cultural development to cultural interaction, which affects the practices of symbolic power formation and China's linguistic and cultural capital, as can be seen in the activities of the Confucius Institute, an institution for Chinese language teaching and Chinese cultural promotion.

The specific scientific novelty of this study can be demonstrated by the following points.

1. A theoretical and methodological framework has been developed to analyse the

Great Silk Road as a metaphor, concept and strategy for cultural development from the perspective of cultural theory, cultural studies and sociology of culture.

2. The continuity of the Great Silk Road metaphor, the socio-cultural conceptual model of the Great Silk Road and the One Belt, One Road initiative is confirmed. It is proved that the Chinese conceptual metaphor of the Great Silk Road is a projection of identity based on "similarities" between the New Silk Road and the ancient Great Silk Road in different aspects. China's use of the Silk Road metaphor as a socio-cultural development strategy is shown to be a way of "using cultural memory in the service of the present" , transmitting Chinese cultural concepts, aesthetic ideas and humanism.

3. It is found that the symbolic value of the Silk Road metaphor is reflected in the following aspects: aesthetic value "beauty and unity, harmony and difference"; identity value "common destiny of humanity"; spiritual value "peace and cooperation", "openness and tolerance", "mutual learning" and "mutual benefit and gain", etc.

4. It has been established that the valorisation of the socio-cultural value of the Great Silk Road results from the unification of the cultural and symbolic capital of Chinese culture and language, based on which the Great Silk Road is symbolised, becoming a cultural symbol of mutual cooperation and good neighbourliness, recognised all over the world; the habitation of such a symbol by countries along the Silk Road is associated with the development of a particular emotional bond and cultural identity as a result of actualising cultural Such an identity based on the

recognition of the Great Silk Road as a symbol of common cultural experience is a recognized symbolic capital.

5. It is shown that China's symbolic power under the One Belt, One Road project has increased the value of the Chinese language as a symbol of the Chinese state, as determined by the cultural and power functions of the language; the linguistic capital of the Chinese language is recognised by the member countries of the One Belt, One Road initiative, and more people choose the Chinese language for certain socio-cultural benefits and material benefits.

6. The importance of Confucius Institutes as fields of cultural reproduction and cultural order is revealed. Which is seen in the context of the transition from the Great Silk Road metaphor to the implementation of the One Belt, One Road initiative.

7. The importance of the One Belt, One Road Initiative for humanity as a conceptual and strategic framework for cultural exchange, mutual cultural appreciation and cultural coexistence was clarified.

The theoretical significance of the work lies in the formation of a theoretical research model of the Silk Road significance in modern society, in the implementation of the culturological analysis of the metaphorical construction of the Great Silk Road and the symbolic ways of production of the cultural development concept based on it, the role of the Great Silk Road metaphor in the formation of the strategic initiative "The One Belt, One Road" is revealed.

The practical implications of the work are defined by the possibility to consider the Confucius Institute as fields performing the most important functions of

cultural and social organization, as well as promotion of Chinese culture and Chinese language. The materials of this study can form the basis for courses in cultural theory and history, linguistic and cultural studies, intercultural communication, etc.

The points put forward for defence

1) The Silk Road in contemporary society is a *cultural phenomenon* that appears as a unity of phenomenon and name/metaphor.

2) The possibility and necessity of studying metaphor lies in the fact that it can function not only as a linguistic phenomenon or artistic device, but also as a *cultural phenomenon*, as *a means of symbolising the high socio-cultural value of a phenomenon* and *as a means of social organisation around named metaphors*, since it links cultural experience/context with real cultural practice, generating new meanings of cultural phenomena, shaped by the symbolic value of the phenomenon and the symbolic capital forming it.

3) The function of the Silk Road metaphor in the construction of symbolic values and the symbolic production of new forms and institutions of social organisation, symbolic power and symbolic order is revealed in the concept of "cultural practice" considered in the conceptual framework of Bourdieu's sociology of culture.

4) The One Belt, One Road strategy is based on China's conceptual construction of the metaphor of the Great Silk Road and is the result of symbolic production. The One Belt, One Road strategy is formulated on the basis of traditional Chinese cultural

concepts that reinterpret the meaning of the Great Silk Road in the context of redistribution of symbolic power.

5) Symbolic production based on the New Silk Road has created economic, social and cultural capital that has enabled China to change its position and gain symbolic power in various international spheres.

8) If the symbolisation of the Silk Road was the result of social and cultural accumulation and a passive process, the One Belt, One Road strategy is an active process of symbolic production, reflecting a profound change in the symbolic value of a cultural phenomenon.

9) The "One Belt, One Road" strategy has promoted an increased interest in the Chinese language, increased the importance of Chinese as a second language in international education and further increased the number of foreign students in China; this process reproduces cultural capital and cultural order.

10) The Confucius Institute's ability to produce cultural capital for Chinese language and culture and to recreate the symbolic value of the Silk Road is today an important expression of the social organising function of Chinese culture.

Recognition of research findings

The main provisions and methodological approaches of the study have been repeatedly discussed in the Departments of History of Philosophy, Philosophical Anthropology, Aesthetics and Cultural Theory at UrFU and presented in the form of presentations at international and all-Russian scientific conferences III Academic readings in memory of Vladimir Andreevich Lukov. Moscow, Moscow State

Pedagogical University, 4 April 2019; Multilingualism and multiculturalism in the space of university communication and education in the post-literary era: the URFU. 2019; All-Russian (with international participation) scientific and practical conference "Cultural codes in the era of globalization: the digitization of society and education". Cultural Readings –2020. Ekaterinburg, URFU. 10-14 March 2020; 5th International Scientific-Theoretical Conference "Communicative tendencies in the post-literacy era: multilingualism, multimodality and multiculturalism as preconditions for new creation", 26-28 November 2020, Ekaterinburg, URFU; Media education: traditions and innovations in contemporary cultural practices. Ekaterinburg, 1-31 March 2021; 2nd Russian Congress of Aesthetics. Ekaterinburg, URFU. 01-03 July 2021.

The validation of the research results

The main provisions and methodological approaches of the study have been repeatedly discussed at the departments of history of philosophy, philosophical anthropology, aesthetics and theory of culture, and the department of cultural studies and socio-cultural activities of UrfU and presented as reports at international and all-Russian scientific conferences III Academic readings in memory of Vladimir Andreyevich Lukov. Moscow, MGPPU, April 4, 2019; Multilingualism and multiculturalism in the space of university communication and education in the postliterary era: URFU. 2019; All-Russian (with international participation) scientific and practical conference "Cultural Codes in the Age of Globalization: Digitization of Society and Education". Cultural readings - 2020. Ekaterinburg, Ural Federal

University. 10-14 March, 2020; 5th International Scientific and Theoretical Conference "Communicative Trends in Post-Literacy Era: Multilingualism, Multimodality and Multiculturalism as Prerequisites of New Creation", 26-28 November, 2020, Ekaterinburg, UrFU; Media education: Traditions and innovations in contemporary cultural practices. Yekaterinburg, 1-31 March, 2021, 2nd Russian Aesthetic Congress. Ekaterinburg, URFU. 01-03 July 2021.

There are 4 articles published in peer-reviewed scientific journals and magazines as defined by the Russian Higher Attestation Commission and the UrFU Attestation Council; and 7 other publications.

The degree of validity of the research results is determined by the consistency of the methodology and theoretical foundations applied, the large volume of scientific-theoretical literature, historical and cultural sources and documents involved, and the comprehension of Confucius Institute practices in terms of symbolic capital and the symbolic power of language.

CHAPTER 1 THEORY AND METHODOLOGY OF THE GREAT SILK ROAD STUDIES AS A CULTURAL PHENOMENON

1.1 Metaphor as a cultural phenomenon: philosophical and cultural aspects of culture

Metaphor is not only a linguistic phenomenon, but also a cultural one. Human

spiritual thinking and cultural activities are all related to metaphor, and human research on metaphor can be traced back to the ancient Greek period. Aristotle and other philosophers have systematically explored the nature and function of metaphor from a rhetorical perspective." The greatest thing by far is to be the master of metaphor; it is the one thing that cannot be learnt from others; it is also a sign of genius, since a good metaphor implies an intuitive perception of similarity in the dissimilar".¹⁷Metaphor has become a hot topic in philosophical research because of the 'cultural turn' in Western philosophy since the 20th century (including the 'linguistic turn', the 'existential turn' the "hermeneutic turn", the "postmodern turn", the "cultural-critical turn", the "semiotic turn" (the "ethical turn", the "political turn", the "theological turn" and other philosophical trends). As early as 1998, Jameson, a professor at Duke University, revealed the trajectory of the contemporary social and cultural turn in the West in his book *The Cultural Turn*. Western cultural philosophy has gone through a roundabout process of cultural evolutionism → cultural functionalism → structuralism → new cultural evolutionism. The early cultural evolutionists believed that human culture should be the inevitable result of natural development and evolution; the cultural functionalists classified cultural phenomena into material equipment, spiritual culture, language and social organisation; the cultural structuralists shifted their focus from the activity function of culture to the cultural structure level; and the new cultural evolutionism, based on a return to and

¹⁷ Butcher, S. H., & Gassner, J. Aristotle's theory of poetry and fine art: with a critical text and translation of the *Poetics*. With a prefatory essay, Aristotelian literary criticism (Vol. 42).1952.p.126

abandonment of classical evolutionary thinking, placed more emphasis on the role of technological development and The neo-cultural evolutionary theory, on the other hand, has created a new perspective in the study of culture –cultural ecology. Culture and philosophy have always gone hand in hand. Any theory of human culture can be traced back to its corresponding philosophical foundation, and the theories and methods of philosophy permeate other disciplines and bring about some fundamental changes in the cultural form of society. It has therefore become an important mission of the philosophy of culture to explore the cultural properties of philosophy and to use the philosophical generalizations of anthropocultural theoretical results to provide a universal interpretation of the contemporary humanities. Therefore, this chapter attempts to interpret and explore the metaphorical view of thinking about existence and the cultural spirit of the times it reveals in a more macroscopic approach and perspective Philosophy of Culture and Cultural Studies view.

The object of philosophical research has always been the question of the coherence between thought and reality, the study of 'truth'. According to Nietzsche, so-called 'truth' is nothing more than a golden rule that has been developed through the poetic and rhetorical reinforcement of metaphor, metonymy or anthropomorphism. He claims to have used a hammer to study philosophy in order to destroy the wall between poetry and truth.¹⁸ Heidegger's view of metaphor, on the other hand, clearly represents his own existentialist view of truth and philosophy¹⁹. In Heidegger's

¹⁸ Hinman, L. M. Nietzsche, metaphor, and truth. *Philosophy and Phenomenological Research*, 43(2), 1982.p.179-199.

¹⁹ Casenave, G. Heidegger and metaphor. *Philosophy Today*, 26(2), 1982.p.140-147.

existentialism, metaphor also plays an important role in the cultural dimension of human existence and is an important factor in the development of poetic meaning²⁰. Metaphor enables the adjustment of logical space, of language, which does not exist in the objective world, but is the creation of the human imagination²¹. Because of the presence of metaphor, the field of language is more open, and the presence of metaphor allows for a change in beliefs, a change in concepts, rules and thus in beliefs, through a change in the usage of words. Cassir's view of metaphor is presented in a meticulous system of cultural philosophy. He argues that as the first human language, metaphor establishes a primordial sameness in the relationship between man and nature²². Richards pointed out that "metaphor is the principle of human omnipresence"²³, and introduced the idea of metaphorical interaction, starting from the perspective of the philosophy of language to explore metaphor. In his *New Science*, Vico points out that the regularity of different national cultures has a great deal to do with the metaphorical thinking that people have developed, which he sees as the "poetic intelligence" of human beings, and he also notes that the interdisciplinary nature of metaphor studies now allows for greater recognition of the complex ways that metaphor arises from the interaction of brains, bodies, languages,

²⁰ Heidegger. *Being and Time* M. Translated by Chen Jiaying and Wang Qingjie. Beijing: Sanlian Bookstore, 2000.p.356

²¹ Rorty. *Chance, Irony and Solidarity* [M]. Translated by Xu Wenrui, Beijing: The Commercial Press, 2003, p. 33.

²² Heidegger, M. *On time and being*. university of Chicago Press.2002.p.57

²³ Richards, I. A. *The command of metaphor. The philosophy of rhetoric, 1*, 1936. 115-138.p

and culture²⁴ .

The philosophy of culture is centred on value judgement, examining and reflecting on human culture from the level of philosophical metaphysics, focusing on and studying the value of culture. In the context of the philosophy of culture, "culture is a value system". Thus, the philosophy of culture is the value science of culture. This article studies metaphorical culture under the guidance of the philosophy of culture. Although there are certain cultural differences and different cultural circles between Chinese and Western metaphors, human society experiences the same constraints and influences of natural laws, economic laws and social life; therefore, metaphors have the characteristics of cultural universality and integration. In the cultural function of metaphor, the concept of metaphor reflects the cultural values of the nation, and Lakoff and Johnson argue that the deepest cultural values in a cultural community are closely related to the metaphorical concepts in that cultural community. The Chinese cultural philosophy of Buddhism, Taoism and Confucianism has been an important cultural and spiritual pillar for thousands of years and has given rise to many metaphorical expressions related to Buddhist teachings, such as: "All living beings are not Buddhas"; "A monk cannot run away from a temple"; "Put down the butcher's knife and become a Buddha on the ground". In his book *The Mechanisms and Socio-cultural Patterns of Metaphor*, Wang Songting proposes that "cultural consciousness plays an important role in metaphorical perception in three ways: cultural consciousness provides a frame of reference and a psychological basis

²⁴ Vico. *The New Science (First Book)* [M]. Translated by Zhu Guangqian, Beijing: The Commercial Press, 1997, p. 98.

for association in the process of metaphorical perception; cultural factors provide a certain aesthetic concept for metaphorical perception; and cultural factors provide a certain value orientation for metaphorical perception. " These three roles fully reflect the disciplinary relationship and practical significance of the study of cultural philosophy and metaphorical culture. As Mr. Ji Guangzhuan says: "On the surface, metaphor appears to be a linguistic and stylistic phenomenon, but at a deeper level, it is a much broader and important cultural phenomenon. Therefore, metaphor is not only a linguistic and rhetorical problem, but also a philosophical and cultural one." In his book *Metaphorical Culture*, Zhao Weisen merges the three areas of current metaphorical research –the linguistics of metaphor, cognitive linguistics and culture – into two areas: the ontological study of metaphor and the cultural study of metaphor. In this sense, metaphor is the gene that generates human culture. The main focus of cultural studies is on the formation, function, evolutionary patterns and transmission channels of various cultural phenomena. Since language itself is part of human culture, its production and development is directly influenced by the metaphorical mind. Therefore, this paper argues that the linguistic study of metaphor is actually also part of the cultural study of metaphor. "The cultural study of metaphor is actually another important research dimension of modern metaphorology-the interdisciplinary study of metaphor." Since the 20th century, human civilisation has gone through a process of struggle against the distortion of human nature, the pursuit of natural individuality, and finally the realisation of the human spirit of "man becoming man himself". The process of the humanist spirit. In the 1940s, the famous German

philosopher Jaspers proposed the concept of the "Axial Age". The Axial Culture has developed over the past two to three thousand years into the main spiritual tradition of human culture, and we cannot but trace its roots back to the Judaism of Israel, Greek philosophy, Confucianism and Taoism in China, and Hindutva and Buddhism in India.

There is a co-relation between **metaphor** and culture. A human being is a person with certain cultural characteristics and qualities. The metaphorical view of existence actually embodies two dimensions of human existence, the natural and the spiritual. Man is not an illusory being of absolute spirituality, but lives in the eternal and timeless reality of the back-to-nature world to which man aspires. If thinking is seen as a particular kind of being, then it is a way of being that is present with human beings. "It is the metaphorical way of thinking and being that realises the same existence of metaphorical naturalness and spirituality²⁵. As Habermas puts it, philosophy must confront everyday practices and the world of life, thus pushing humans to deepen their self-understanding in the cultural dimension.

Different national cultures have different forms of metaphorical expression, which are mainly determined by national values. Each person has a different understanding of things and different values, and therefore the specific direction they focus on when perceiving things differs. "Since the use of metaphors is closely related to the life, culture and even subconscious of a people, the study of semantics, especially the meaning related to metaphors, requires going beyond the self-imposed

²⁵ Zhao Weisen. *Metaphorical Culture [M]*. Xi'an:Northwest University Press, 2007.

circle of language and having to engage in life"²⁶, the meaning of metaphors varies from one life experience to another and from one feeling to another. Most metaphors are expressed in the form of symbols, and the metaphorical meanings expressed by different peoples have a great deal to do with their perception of the world. An exploration of the nature of metaphor can provide insight into the cultural perceptions and experiences of each people. This is why we say that metaphors are so rich in content. The culture of a people is an empirical existence that is created and passed on and accumulated by the members of that people as a community. In a broad sense thinking is influenced by culture, and the development of thinking is influenced in practice by language and culture, and the way language is communicated can have a serious impact on the development of thinking. This linguistic difference can often lead to differences in conceptual understanding. Language culture is an important part of a nation's culture, and the form and development of language affects the development of the whole. In addition, national traditions also influence cultural development. People who live in the same cultural environment are more likely to be influenced by similarities and to understand each other's ways of thinking more easily because of the convergence of their environments. People who think alike will have the same or similar understanding of metaphors. For example, people in different countries do not easily understand metaphors in each other's countries, while people in the same country share a common cultural environment that allows them to identify with metaphors in their own country. The process of metaphor production

²⁶ Li Tao-Xian, Zhao Guang-Sheng. A brief discussion on the semantic features of metaphorical proverbs[J]. Journal of Yibin College, 2003, p.1.

and reception involves a carrier, and metaphors are understood in a similar way in a certain cultural environment, as the shared cultural context gives people in that environment the same criteria for judging them. Culture is constantly evolving and this involves the understanding of metaphors in different cultures at different times, as metaphors evolve with the development of each country's culture. At different periods in history, metaphors are used in the same way, but the content can vary, as objects at different times can have different meanings, and some objects can not only change but even have completely opposite meanings at different times. The deep psychological structure of a nation's cultural heritage is specific to each country. The spirituality of a nation depends on the extent of its cultural accumulation. The direction of thinking influences the nation's understanding of metaphors, while at the same time demonstrating the development of the nation's thinking on the other side, the convergence of the way people in a common cultural environment understand things. The customs that have been passed down within a people play an important role in the process of understanding the world. At the same time, all the social productions within the nation have an important influence on the overall perception of the nation.

We can summarise the cultural value of metaphors as follows:

Metaphorical thinking is a scientific way of thinking, a new way of perceiving the world, building a bridge between humans and the cultural world. Metaphor has moved from the study of language as a rhetorical device to the study of conceptual and cognitive functions as a phenomenon of thought, with the aim of

drawing on the richness of metaphor in our everyday lives to understand "how people systematically apply one conceptual field to another, and thus how they think and express their thoughts".²⁷ The separation and opposition between people and the world is a result of human progress and an inevitable consequence. But metaphors have been used to construct connections between things, thus conceptualising a 'one' world in which man and nature are united. People take their true nature and society as their physical and spiritual home and become one with it, deriving their support and enjoyment from it. In *Language and Mythology*, Cassir introduced the concept of 'metaphorical thinking'. He emphasises that the existence of this kind of thinking allows for the smooth representation of linguistic concepts; metaphorical language is the basic orientation of human activity, providing a new direction for human activity, and also influencing the formation and development of culture. Language, as one of the symbolic forms of culture, and myth are two branches that are close relatives or born from the same root, since they are both given to man as a very early and common experience, an experience about social nature rather than physical nature. Metaphors ultimately recognise the essential character of things by comparing and analysing the similarities between two or more things that are not connected in any way. This exemplifies the process of symbolisation of human culture as revealed by Cahill.

The a priori existence of metaphorical thought mediates the production of new meanings for symbols and is an important reason why human culture, of which the

27 Lakoff, G. Johnson, M. *Metaphors We Live by* [M]. Chicago: University of Chicago Press, 1980.

world and people are a part, can be symbolised. In this sense, the power of metaphorical thinking exists between the sign's energy and reference, and the presence of the power of metaphorical thinking constitutes this metaphorical world. "We need to draw on known concepts or systems of concepts and project this into the unknown in order to gain new knowledge and understanding". Metaphor is therefore an important tool and instrument in the exploration and elaboration of new worlds. The understanding of metaphor depends not only on the comprehension and use of a linguistic perspective, but also on the understanding and perception of a cultural perspective. It is these vast systems of metaphorically rich symbols that construct and influence human behavioural norms and social perceptions.

Metaphor is a way of being for people. Lakoff and Johnson include metaphor in the study of human behavioural activities, ways of thinking, conceptual categories, cultural symbols and so on. In their book *Philosophy of Experience*, the two of them provide an in-depth inquiry and a critical perspective against traditional empiricism and rationalism. They propose the basic principles that a philosophy of experience should follow, namely the experiential nature of the mind, the unconscious nature of cognition, and the metaphorical nature of thought. "Concepts are formed through the body, the brain and the experience of the world."²⁸ People form new concepts and construct new semantics on the basis of their ongoing experience. Language and reality, that is, in perception and concepts, are formed on the basis of people's minds. Metaphor is rooted in the bodily constitution, everyday experience and knowledge of

²⁸ Wang Yin. *Philosophy of Experience: A New Philosophical Theory* [J]. *Philosophical Dynamics*, 2003, No. 7.p.29

human beings, in a series of ontological or cognitive correspondences between the signifier and the signified. The process of perceiving external things in the body is a mapping process from the source domain to the target domain, and a transfer of experience. In general, the world is the world formed by bodily mapping, that is to say, the objects of human perception are based on bodily perception, which is why the ancient myth of the creation of the "human body as earth" is transmitted in a very similar way by all peoples. "Mythological concepts, however colourful, varied, and confusing they may appear at first glance, actually have their own internal regularity²⁹ ." This shows that there is an objective basis for the homogeneity of all things in heaven and earth. The mythological concepts, however magical and disorganized they may seem, can be found in their essence if they are explored, and these myths are not just random ideas, but are based on creative thinking. The metaphorical nature of thought is determined by the subjective character of the body, and it can also be said that it is determined by the experiential nature of thought. For example, Xunzi believed that when judging things, people would "take the body from near and the things from far"³⁰ . This reflects the ancient Chinese philosophers' perception of metaphorical thinking. The heterogeneity and homogeneity of all things in heaven and earth is the objective basis for the creation of metaphors, while the experiential nature of thinking is the direct cause of metaphors.

Metaphors embody human subjectivity and human creativity. Metaphor is a

²⁹ Cassirer, E., & Cassirer, E. A. Language and myth (Vol. 51). Courier Corporation.1946.p.221

³⁰ If it is close to them, then they will use the person's physical perception to judge things, and if it is farther away they will take similarities to judge things

product of human creativity, and its meaning is reflected in the process of its use. The human being is the subject of creating metaphors, and is also the subject of using metaphors to highlight meaning. In the construction of a metaphor, the choice of language by the metaphORIZER needs to be well integrated with the specific cultural context and the overall context, and this principle must be well followed, while the recipient of the metaphor also has to play an important role. The correct interpretation of metaphors is also linked to the ability of the recipient to understand the metaphor, which emerges gradually in the process of communication and is not inherent. The meaning of a metaphor lies in the recipient's interpretation of the language, and this meaning does not remain constant, but changes as the recipient's ability and understanding increases. The metaphorical ability of the human being lies in his or her ability to understand the metaphorical content and to express the concept in a more original way. Rorty's view of metaphor emphasises the awakening of human subjectivity, believing that metaphor is a form of dialogue in which the metaphORIST and the metaphOREE interact, discovering the possibility of new forms of life, promoting understanding between the metaphORIST and the metaphOREE, achieving a fusion of visions, and building a pluralistic, tolerant and liberal culture. In asserting that metaphor is a major player in human cognition, communication, and culture³¹. Aristotle saw metaphor as a faculty of genius, the ability to detect similarities between otherwise disparate things, and considered it to be a gift, because it cannot be developed from acquired learning. Metaphor, the basis of human

³¹ Gibbs, R. J., & Ortony, A. Metaphor and thought. The Cambridge handbook of metaphor and thought, 2008.p.3

thinking, the gene of culture, is present in everyone, but at different levels, in different forms and at different levels. The root cause of these differences is the user. The meaning of metaphors does not lie in the construction of the metaphor but in the interpretation of the metaphor by the recipient, and only then can the meaning be brought out. The successful interpretation of a metaphor is also a cognitive act in which the subject plays a more important role.

Metaphorical consciousness and thinking lay down the basic structure of cultural forms and construct the spiritual home in which human beings reside.

The psychological basis of metaphors is abstract cultural imagery, and conceptual metaphors based on cultural imagery are formed in a process of psychological similarity of feeling, a similarity of thought response of the speaker or listener to the feeling of something based on their own culture, existence, social habits or other psychological factors. each individual may have different versions of conceptual metaphors given their respective culturally contextualized experiences and interactions³². when cultures have common understanding and make the same interpretation, constrained by common bodily experiences, they are likely to share conceptual metaphors, and vice versa³³. That is, categories of different cognitive subjects identify things with a certain amount of variability, and there are a variety of reasons for this variation. Different subjects, different lifestyles, different lifestyles, different ways of thinking, different cultural literacy, also create a variety of

³² Gibbs, R. J., & Ortony, A. Metaphor and thought. The Cambridge handbook of metaphor and thought, 2008. p. 3

³³ Yu, N. Metaphor from body and culture. The Cambridge handbook of metaphor and thought, 2008. p. 247-261

differences. Influenced by these differences, it makes them adopt different perspectives when looking at the same metaphor and answer different meanings. This means that they choose different target domains for mapping, which naturally leads to different results. This is mainly due to the different personality factors of people. In particular, when people encounter things that they do not have experience of or experiences that they cannot express in words, they use metaphors to elucidate them, and people operate differently, so the construction of metaphors will also vary. The construction and use of metaphors is made possible by the fact that the metaphor-user has developed a greater knowledge of the objective world and is able to have a comprehensive understanding of the characteristics of the things that exist in it, so that he can make associations with unknown things and find ways of expressing them from his own pool of experience. Of course, this grasp of the characteristics of things is related to personal interest, the perception of things that interest people in their daily lives. It is the existence of difference that allows new metaphors to be created and to attract attention and curiosity. The uniqueness of the individual is also reflected in the way people think, and this unique thinking determines the different perspectives they adopt when looking at something, and the different perceptions they form, and the different ways they construct metaphors, using different similarities to describe them and give them different characteristics and meanings. Metaphors are therefore both cross-culturally convergent or universal, and at the same time exhibit cross-cultural differences and relativities. The trend to seek out language-mind-culture interactions in metaphor studies offers the best hope for understanding the

prominence of metaphor in human understanding, yet one that appreciates the subtleties of human meaning making practices shaped by a variety of linguistic and nonlinguistic sources³⁴.

In summary, metaphors are cognitive systems formed in the process of reasoning about specific cultural images within the overall cultural context of a convention, and are powerful cognitive tools for conceptualising abstract categories. The concept of metaphor reflects the cultural values of a people and is therefore culturally universal and integrated. The deepest cultural values in a cultural community are closely related to the concept of metaphor in that cultural community. Metaphors inevitably influence people's practices and cultural behaviour. By constructing new meanings through the selection of particular cultural symbols, the common cultural memory of the Eurasian community can be effectively evoked and cultural identity and understanding enhanced, thus facilitating cultural exchange and integration. Combining these two points, we argue that the strategy of constructing new concepts based on the Silk Road metaphor allows the audience to construct their own perceptions based on shared memories and common aspirations. This construction of shared values can lead to recognition and understanding, thus reducing conflict and promoting cultural development.

In the next paragraph, the author uses Bourdieu's cultural sociological theory to explain how metaphor as a strategy enables the subject of action to acquire symbolic value, and how this symbolic value participates in the reproduction of symbolic

³⁴ Gibbs, R. J., & Ortony, A. (2008). Metaphor and thought. The Cambridge handbook of metaphor and thought, 3.

capital.

1.2 Theories of cultural reproduction: revealing the underlying dynamics of cultural development and the law of value

The production and evolution of culture gives human society its true human historical significance. The evolution of society is not a matter of people using his own body, i.e., not passing on acquired habits through biologically inherited pathways, but of intergenerational transmission through the storage of cultural capital, with the help of linguistic symbols. This historical process is therefore a non-biological socio-cultural inheritance. Future generations can acquire any culture of their predecessors through the use of linguistic symbols. The culture acquired by each generation accumulates on the basis of the things of its predecessor and continues to be passed on in an orderly manner, without people having to go through the whole process of living and learning from the previous generation, let alone having to work again on the accumulation of previous cultural capital. In this way, once language is put into words and then encoded in abstract symbols and stored in information technology, cultural capital becomes a record and an intrinsic force in the evolution of history. Pierre Bourdieu (1930-2002) was one of the most influential masters in the social sciences at the end of the last century. Bourdieu's ideas have left their mark in various fields such as the philosophy of culture, sociology, economics, linguistics and epistemology.³⁵ Peters, G. argues that Bourdieu's ideas belong to philosophical anthropology and that he "attempted to make explicit how his historical–sociological

³⁵ Peters, G. The social between heaven and hell: Pierre Bourdieu's philosophical anthropology. *Tempo Social*, 24(1), 2012.p.229-262

investigations presupposed and, at the same time, contributed to the elaboration of an "idea of the human being ". Peters, G. reconstructs Bourdieu's philosophical anthropology as an account of the existence humaine in which collective recognition ("symbolic capital") appears as both the fundamental existential goal through which individuals strive to confer meaning to their lives and the source of the Bourdieu's image of the human condition depicts a "quest for meaning" (Frankl) which is also, and necessarily, a "quest for power" (Adler), precisely the unequally distributed and fiercely disputed power to endow one's life with a collectively avowed justification, a social verdict on "the legitimacy of an existence" which is inseparably tied to any individual's personal feelings of being" justified in existing as he or she exists". He provides the author with an analytical tool by identifying the universal characteristics of a range of cultural practices through the use of theories of 'field', 'habitus' and 'capital'.

1.2.1 The field

The "field" is a central concept in Bourdieu's (1991) theory of cultural practice, defined by Bourdieu as the place where habits are formed and extended, and where actors practice and experience. The concept of field basically follows Bourdieu's relational mode of thinking, focusing not on entities or the characteristics of entities, but on the relations between them. A field is "a network or configuration of objective relations between locations. In terms of their existence and the constraints imposed on their occupants, these positions are objectively determined by their actual or potential situation within different types of power (or capital) distribution structures

and their objective relations with other positions (domination, subordination, similarity, etc.), while the possession of power or capital implies access to the specific profits at stake in the field ...actors' strategies depend on their position in the field, i.e. in a given distribution of capital, and on the perception they hold of the field, which in turn depends on the viewpoint they take of the field, i.e. the observations they make of the field at one point in it. According to this definition, the field both, although structural in character, avoids the dichotomy between subjectivism and objectivism and therefore has a constructivist structuralist character. According to Bourdieu, the field has the following characteristics.

Firstly, a field is a place of intense competition for resources. For each actor, the fundamental aim of competition is to gain more resources or capital in order to obtain a higher position in the field. The field is never a static place; the structure of positions in the field changes depending on the total amount of capital or capital structure held by the actors, and the power relations within the field change accordingly. Depending on their position in the field, actors in different positions adopt different strategies to maintain or improve their position in the field, and this strategy guides the trajectory of the actors' activities, while the success or failure of the struggle causes changes in the structure of the field and its power structure, and if necessary even revolutions, which overturn the original structure or order of the field, thus forming a new order of the field.

Secondly, the field has relative independence. The independence of the field is not formed naturally, it undergoes a series of struggles, mainly the process of

breaking away from the control of external factors such as politics and economics, and after a fierce struggle, each field acquires its own relatively independent status, forming its own particular logic and gradually becoming the logic governing all actors and their practical activities in a particular field. However, the independence of each field is relative, and they are all subject to the constraints of the meta-field, the field of power, and because all fields are situated in the vast network of relations formed by the meta-field, each particular field has a different position or status in the meta-field, and the relationship between them is unequal. As the social world changes and evolves, the status and importance of each field will change. Therefore, field independence can only be relative, and the degree of independence varies greatly from field to field.

Thirdly, the field is structural in nature. The field is a structured socially constructed space and its relations, defined by rules of different positions, with a certain structure. The social world is the largest field, which, when highly differentiated, gives rise to "social micro-worlds", i.e. specific fields, such as the economic, political and cultural fields, which are not separate from each other, but rather interact in an interrelated and mutually influential way, and between which These fields are not separate from each other, but interact in an interconnected and mutually influential way, and the inequality of importance and status between them gradually constitutes a larger field upwards.

Fourth, the blurring of field boundaries. Since each field has relative independence and its own particular logic, there must be some kind of boundary

between fields. But Bourdieu believes that boundaries are themselves the object of struggle between fields, and that they are changing, not fixed. It is therefore impossible to clearly delineate the boundaries between fields.

The terms 'field' and 'market' are sometimes interchangeable, but in general 'field' is more often used in Bourdieu's work in specific social contexts, such as the 'literary sphere', the 'political sphere' and the 'artistic sphere'. In contrast, the 'market' is more often used in the social assessment of different types of resources, status and practices.

1.2.2 Habitus

If the concept of field describes the objective structure of the social world, then the concept of habitus focuses on the psychological state and bodily disposition of the actor, with Bourdieu stating that habitus is a socialised subjectivity, a set of dispositions that have been accumulated in people's bodies by social structures and historical developments. The concept of habitus shows that Bourdieu was clearly inspired by Marx's view of practice, but it also reflects Bourdieu's attempt to break away from structuralism and is an application of his own generative structuralist approach, making the concept of habitus the most original part of Bourdieu's theory.

Habitus has multiple connotations but can be broadly defined in several ways. Firstly, habitus is not something innate or natural, it is an acquired generative structure, an accumulation of pre-existing social structures at the level of the human body (similar to Chomsky's 'deep structure'), but it is not a constant in the anthropological sense but exists as a social variable. Habitus is a generative matrix

constructed in social history and rooted in the objective institutions of society, a 'history embodied in the human body', and therefore temporal in nature, a prescriptive and expressive nature of a specific disposition that historical processes have accumulated in the biological body of man. Secondly, habitus is a specific structuring mechanism that operates from the internal mechanisms and functions of the actor's body. This mechanism is generally expressed as "the principle of generating strategies that enable the actor to cope with unforeseen and fluid situations, and as a system of persistent, changeable and open-ended dispositions that function as a matrix of perceptions, judgements and actions at all times, by combining past experiences in a way that and thus has the potential to perform an infinite variety of complex tasks"³⁶. Thirdly, habitus has a dynamic practical meaning; habitus is not habit; Bourdieu points out that habit is more biologically oriented towards reproduction or repetition and lacks an organic and generative meaning, whereas habitus has a certain stability and permanence that does not change in the short term but can lead people to adopt appropriate coping strategies if the specific conditions of the surrounding environment change. Thus, habitus exists as a generative or creative ability of art, a creative art that exists within the system of people's dispositions. Fourthly, habitus is a socially structured subjectivity of the actor, an individualisation of the collective structure and mentality embodied in the individual body, or a 'collectivised' content of the biological individual acquired through long-term socialisation, where each actor has both the particularisation of the individual

³⁶ Bourdieu, [U.S.] *Vacquand, Practice and Reflection*, translated by Li Meng and Li Kang, Central Editorial Publishing House, 1998, p. 234.

actor and the Each actor has a specificity as an individual actor, but at the same time has in him or her the content and characteristics of society as a whole or of the times, and is a product of the spirit of the times.

Bourdieu makes it clear that the theory of habitus, because it relies on the mental and physical schema of the actor-subject, is highly susceptible to extreme idealism. In order to avoid this theoretical danger, Bourdieu draws on the content and method of Marx's practical view, "following the scheme proposed by Marx in his Syllabus on Feuerbach, the habitus view aims to make possible a materialist theory of knowledge; it recognises that all knowledge, whether mundane or pedantic, presupposes some notion of constructive work idea, but at the same time strives not to be trapped in idealism"³⁷ .

1.2.3 Cultural capital

The concept of "capital" is another central category in Bourdieu's theoretical system. Inheriting Marx's definition of capital, Bourdieu argues that capital is an accumulation of labour through time and a potential capacity to produce profit, a productive capacity in its own right. At the same time, Bourdieu points out that changes in the structure and function of society have led to a richer understanding of the forms of capital, which, in addition to economic capital, should also include cultural and social capital (this accumulated labour becomes an objective and compulsory force out of being appropriated by people on an exclusive basis and penetrating into the various fields of society, and determining the structure of society

³⁷ Bourdieu, [U.S.] Vacquand, *Practice and Reflection*, translated by Li Meng and Li Kang, Central Editorial Publishing House, 1998, p. 165.

and the social position of the owners of capital). The social position of the owner of capital. Bourdieu points out that capital, as a force rooted in the structure of the audience or subject, emphasises the intrinsic regularity and principle of the social world, that it rejects the understanding of the contingency of luck, and that its appropriation and accumulation is not a gambling process but an orderly and continuously formed activity. Capital also has a generative capacity to reproduce itself and its profits in equal or enlarged forms, it has the potential to obtain various forms of profit, and the actors in a given field always tend to obtain the maximum profit. Moreover, the structure of the distribution of the various types of capital in a given field is fundamentally consistent with the inner structure of the social world at a given moment, in effect embodying an 'ontological fit'.

Bourdieu sees capital as an instrument by which actors act, and different capitals have different roles. Bourdieu divides capital into three basic types, namely economic capital, cultural capital and social capital, then he analyses symbolic capital, and later he turns to the meta-capital owned by the state, i.e., centralised capital, showing that Bourdieu's definition and study of capital is an evolving process.

The metaphor of the market (field) points to how people use linguistic resources to acquire other forms of material or symbolic goods, that is, it is the space in which different forms of capital are transformed into each other. Bourdieu (1986), in his article "Forms of Capital", elaborates on the different types of capital, introducing for the first time the concept of cultural capital³⁸. He argues that in modern societies

³⁸ Bourdieu, P. (2011). The forms of capital.(1986). Cultural theory: An anthology, 1,

there are at least three types of capital that cannot be ignored: firstly, economic capital. This type of capital can be immediately and directly transformed into money, and it is institutionalised in the form of property rights. Secondly, there is cultural capital. This capital can be transformed into economic capital under certain conditions and it is institutionalised in the form of educational qualifications. The third is social capital, which is formed in social ties and can also be transformed into economic capital under certain conditions; it is institutionalised in the form of certain social status titles. In addition, he defines the recognised form of the above-mentioned capital as symbolic capital. It is a type of capital that is considered to be associated with legitimacy, authority and prestige.

Bourdieu's theory of cultural capital is a development of Marx's theory of economic capital, which interprets capital from a non-economic perspective (Zhu Weijue, 2005). Under certain conditions, cultural and social capital can be transformed into economic capital, and these three attributes of capital have common characteristics in the way they are expressed.

Cultural capital, as proposed by Bourdieu, is a relatively broad concept; any tangible or intangible asset associated with culture or cultural activities can be considered as cultural capital. Cultural capital is expressed in three ways.

(1) Concretized form, i.e. in the form of an enduring "disposition", either mental or physical. The accumulation of knowledge, literacy, skills and tastes acquired through family and schooling must be concretized and materialized; specific cultural

competences, based on the advantages of cultural capital, are socially valued as "scarce" and bring significant profits to their owners. Cultural capital, where it is advantageous, can provide the conditions for other interested parties to enjoy it. For example, by guaranteeing their children more and better education that goes beyond the minimum level of education required to maintain a certain level of labour reproduction for a given period of time. This relative social value of cultural capital is reflected in its comparative advantage. That is to say, it is cultural capital with relative advantage that tends to have a profit effect. This is because, as a means of embodying accumulated labour and its materialised products, the real efficacy of a given subject's capital is dependent on the contrasting relationship between a given subject's and the objective existence of two resources, that is, on the state of distribution of capital in society as a whole. In this given state of affairs, the homogeneity of capital and the similarity of its materialised products give rise to a competitive contrast, and the 'scarcity of things is the price of things' characteristic of capital is produced, and, by the same token, the relative social value of superior cultural capital is recognised. According to Bourdieu, the structure of the social field, that is, the unequal distribution of capital, is the source of the special effects of capital. The special effect of capital is the manifestation of its profit and the power that this gives to the subject. This power establishes the laws of the field of capital and its reproduction, which in turn consolidate and increase the overall distribution of capital in society. Obviously, these laws tend to favour the dominant capitalist. This tendency is one of the practical effects and benefits of the relative advantage of cultural capital.

(2) Objectified forms, i.e. in the form of cultural products, where concrete forms of cultural capital are materialised and become objectified cultural capital in the form of cultural products. In contrast to concrete forms of cultural capital, objective cultural capital takes on a number of new characteristics. Important manifestations lie in the fact that cultural content has alternative, transferable material carriers. For example, cultural capital that is objectified in the material and media, such as literary works, paintings, monuments, books, dictionaries, tools, etc., can be transmitted in terms of materiality. But what can be transmitted is only the legal ownership of the content vehicles of cultural capital; the preconditions for the manifestation of specific cultural capital are neither created nor necessary for this process. Through this transmission of objectified cultural capital, the cultural value of the concrete cultural capital, which is embedded in the material carrier, is externalised and transmitted through this transformation of the mediating subject, thus enabling the concrete cultural capital to overcome its biological limitations and dependence on the subject and to be re-concretized or institutionalised by another subject. Objectified cultural capital is therefore the form in which the value of concretized cultural capital is externalised and realised. At the same time, it is the concrete cultural capital that is the basic form of cultural capital, while the objective cultural capital is only a secondary form. Objectified cultural capital, in the form of cultural products, becomes a special commodity in the market mechanism, i.e. a cultural commodity.

The specificity of cultural goods lies in the fact that they present themselves materially on the one hand, and symbolically on the other. In its material aspect, the

cultural commodity has the value conferred by economic capital, while in its symbolic aspect, it carries the cultural value of cultural capital. The objectification of concrete cultural capital therefore requires special conditions, i.e. the possessor of the means of producing cultural goods must find a special way to manifest concrete cultural capital. In other words, the possession of both the corresponding materialised cultural capital and the necessary economic capital are two prerequisites for the possessor of that capital to be able to realise its value or to have access to cultural services. Cultural capital in its objectified state presents an autonomous world of representations. In accordance with the principle of the generative development of culture, this cultural world is the product of historical behaviour and it cannot be reduced to the state of possession of cultural capital as manifested by each actor, or group of actors. However, this world exists as active and effective capital, both in symbolic terms and in material terms, within the limits of what can be presented by the existing subject.

It is therefore a world in which cultural capital is noticed or used directly as an 'investment'. The actors, as subjects, demonstrate power and profit in this world, and their returns are positively correlated with the quality and quantity of the cultural capital they hold, objectified and materialised.

(3) Forms of institutionalisation, the institutionalisation of cultural capital often takes the form of academic qualifications. Concretized cultural capital has the same biological constraints as its bearer, which can be counteracted by the institutionalization of cultural capital. The institutionalisation of cultural capital

allows for the legitimation of concretized cultural capital and the recognition of the academic qualifications of its owners, thus distinguishing it from the cultural capital of the autodidact. The cultural capital of the autodidact is constantly questioned, as even the cultural capital of those who broker it is able to reap falsely defined profits due to fluctuations in value in a highly social exchange market. Once cultural capital is institutionalised, it becomes academically recognised and formally independent of its bearer, characterised as an academic credential that confers a socially agreed and legally guaranteed value on its owner. This institutionalised cultural capital has a relative autonomy vis-à-vis its bearer, and even vis-à-vis the effective possession of the cultural capital by the subject over a certain period of time. When cultural capital is institutionalised, its value and capacity are recognised by society, and it enters the social sphere. Cultural institutions play a key role in this process. Institutionalisation is the process by which cultural capital moves from the concrete to the social³⁹. Because of its inherent objectivity and neutrality, there is less doubt about its legitimacy and legality. Educational diplomas are acquired exclusively in the context of cultural capital, and the possession of a diploma becomes the key to the recognition of individual competence. The diplomas and professional titles that one obtains depend on institutionalised mechanisms for determining the acquisition of future careers and economic capital. Thus, the institutionalised form of cultural capital is a central part of the reproduction of culture.

From the above analysis, we can already see that economic, social and cultural

³⁹ Introduction to Cultural Capital

capital are interchangeable with each other and with the three different forms of capital within cultural capital.

Bourdieu off sees economic capital as the root of other capital but it is the convertibility of different types of capital that ensures the reproduction of capital. "Academic qualifications are able to set the rate of conversion between cultural and economic capital and this is done by guaranteeing the monetary value of a specific academic capital. This product, created by the conversion of economic capital into cultural capital, establishes the value of the holder of a specific qualification from the perspective of cultural capital. Likewise, this product establishes the kind of monetary value that can be used for exchange in the labour market" (Yamin Bao, 1997). Thus, the transformation between different forms within cultural capital reflects the transformation of cultural capital with other capital external to it. Specific cultural capital is objectified and institutionalised at the same time. Cultural capital itself is constantly being eroded by social and economic capital (Li Quansheng, 2003).

Bourdieu points out that it is impossible to explain the structure and role of the social world unless one introduces all types of capital and does not just consider the only forms recognised by economic theory. The convertibility and rate of exchange between different forms of capital is therefore an important issue that cannot be ignored in the conversion of capital. Economic capital can be converted more easily and efficiently into social and cultural capital, and economic capital remains the dominant form of conversion with other capital, with its greater convertibility and higher rate of exchange. Of course, social and cultural capital can also be converted

into economic capital, but such conversions are more complex, not immediate and carry a certain degree of risk.

Each type of capital is not equally distributed in social space. The quantitative distribution of the various types of capital and their combinations complicates the overall macro-social structure (Lin, Clay and Li, Quansheng, 2007). The convertibility of different types of capital forms the basis of actors' strategies, which aim to ensure the reproduction of capital through conversion, as well as the reproduction of social relations and social status of actors with different positions in social space (Gongliuji, 2007).

At the same time, capital can be passed on intergenerationally in direct or indirect ways to achieve its reproduction, and it is the reproduction of capital that enables the reproduction of society. According to Bourdieu, the reproduction of cultural capital is the main mechanism by which social structures reproduce themselves, and through which members of society achieve the intra-familial intergenerational transmission of social status. Bourdieu distinguishes between the reproduction of economic capital, whereby private property is legally passed on to future generations within the family by direct inheritance, and the reproduction of cultural capital, a hidden and risky indirect reproduction, which in modern societies is passed on to future generations mainly through the intermediary of education.

The reproduction of cultural capital is in fact the result of socialisation. In Compartmentalisation, Bourdieu describes two main ways in which cultural capital is reproduced: the first is "in full swing at an early age, before people have developed a

consciousness of it. It is acquired through family experiences at an early age". This is early socialisation, which relies primarily on pre-school family education, both consciously transmitted by parents to their offspring and unconsciously imitated by them, a form of subtle education in which the 'habits' of the parents are learned by ear. The second way is "a systematic, accelerated learning process that begins at a later age". This is mainly schooling, and it is in this way that physical cultural capital is transformed into institutionalised cultural capital. Thus, the accumulation and transmission of cultural capital in the family is not only influenced by innate factors, but also by self-improvement mechanisms such as personal motivation to achieve and strive for success.

1.3 Symbolic capital, symbolic power and cultural soft power

On the basis of the logic of social capital it can be deduced that the reproduction and maintenance of the labour of established relations is essential for the survival of the social group. "It is no less important than the reproduction of the economic base on which the group produces".⁴⁰ This reproduction of social relations through festivals, rituals, exchanges of gifts, visits and return visits, ceremonial exchanges, marriages and other social activities does not follow the logic of economism, although it remains inseparable from the logic of interest that marks economism. Bourdieu once revealed the secret: it must be assumed that economic capital is the source of all other types of capital, and that those altered and disguised economic capitals produce the most specific effects that belong to them, but these capitals (for

⁴⁰ Bourdieu, P. *Sense of practice*. Translated by Jiang Zhua, Nanjing: Yilin Publishing House. 2003. P. 177.

their occupants) conceal the fact that economic capital is their source, in other words (only in the final analysis) the source of the effects they produce. In order to make clear the "economic" dialectic in the field of social relations, Bourdieu goes on to say that in order to understand the true logic of capital at work, the transformation of capital from one type to another, and the law of conservation that controls it, two opposing but equally biased views must be abandoned: on the one hand, the economist view, which always reduces each type of capital to economic capital in the final analysis, which ignores what gives the other types of capital their particular efficacy; on the other hand, the symbolist view, which reduces society to the phenomenon of interaction, which ignores the harsh fact that everything may be universally reduced to economics.⁴¹ According to Bourdieu, capitalism places social production and social relations within the logic of economism, using the prism of "cold cash payments" as a lens through which to view all social activity, and therefore fails to understand that there is non-economic labour in addition to economic labour, and non-economic interests in addition to economic interests. When social work tends towards an exclusively economic end, money becomes the measure of all things. The activities that are sacred as non-economic, once they are measured in terms of monetary profit, acquire a symbolic character in a negative way; they are gratuitous, i.e. non-utilitarian, and useless. It is this activity (labour), populated by the economist principle of profit, that forms non-economic capital, i.e. symbolic capital, including social capital.

⁴¹ Bourdieu, P. *Cultural Capital and Social Alchemy –An Interview with Bourdieu*. Shanghai People's Publishing House.1997. P.208

While the economic field manifested by economism is dominated by the operation of economic capital, the cultural field is dominated by the operation of cultural capital, which is more dominantly concerned with maintaining and increasing symbolic interests.

According to Bourdieu "Symbolic capital is the cumulative degree of fame, privilege, honour or sanctity based on the logic of knowledge and recognition practices⁴². On this basis, symbolic capital can be understood as a particular form of power that is not seen as authority but as a legitimate claim to recognition, obedience or other services. The proper use of symbolic capital can confer a specific social image and social status on the subject, which in turn creates an invisible power. Symbolic capital thus becomes a tool to help transform capital by disguising the materiality and power of other capital and giving it legitimacy. Legitimacy is the basis for the successful exercise of power, and legitimisation relies on the acquisition of symbolic capital. Recognised by specific groups in society, symbolic capital shapes reverence for the subject; it is a form of trust capital that produces social distinctions by constructing channels of communicative perception. Symbolic capital consists of at least three forms: prestige, charisma, and charm⁴³, which is the basis on which symbolic power is constructed⁴⁴. Words are not just symbols to be understood and deciphered; they are also symbols of wealth, intended to be evaluated and praised;

⁴² Johnson, R., & Bourdieu, P. The field of cultural production: Essays on art and literature. Cambridge: Polity.1993.p.275

⁴³ Bourdieu, P. Language and symbolic power. Harvard University Press. 1991.p. 128

⁴⁴ The author has discussed symbolic power and its political and cultural value in the first edition and will not repeat them here.

they are also symbols of authority, intended to be believed and obeyed" (Bourdieu, 2005:49-50).

For the state, symbolic power is a means of seeking international understanding and recognition and of enhancing its international image. It is also a way of changing the international cultural order. For "as instruments of knowledge and communication, symbols and symbol systems are shaped by structures and have the power to shape them". Here, the 'structure to be shaped' and the 'structure to be shaped' are two dimensions of the power of the sign, the former in terms of the power to reproduce signs and sign systems, and the latter in terms of the function of the sign in reproducing the social order. Bourdieu asserts that the function of symbols in shaping social reality is "a truly political function" and that "symbols are the best instruments of social integration, they contribute to a consensus on the meaning of society and facilitate the reproduction of social order"⁴⁵.

Professor Joseph Nye, former US Assistant Secretary of Defence, first defined the concept of "soft power". He divided a country's overall power into hard power and soft power. Soft power includes cultural appeal, ideological or political values, while hard power consists of resources, economy, military and technology. He sees soft power resources as having three main components: a culture that is attractive to other countries, political values that are recognised both nationally and internationally, and diplomatic policy changes that are seen as legitimate and enjoy moral authority . "When a country's culture encompasses universal values and its policies promote

⁴⁵ Pierre Bourdieu. On Symbolic Power [A. Wu, Fei, Ze. He Zhaotian. Review of Academic Thought (5th series) [C] Shenyang: Liaoning University Press 1999.

values and interests shared by others, the country's likelihood of achieving its desired goals is greatly enhanced because it establishes a link between attractiveness and responsibility."

Cultural soft power is a central element of soft power because "the cultural element is a factor of worldwide mobility, and it constitutes a soft power that is difficult to monopolise. Culture can spread across borders to become the fundamental value or dominant culture of other countries and of the international community, and the society from which it originates is naturally a huge soft power activity".

Cultural symbols, as the external dimension of cultural soft power, have the effect of attracting and holding people's attention. Human attention (or attention resources, or the economy of the eye) is limited, so its distribution has political implications. From this perspective, it can also be argued that 'cultural symbols are at the heart of soft power' and that 'as the development of soft power becomes a trend, the phenomenon that is continuing to grow in the contemporary world is the war of symbols'.

This idea is linked to the development of Western Marxism. According to Antonio Gramsci, ideology is a form of cultural hegemony or cultural leadership, which is "a worldview implicitly revealed in art, law, economic behaviour and all individual and collective life" and is found in the fields of philosophy, religion. It is "a worldview that is implicit in art, law, economic behaviour and all individual and collective life" and is found in the fields of philosophy, religion and folklore. Cultural hegemony is controlled by the civil society of political parties, churches, trade unions,

schools, academic and cultural groups and the media, and the work carried out by these institutions of cultural symbol production and dissemination is to a large extent part of the 'soft power of culture'. Although, according to Gramsci's theory, the external function of cultural hegemony is a powerful struggle rather than a flexible attraction, given Gramsci's Leninist influence, cultural hegemony has more of an 'internal cohesion' function. It could be argued that 'cultural hegemony' and 'cultural soft power' are separate expressions of the same object from two different positions or contexts of the time. Joseph Nye has a clear understanding of this: "Hegemony is a term of reproach used by the leaders of Russia and China. It is not a word that is commonly used in countries like the United States, where soft power is so strong. It can mean American dominance, but not domination and control". Despite the obvious preconceptions and biases of this statement, Joseph Nye does draw a relatively clear line between his concept of 'soft power' and the discourse of Western Marxists in terms of theoretical distinctions.

Louis Althusser pushed cultural hegemony even further towards a theory of symbols (discourse). He sees religion, education, the family, the media, literature, art, sport, etc. as ideological state apparatuses that constantly produce "subjects" with a certain ideology, forming a kind of "interpellation". This is very similar to the 'internal integration' function of soft power, which gives individuals a collective identity. Although Althusser criticises capitalism on this basis, the significance of cultural symbols and their educational function as a confirmation of self-identity is revealed. On this basis, Althusser's student Michel Pecheux identifies symbolic

semantics as a struggle and linguistic symbols as an important field of power conflict.

In fact, revealing the hidden relationship between culture and power, represented by symbols, was an important task for leftist thinkers in the 20th century, with Pierre Bourdieu at the forefront. He saw symbolic power, i.e. "the power to know something through words, the power to make people 'see for themselves', the power to define or change the vision of the world, and thus the practice of the world and even the world itself " is an extremely important factor in the process of social interaction, allowing for symbolic benefits, differentiating social classes, and even having a legitimacy that hard power cannot obtain, and thus becoming a relation of exchange on which hard power must rely and conceal. Going further than previous Western Marxists, Bourdieu shows how the ideological state apparatus (school, family, social environment, etc.) acts on individuals to develop systems of habitus and dispositional tendencies in order to create a sense of 'occupancy' and to achieve an isomorphism between social and mental structures. In his view, the 'state' is the institution with the most symbolic power, and it has created institutions that enable the exercise of transfigured power, creating a 'monopoly of legitimised symbolic power'. Thus, symbolic power was transferred from the former civil society (Gramsci) or the 'ideological state apparatus' (Althusser) to the political 'state'. More importantly, Bourdieu's work is a political one. More importantly, Bourdieu further saw that symbolic power or symbolic violence could in some cases 'play the same role as political violence, police violence', and that 'one of the great flaws of the Marxist tradition is that it does not provide for these 'soft' forms of violence, which function

even in the economic sphere." ⁴⁶In other words, Bourdieu already sees the similarities and differences between 'hard power' (politics, the police) and 'soft power' and points to the significance they should have. Thus, the attributes of culture, symbols, the state and softness were initially united, and the concept of 'national cultural soft power' took shape. From Western Marxism to Bourdieu's doctrine, the critical path of seeing symbols as expressions of power allows culture to be implicitly associated with power, laying the foundation for a theory of cultural soft power. ⁴⁷However, it is important to note that the above-mentioned thinkers' articulation of symbols is based on a critique of the political power of the capitalist state, i.e. "symbolic power is defined as a power that imposes and inculcates systems of categorisation that make people accept structures of domination as natural"⁴⁸ . Cultural symbols are presented as negative forces to be deconstructed and criticised, and the soft power associated with them becomes the institutional power on which the capitalist state relies for its internal integration, and "the specific symbolic power imposed on various principles of the construction of reality becomes a major vector of political power"⁴⁹ . But this does not correspond to what Joseph Nye intends in his opening of the topic of "soft power"⁵⁰ . Joseph Nye states that "soft power" is a positive power, "a controlled

⁴⁶ Pierre, Bourdieu, & Walcond. Practice and reflection –an introduction to reflective sociology. Central Compilation Press,1998. P. 69

⁴⁷ Noya, J. The symbolic power of nations. place branding, 2(1),2006. 53-67.

⁴⁸ Pierre, Bourdieu, & Walcond. Practice and reflection –an introduction to reflective sociology. Central Compilation Press,1998. P. 69

⁴⁹ Ibid P.87

⁵⁰ Zhang Guojo. Theoretical thinking at the top of cultural soft power. *Seeking truth*, (2), 2016.p. 47-48

attraction"⁵¹. This theory of 'soft power' with its official discourse opens up new paths for the relationship between cultural symbols and power. Through orderly agenda setting, it is possible to optimise the configuration of the symbolic structure of national cultural soft power in a given context, and to create a long-term mechanism with a corresponding development strategy. This symbolic "war" becomes a cultural dissemination, intermingling and innovation between the state and the people, between the state and the nation, with the state as the main body. Language can be used as a tool for the promotion of state power, and the international dissemination of language can be said to be the result of this power. As Huntington argues, "the distribution of languages in the world or in a given country often reflects the distribution of power. And changes in the distribution of power produce changes in the use of language". The wider the spread of a language and the greater the proportion of its use in people's everyday lives, the more it can be said to some extent that the country's culture is alive, the more legitimacy and authority its foreign cultural policies have, and the more shared value its political ideas have. More importantly, the degree to which a language spreads symbolises a sense of the future direction of the country. A glance at the world's languages shows that the rise and fall of languages corresponds to the rise and fall of national power.

In today's globalised world, the emergence of language as a symbolic power is not only a political path to power, but also an economic one. Since the mid-twentieth century, there has been a widespread international phenomenon of a 'new economy' in

⁵¹ Nye, J. S. Notes for a soft-power research agenda. *power in world politics*, 328, 328. 2007.p. 62-163.

which culture is sold. Culture has become capitalised and industrialised, as in the case of language capital and the language services industry. From the symbolic nature of culture, it can be called the 'symbolic economy'. Jean Baudrillard, for example, links the theory of symbolic exchange to the proliferation of human desire, recognising the power of the symbolic system to stimulate human desire for consumption and, ultimately, the ultimate in symbolic development as 'simulation': 'It does not require an original object or a physical object, but rather a symbolic system that is based on the idea of the world's cultural heritage. It does not require an original object or entity, but rather a model to produce the real: a hyperreal". This gives the system of cultural symbols a very high level of control, and symbols even have the 'power' to manipulate the real and dominate the subject. The 'symbolic economy', characterised by the 'exchange of symbols', highlights the 'symbolic value', independent of the 'use value' of the traditional economy. This is the case of the "use value" of the economy. Bourdieu's theory of cultural capital and the economy of language exchange offers a new perspective on the symbolic value of language. This is also discussed in detail in the next section.

CHAPTER 2 THE B&R: CONCEPTUAL CONSTRUCTION OF THE SILK TRUTH METAPHORY"

In the 20th century, although the concept of the Silk Road has been mentioned from time to time by some countries and international organizations, there have been several versions of plans to revive the Silk Road around the heritage of the ancient Silk Road, in addition to the UN's "Silk Road Revival Plan" in the late 1980s In

addition to the UN's "Silk Road Revival Plan" of the late 1980s, there is also the "New Silk Road" plan of the United States, the "New Silk Road" of Russia, the "Silk Road Diplomacy" strategy of Japan, and the "Railway Silk Road" of Iran. The "Railway Silk Road", the "New Silk Road" project in Kazakhstan, etc. In 2013, Chinese President Xi Jinping first introduced the concept of the 21st Century Maritime Silk Road and the Silk Road Economic Belt (hereinafter referred to as the B&R), as well as the "New Silk Road" project in Kazakhstan. the B&R "), as well as initiatives to develop cooperation along both land and sea routes based on the two concepts.

In 2013, during his visits to Central and Southeast Asian countries, Chinese President Xi Jinping delivered important speeches at Nazarbayev University in Kazakhstan and the Indonesian Parliament respectively, and put forward the "Silk Road Economic Belt " and "21st Century Maritime Silk Road" initiatives. "The two initiatives were combined and abbreviated as " the B&R". In his speech at Nazarbayev University, entitled "Promoting People's Friendship for a Better Future", President Xi Jinping stressed that "China hopes to continue to enhance mutual trust, consolidate friendship and strengthen cooperation with Central Asian countries, and both sides can use innovative cooperation models to build the 'Silk Road Economic Belt ' together ". President Xi Jinping delivered a speech in the Indonesian parliament entitled "Building a China-ASEAN Community of Destiny Together", in which he noted that "the Southeast Asian region has been an important hub of the 'Maritime Silk Road' since ancient times, and China is willing to strengthen maritime

cooperation with ASEAN countries and use China is willing to strengthen maritime cooperation with ASEAN countries, make good use of the China-ASEAN Maritime Cooperation Fund set up by the Chinese government, develop maritime partnerships and jointly build the '21st Century Maritime Silk Road', and share opportunities and challenges with ASEAN countries by expanding practical cooperation with them in various fields, sharing and complementing each other's strengths In 2014, Premier Li Keqiang pointed out in the Report on the Work of the Government that in order to further create a new situation of high level of China's opening up to the outside world, the B&R will be included as one of the government's key tasks in 2014, and proposed in the report to "to urgently plan the construction of the Silk Road Economic Belt and the 21st Century Maritime Silk Road, promote the construction of the Bangladesh-China-India-Myanmar and China-Pakistan economic corridors, launch a number of major support projects, accelerate infrastructure connectivity and expand new space for international economic and technical cooperation". On 28 March 2015, the National Development and Reform Commission, the Ministry of Foreign Affairs and the Ministry of Commerce jointly released the "Vision and Actions for Promoting the Construction of the Silk Road Economic Belt and the 21st Century Maritime Silk Road" on 28 March 2015. This special plan is designed with eight sections: background of the times, principles of joint construction, framework ideas, cooperation priorities, cooperation mechanisms, openness of various parts of China, positive actions of China and creating a better future together, which provide a comprehensive explanation of the B&R .They provide an all-round explanation of the

B&R initiative, as well as its strategic deployment. The initiative stems from two main levels:

2.1 Metaphor and Cultural Value of the Great Silk Road

The "Great Silk Road" (silk roads) was an ancient trade route from Chang'an, China, through Western Asia to Central Asia and the Mediterranean to Greece and Rome in Europe. In the late 19th century, the famous German geographer Ferdinand von Richthofen first introduced this concept in his book *China*. The book refers to the silk trade route between China and Central Asia, along the Amu Darya and Syr Darya rivers, and between China and India between 144 BC and 127 AD, as the "seidenstrassen". The goods transported along this route were mainly ancient Chinese silk, hence the name "Silk Road".

The first Western perceptions of the Chinese were all related to silk. Silk culture in China is a highly conceptualised and symbolic metaphorical system. The cultural metaphor of silk permeates ancient Chinese myths and legends, customs and folklore, rituals and institutions, literature and art, and aesthetic consciousness. Silk has become a national symbol, a symbol of social identity, a symbol of art and a symbol of the national aesthetic ideal because silk culture is long-standing, profound and has infinite proliferation of meaning. The ancient people in the relationship between the production of mulberry and sericulture, the natural operation of the laws of heaven, sericulture and the order of time, in dealing with the relationship between heaven, earth and man in the practical activities of respect for the laws of nature, to grasp the order of human nature, so that people's behaviour in line with the civilised etiquette

of heaven, earth and man. Under the premise of observing the real time sequence, the mulberry hatches before the silkworm eggs and produces tender mulberry leaves, which are harvested to produce a large number of cocoons and then reeled into raw silk, which is then used to produce soft and smooth silk products according to the characteristics of silk and circulated in the market, a process that is rich in cultural connotations. The production of silk has to be the result of man's "response to the times", "taking the appropriate", "code" and "harmony" in the system of heaven and earth. The silk is a set of heaven and earth and people and this, so the silk in the form of things covering the harmonious and unified relationship between heaven and earth and people, and the silk texture of the polished, soft, warm also characterises the Chinese people tough, generous and soft and ritualistic national character. Rayon taught the people to breed silkworms, the myth of the silkworm horse, the heavenly insects, the legend of the cowherd and the weaving maiden, etc., all with a naive and beautiful fantasy and a fresh and simple style, artfully summarised the people's understanding of silkworms, reflecting the ancient Chinese people's affection for silkworms. The legendary figure of Rayon, who taught people to weave silk, is the embodiment of Chinese women's labour and wisdom, and is a personified image of silk; the beautiful legend of the Cowherd and the Weaving Maiden is a metaphor for the ancient Chinese socio-economic model of male farming and female weaving; another "heavenly worm "The legend of the Cowherd and the Weaving Maiden is a metaphor for the ancient Chinese socio-economic model of male cultivation and female weaving; another legend, the 'Heavenly Worm', celebrates the image of a

martyr for the benefit of humanity.

Silk is also a metaphor for a noble and dignified status. The emperor used silk to show his authority and the officials used silk to mark their rank. In the Book of Rites, there is a phrase, 'clothes to move', which means to give dignity and dignity to a person. According to Qian Zhongshu, this means that clothes were not only used to cover the body, but also to show it off as an adornment. Chinese clothes were already embroidered with objects such as the sun, moon and stars, mountains and dragons, in order to distinguish between the noble and the lowly in politics. The ancients attached particular importance to moral cultivation, believing that a gentleman should be consistent with his appearance, and clothing was often used as an external manifestation of the inner world and an important part of personal cultivation. The existence and widespread use of silk has influenced the production and lifestyle of the Chinese people and its content, as well as its excellent usability and visual and tactile participation in the construction of the Chinese people's unique aesthetic consciousness, and has become an iconic symbol of the Chinese aesthetic ideal. The metaphors embedded in silk are a multi-faceted expression of the cultural value and meaning of silk.

"The Silk Road is named after silk, which, in this sense, proves the influence of silk as a cultural symbol, fully reflecting China's unique historical position and dominance on the Silk Road. The Silk Road and the Maritime Silk Road were the most important trade and cultural routes between Asia and Europe in ancient times, and they have consolidated the common historical memories and cultural symbols of

the coastal countries along the route, making a remarkable historical contribution to promoting the exchange of ideas and cultural interchange between the East and the West, and becoming the cultural heritage that supports the implementation of the B&R strategy today ⁵².

The ancient Silk Road was "a bridge and a link between East and West". Regarding the cultural significance of the ancient Silk Road, the famous scholar Ji Xianlin once said, "In the history of mankind, there are only a few large cultural systems that have had a profound impact and lasted a long time, which are the Chinese cultural system, the Indian cultural system, the Semitic Islamic cultural system, the Greco-Roman Western European cultural system, and there is only one place where these four cultural systems converge, which is the Xinjiang region of China. This is the Xinjiang region of China. The convergence of these four cultural systems can only be found in one place, the Xinjiang region of China, and it is thanks to the Silk Road that runs through the region⁵³." On the Silk Road, the Chinese culture linked several civilisation centres of the ancient world –China, India, Egypt and Babylon –with great tolerance, thus allowing the three major religions – Buddhism, Christianity and Islam –to spread and flourish, which has become far more significant in terms of cultural exchange than the exchange of silk and other commodities, and thus The Silk Road was also a bridge and link between the cultures of East and West. On the Silk Road, silk in the form of 'things' carried the spiritual

⁵² Fan Yugang. Bridging value differences along the route with cultural identity [N]. China Petroleum News, 2015 –04 –16

⁵³ Li Mingwei . Studies on the History of Silk Road Trade [M]. Lanzhou: Gansu People's Publishing House, 1991: 10

connotations of Confucianism's 'ritual' system, and through the shell of trade, the cultural connotations of 'peace' were sown. The Silk Road was also a place of friction between different cultures, but on many occasions, this was overcome with jade and silk, resulting in unprecedented economic, political and cultural unity and a harmonious and stable political situation. The Silk Road began with economic and trade cooperation and eventually led to cultural cooperation, and this cooperation was in exchange for cooperation, and in cooperation for coexistence, harmony and prosperity. Although the ancient Silk Road was initially a spontaneous act of exchange between people for commercial or frontier security reasons in the absence of contact between the East and the West, the positive role played by the Silk Road in the long history of mankind reflects its unique cultural value, not only promoting the economic and trade development of countries along the route, opening up an ancient avenue of commerce and trade between Asian, European and African countries, but also promoting the The Silk Road has not only promoted the economic and trade development of the countries along the route and opened up an avenue of trade and commerce between the countries of Asia, Europe and Africa in ancient times, but also promoted the integration and identity of the peoples of the world, built the most universal core values of mankind, and formed the Silk Road culture with the longest history, the most far-reaching values, the widest span of time and space, and the richest connotations.

The spiritual metaphor of "courageous exploration, equal exchange, friendship and cooperation, and cultural integration". As an important trade route for economic

exchanges between Asia and Europe at that time, the ancient Silk Road promoted economic links and cultural ties between the East and the West to a considerable extent. At the same time, the Silk Road was also a road of dialogue for fair trade, equal exchange and mutually beneficial cooperation between different civilisations, regions, countries and peoples in Asia and Europe, and a road of prosperity for the growth of human civilisation. After more than two thousand years of historical accumulation, the Silk Road has been symbolised in various economic and cultural aspects and has been sublimated from a substantial road of human economy, culture, commerce and transportation to a symbol of human spirituality –courageous exploration, equal exchange, friendship and cooperation, and cultural integration.

"The spirit of the Silk Road is the common spiritual heritage of the people of the countries along the Silk Road. It is generally believed that since Zhang Qian's mission to Central Asia more than 2,100 years ago, followed by Emperor Wu's opening of four counties and two gateways, the Silk Road was officially opened, linking East and West, Asia and Europe. Scholars have pointed out that trade between the East and West existed long before Zhang Qian's 'chiselling', represented by the Hetian jade artefacts unearthed at the Yinxu Women's Tomb, which indicate that trade and communication existed between the Central Plains and the West from the Yin Shang era onwards, and which scholars have named the 'Road of Jade'. ". For thousands of years, the Silk Road has made enormous contributions to the development of human society, most notably in three ways: first, it has strongly promoted the trade of goods between many countries and peoples in Asia and Europe

on a material level, promoting the exchange, development and prosperity of human material civilisation; second, it has promoted the exchange of religious beliefs, ideas and knowledge between many religions in Asia and Europe on a spiritual level, promoting the interaction and Thirdly, on the basis of the exchange of material and spiritual civilizations, the guidelines for interaction between different human civilizations have been formed and condensed into the "spirit of the Silk Road". Of course, the first two aspects are obvious and easily seen and acknowledged by everyone; the third aspect is invisible and easily overlooked and needs to be vigorously disseminated and promoted.

2.2 New Connotations of the B&R Concept - Community of Human Destiny

The B&R Initiative is not only a path of regional economic cooperation, but also a path of mutual appreciation of civilisations. "The ultimate goal of the B&R Initiative is to build a community of human destiny, and since 2013, Xi Jinping has repeatedly mentioned the concept of "community of destiny" or "community of human destiny" on diplomatic occasions. The concept of "community of destiny" or "community of human destiny" has been mentioned on many diplomatic occasions since 2013. In January 2017, Xi delivered a keynote speech on "Building a Community of Human Destiny Together" at the United Nations, once again comprehensively elaborating the concept of "community of human destiny" and providing Chinese wisdom and Chinese solutions to major issues concerning the future of human destiny. In October 2017, "Building a Community of Human Destiny" was written into the Constitution of the Communist Party of China. On

March 11, 2018, the "Community of Human Destiny" was written into the preamble of the Constitution of the People's Republic of China. As the core concept of great power diplomacy with Chinese characteristics, the community of human destiny is rich in cultural values.

Firstly, the Community of Human Destiny initiative embodies the cultural value of "Heaven's Mandate and Heaven's Way" and Chinese wisdom. According to Dr MattiPuranen of Finland, the idea of "one world" in traditional Chinese culture, which is a long-standing political worldview in China, has inspired the concept of "community of human destiny" and has influenced and inspired Chinese diplomacy. It has also influenced and inspired Chinese diplomatic thinking and policy. "The Tao gives birth to one, one to two, two to three, and three to all things." ⁵⁴This indicates that man, heaven and earth have their own laws of operation and co-exist harmoniously to form an organic whole, while he also believes that "Heaven is big, earth is big, Tao is big, and so is man. There are four great domains, and man is one of them."The relationship between the whole and the parts, and the co-existence of man and nature. The cosmic idea of the "unity of heaven and man" occupies an important place in traditional Chinese culture, reflecting its exploration of the relationship between man and nature, believing that all things in the world exist and live together in nature, and that man becomes an inseparable part of nature. In ancient times, the Chinese people answered the question of how man and nature, and man and all things, should get along, and that is to view the relationship between man and

⁵⁴ Wen Ruoyu. The Complete Explanation of the Tao Te Ching [M]. Beijing: China Overseas Chinese Publishing House, 2012.p.68

all things with the thinking of the unity of heaven and man. From ancient times to the present, the Chinese people have always explored the relationship between heaven and man and the relationship between the two, and this is also the way the Chinese people think. It not only reflects the relationship between man and nature, but also explains the relationship between the various subjective and objective factors that exist in the world. The concept of the community of human destiny has something in common with the "unity of man and heaven", the former advocates the concept of green development, the latter advocates the concept of harmony between man and nature, there are similarities and differences between the two, clearly reflecting the importance of mankind's respect and care for the natural environment. This requires the world to have respect for nature and to seek harmony and unity in the relationship between man and nature.⁵⁵In his explanation of the relationship between heaven and humanity, Mr Du Weiming argues that heaven has given us our nature and at the same time expanded our obligations, and that the "heavenly principle" of angelic man becoming human is embedded in humanity, meaning that man should also respond to heaven, because humanity is given by heaven, which means that man has the ability and responsibility to practise the ways of heaven in the world. The highest expression of benevolence is therefore cosmological and anthropological, and it is in this way that the Divine Way and the Divine Principle are supposed to function as a moral practice of 'virtuous interaction'.

President Xi Jinping, while stressing that "learning from history and building the

⁵⁵ Wang Zhengrong, *Wen Ruoyu Zhongyong* [M]. Kunming: Yunnan People's Publishing House, 2013. P.198

future, we must continue to promote the building of a community of human destiny", also pointed out that "peace, harmony and concord are concepts that have been pursued and inherited by the Chinese nation for more than 5,000 years"⁵⁶. This means that in order to better build a community of human destiny and uphold the concept of a community of human destiny in the new era, it is necessary to organically combine it with the excellent Chinese traditional culture. As an important core of the excellent Chinese traditional culture, the "culture of harmony" is an important value identity system formed by the Chinese people in the course of their long-term common life and internal and external interactions to build a harmonious social order and promote international friendly exchanges.⁵⁷ "He" means "peace, harmony and concord" and is the basic concept and code of conduct for human beings in dealing with nature, society, people and their own hearts. "is the most fundamental and core humanistic spirit. "Harmony" emphasises "the harmony of diversity, the tolerance of differences, the harmonisation of heterogeneity and the dissolution of opposites".⁵⁸ For thousands of years, the culture of "harmony" has been the fundamental value orientation of the Chinese nation. "Initially, traditional Chinese culture considered the harmony of music to be a kind of beauty, and gradually

⁵⁶ Xi Jinping . Speech at the Conference to Celebrate the 100th Anniversary of the Founding of the Communist Party of China [N]. People's Daily, 2021.p.07-02 (2)

⁵⁷ Tu Haoran, Li Yi. The Cognitive Mapping of the Formation of the Idea of "Community of Human Destiny"--Based on the Perspective of Culture and Identity [J]. Journal of Jiangsu University (Social Science Edition), 2020(4).p.54-63.

⁵⁸ Chen Xia. The Culture of Harmony: Tracing the Ideology of the Community of Human Destiny [J]. Journal of Xinjiang University (Philosophy –Humanities and Social Sciences Edition), 2020 (3). p.62-70.

extended this beauty to the harmony of society Confucianism is a traditional culture with "harmony" as its core. The traditional culture of Confucianism is based on "harmony". "Harmony and difference" is extremely rich in connotations. Firstly, "harmony and difference" reflects the universality of the unity of opposites in the world, and "harmony" and "difference" are a pair of unities that contain contradictions. "and" belongs to the inner, abstract, while "different" belongs to the outer, concrete, "and" is based on the premise of "different", and "different" is the premise of achieving "different". Secondly, it is an open and tolerant attitude, while "and" refers to the unity of diversity, and through Secondly, it is an attitude of openness and tolerance, and "harmony" means the unity of diversity, through which "harmony" acknowledges "differences", recognises the differences that exist, ensures tolerance and respect for differences, and ensures common prosperity. The Chinese nation presents to the world a 5,000-year history of civilisation, respecting the history and culture of other countries and valuing and affirming the history and culture of other peoples. In the concept of a community of human destiny, China advocates a way of interaction that is based on mutual respect and equal dialogue, and proposes new initiatives to resolve international conflicts. The concept of a community of human destiny embodies the traditional Chinese culture of "harmony and difference", as each country has travelled a different course of development, adopted a different social system and adhered to a different path of development, which has resulted in cultural differences among countries, making up a rich and varied world. In promoting the development of human civilisation, the concept of a community of

human destiny must be based on the principles of openness and mutual respect, so as to ultimately achieve a bright future of "beauty and commonwealth"⁵⁹. This is Fei Xiaotong's forward-looking blueprint for the development of a community of human destiny, a beautiful vision that involves a "four-step" development strategy: from the relatively narrow stage of development of "beauty in its own right" to the "beauty in the beauty of others". The vision of a "commonwealth of the world" is the ideal state where many cultures seek common ground while preserving their differences. China's ideal of "the commonwealth of the world" is ultimately a strong sense of national responsibility, and only when it has established itself and others will it be able to build a complete world pattern and work for the development and benefit of all mankind. The concept of a community of human destiny, which aims to achieve a "commonwealth of nations" and is based on the philosophical wisdom of the "commonwealth of nations", is of great importance to China's adherence to the path of peaceful development and the maintenance of world security and stability.

The common destiny of mankind is also the unification of anthropology and traditional Chinese "benevolence", a holistic reflection and development of human destiny in the cosmological and anthropological sense. A cultural study of the traditional Chinese political and ethical values in pursuit of the ideal of the "commonwealth of the world". Gao Dawei, a French expert on international issues, says that when the revitalised China of the 21st century proposes to the world the vision of a "community of human destiny", it is a complete reinterpretation of the

⁵⁹ Fei Xiaotong. *Globalization and Cultural Self-consciousness* [M]. Beijing: Foreign Language Teaching and Research Press, 2013.p. 6.

ancient Chinese concept of "the commonwealth of the world", but at the same time rightly assumes that the East and the West, like yin and yang, can be infinitely different. Like yin and yang, they can be infinitely crossed. "The Silk Road effect is not an exchange of goods across objective physical geography, but a continuous transformation of East and West when they are wise enough to recognise their importance and intrinsic interconnectedness. The community of human destiny and the shared values it embodies are building a rational world order and dialogue of civilisations in the historical sense of the world. The "common values" are new values that China has contributed to the world based on the common interests of all humanity, and the "common value principles" have developed into a multidimensional code of values. Chen Lai believes that "benevolence is the most fundamental common value of mankind", which is the interpretation of "benevolent man" that we can give in the face of the philosophical reflection on the common values of mankind.

The B&R is not just an international trade route, a linear economy or an economic and trade project, or an action plan, but an abstract and metaphorical concept that embodies China's development philosophy. It is an abstract, metaphorical concept that embodies China's development philosophy. It uses the Silk Road, a historical and cultural symbol of "peace, friendship, interaction and prosperity", to convey to the world the development philosophy of "peace, development, cooperation and win-win". . "The One Belt and One Road" is a practice of interconnectedness focusing on economy and covering various fields such

as culture and ecology, focusing on complementing the advantages of countries along the route and dovetailing with other international cooperation mechanisms, and is an important platform for the practice of the concept of the community of human destiny. The B&R does not only refer to a community of destiny, an economic belt and a silk road, but can also refer to many communities, economic Belt s and silk roads in general, which will eventually be unified into a community of human destiny of "discussing, building and sharing together". Therefore, it is actually the first Chinese solution to global problems based on the common values of the world and is a milestone in China's participation in global governance.

"The B&R combines the Silk Road and the "Community of Human Destiny" concept into action and has achieved unprecedented results. As of November 2021, China has signed more than 200 cooperation documents with 145 countries and 32 international organisations⁶⁰, with a cumulative trade volume of US\$10.4 trillion in goods and more than US\$130 billion in non-financial direct investment in countries along the route⁶¹. According to a World Bank study, the B&R initiative will lift 7.6 million people out of extreme poverty and 32 million out of moderate poverty in the countries concerned, increase trade between participating countries by 2.8% and 9.7%, increase global trade by 1.7% to 6.2%, and increase global income by 0.7% to

⁶⁰ <http://www.gov.cn/xinwen/2022-01/25/content5670280.htm>

⁶¹ [People's Daily Commentator's Article: Building "One Belt, One Road" Achieves Real and Substantial Achievements –On Studying and Implementing President Xi Jinping's Important Speech at the Third Symposium on the Construction of "One Belt, One Road Important Speech –People's Video –People's Daily \(people.com.cn\)](#)

2.9%⁶². It is well proven that the B&R Initiative originated in China, but the opportunities and results belong to the world.

From 14 to 15 May 2017, China hosted the B&R International Cooperation Summit, which yielded 76 major items and more than 270 concrete outcomes, all of which have been achieved⁶³. From 25 to 27 April 2019, leaders, including heads of state and government of 38 countries, including China, and a total of 40 leaders, including the Secretary-General of the United Nations and the Managing Director of the International Monetary Fund, attended the Roundtable Summit. More than 6,000 foreign guests from 150 countries and 92 international organizations participated in the 2nd Belt and Road International Cooperation Summit, and as the host, China took the lead in compiling a list of 283 outcomes⁶⁴.

According to Bourdieu, the reproduction of signs and symbolic systems is based on symbolic capital, and in the political field "symbolic capital is a kind of credibility, a power given to those who are already sufficiently identified⁶⁵. This power puts them in a position to strengthen their identity". Symbolic capital refers to capital at the level of respect and recognition, it is an economic or political capital that is recognised (Bourdieu calls it 'misrecognition'), and the group that has symbolic capital has the power to impose certain cognitive tools and their expression of social

⁶² Wang, Hui, & Wang, Yalan. The language situation in countries along the "Belt and Road". *Language Strategy Research*, (2),2016. 13-19.

⁶³ <https://finance.china.com.cn/news/special/d2jydy1/20190422/4960169.shtml> date of reference: 11.03.2020

⁶⁴ <http://www.beltandroadforum.org/n100/2019/0427/c24-1310.html>

⁶⁵ Bourdieu, P. (1990). *In other words: Essays towards a reflexive sociology*. Stanford University Press. p139

reality on disadvantaged groups. It also contributes to the reproduction of the social order, legitimises relations of domination, defines social space and, by constructing the established world, defines or transforms the world view and, indeed, the world itself. The process of symbolic reproduction is a process of formatting and reloading the actors' cognitive systems: deleting old misconceptions, changing old habits, establishing new meanings and consensus, and reshaping cognitive structures and behavioural patterns. It is a process of socialisation for all actors and social integration for the dominant actors. The B&R uses the ancient Silk Road as an emotional link, continuing the cultural symbolism of the Silk Road, which is recognised worldwide. In the process of being symbolised, the countries along the Silk Road gradually identify with its symbolic value due to their special emotional ties, legitimise this value and produce this symbolic capital in the form of a national will. "In the process of peaceful interaction between China and other global partners, the Silk Road spirit, with peace and cooperation, openness and tolerance, mutual learning and learning, and mutual benefit and win-win situation as its core ideology, has been forged together". This identification is reflected in the following aspects.

With the "Silk Road Spirit" as the leader, it has become a powerful spiritual force for the construction of the B&R. In a nutshell, it is mainly reflected in the "four identities", i.e., the organic unity of interest identity, emotional identity, value identity and practical identity.

1. Identification of interests. People-to-people contact is inseparable from interests, and the fit of interests is the core foundation of people-to-people contact.

When we talk about mutual understanding and respect, the most fundamental one is in fact the understanding and respect for each other's interests. Different ethnic groups and countries, different classes and political parties, different collectives and individuals have both common interests and their own special interests. Thus, the identity of interests presents two dimensions. One is the respect for special interests. Different interests are directly related to different historical traditions, cultural backgrounds and the hearts and minds of the people, and different interests represent different hearts and minds. Thus, respect for special interests is essentially respect and understanding of a nation, a country and a culture. The second is to discover and expand the meeting point of interests. The community of human destiny is first and foremost a community of interests, which means that the convergence of interests is an important factor in linking different peoples and countries. " ⁶⁶ .

2. Emotional identity. Emotion means feeling, that is, the attitude of the subject of the act towards the object of the act. Attitude determines everything. Once the subject of the act has "feelings" for an objective thing, it will naturally show a positive attitude and behaviour. Therefore, the attitudes of the people along the route fundamentally determine the success or failure of the B&R construction. Emotions are never pure but are based on interests. Emotional identity here is manifested in two main ways. First, the feelings of the people of the countries along the route towards the construction of the B&R. The key to whether the people of the countries along the route have feelings for the B&R is what benefits the B&R can bring to them. This is

⁶⁶ Xi Jinping. *Xi Jinping on the Governance of the State: Volume II* [M]. Beijing: Foreign Language Press, 2017

the most direct and realistic concern of the people of the countries along the route. Secondly, the affection for China and the Chinese people extends from the affection for the construction of the B&R. In a certain sense, the image of the B&R is the image of the Chinese state and the image of the Chinese people. Feelings about the B&R will have a direct impact on the feelings of the people of the countries along the route towards China and the Chinese people, and this in turn will have a direct impact on the construction of the B&R.

3) Value identity. Value identity is the premise of value consensus, which is not only based on interest identity and emotional identity, but also a sublimation of interest identity and emotional identity and constitutes a sufficient and necessary condition for practical identity, whose importance is self-evident. Among the complex emotions of human beings, values are at the deepest level and play a regulatory role in human emotions. Value identity is the deepest foundation of emotional identity. Value identity means having a common value goal and forming common value standards, value choices and value behaviour around this goal, which is the "nuclear power" for people along the route to think and act in the same way. This also manifests itself in two ways. First, the people of the countries along the route identify with the value concept of "the B&R" advocated by China. The values of "common business, common construction and sharing" and "affinity, sincerity, benefit and tolerance" are the values that China advocates for the construction of the B&R. Only when this value concept is implemented in a practical manner can a value identity be formed. Here, it is particularly important to put into practice the two

"more" requirements put forward by President Xi Jinping: "more benefit to the people of countries along the route" and "more consideration and care for the interests of other countries."⁶⁷ . Only when there is a common interest can there be emotional and value recognition, and only then can a situation of cooperation be formed where there is common discussion, common construction and sharing, and only then can the common construction of the B&R gain more understanding and support, so that it can take root and blossom. Second, the formation of common values. As a practical platform or concrete path for building a community of human destiny, the B&R can only be promoted on the basis of common human values. Common human values are the highest form of expression of value identity, and the highest form of expression of people-to-people contact. The greatest consensus on the issue of values has been formed. Only by forming and expanding a consensus on values can the B&R become a real link and bridge for the exchange and mutual appreciation of different cultures and for mutual understanding, trust and cooperation between people of different countries. The B&R is not only a concrete presentation of common human values, but also an important path to bring together common human values.

4. Practical identity. Benefit identity, emotional identity and value identity all need to be proved through practice. Without practical identity, interest identity, emotional identity and value identity are just a bunch of abstract conceptual expressions, which do not have realism. Practical identity is the consistency of action, the "synergy" formed to achieve common goals. Only by forming a practical identity

⁶⁷ Xi Jinping. Xi Jinping on the Governance of the State: Volume II [M]. Beijing: Foreign Languages Press, 2017p.504.

will the B&R be transformed from concept to action, from vision to reality. Practical recognition highlights the vital importance of people-to-people exchanges in relation to the other "four links". While people-to-people exchanges take the form of identification with interests, emotions and values, the "four links" of policy communication, facility connectivity, trade facilitation and financial integration fall under the category of practical identification. Although the "four links" are extremely important and are the priority areas and important support for the construction of the "Belt and Road", without people-to-people exchanges, none of the "four links" will work. There is no doubt that the "Four Direct Links" will not exist when different countries are at war with each other and are separated by people's hearts. Therefore, the "humanistic foundation" or "social foundation" of the "Four Direct Links" is the fundamental and decisive status and role of people-to-people communication. The "humanistic foundation" or "social foundation" is the foundation of a society, just like the foundation of a tall building, if the foundation is not firm, the ground will shake. If the foundation of a society is shaken, the society must be in the midst of a storm, and it is impossible to talk about construction and development. Therefore, for The B&R project, people-to-people exchanges are the "road foundation". It is impossible to build a road without a road foundation or without a solid road foundation. Therefore, the key to building the "four links" is people-to-people communication. In short, the reason why The B&R should be built on the "road base" of people-to-people communication is that the success of The B&R is determined by the hearts of the people. "This traditional Chinese saying is universal, and can be applied to all

cultures, both ancient and modern. In the materialistic view of history, this truth has been more profoundly and thoroughly clarified. The people are the main body of historical activity, "historical activity is the activity of the masses, and as historical activity deepens, it will inevitably be the expansion of the masses". This illustrates an extremely simple truth: the active participation of the people determines the course of historical activities, otherwise, any historical activities will be futile. The same is true of The B&R project. Although China is the initiator and promoter of the B&R Initiative, it is impossible to build the B&R on its own. "The construction of the B&R is not a matter for any one country, but a common cause for all countries and people along the route. Without the active support and participation of the people of the countries along the route, the B&R cannot be completed. Therefore, the construction of the B&R is actually a people's project, and the B&R is a "Silk Road" of people's hearts and minds.

The Silk Road Economic Belt, as a region of economic cooperation between China and the countries along the Silk Road, combines political and economic cooperation with cultural symbols, enabling the symbolic production of cultural symbols at the national level and creating a more contemporary symbolic connotation. If the symbolisation of the Silk Road is the result of a comprehensive historical, social and cultural accumulation, is a passive process, then the B&R Initiative is an active symbol production process. The change from passive production to active production of symbols reflects a profound change and reconstruction of the connotation of symbolic values. Its foreign policies (when they are seen as legitimate

and have moral authority) –the process of legitimacy –are the tacit recognition abroad of the power of the holders of its symbolic capital. China, as the initiator of the B&R initiative, has increased its legitimacy and position in the B&R through the construction of Silk Road cultural symbols and discourses.

This legitimacy should also include China's rapid economic development and the "convincing" power of its "peaceful rise" and restored cultural confidence. 68These global narratives of "rising China" have provided the reservoir of symbolic capital and power that enables all the processes I describe here⁶⁹. ANASTAS VANGELI⁷⁰ argues that China's symbolic power in the B&R Initiative can be expressed in three ways,

1. The notion of symbolic power can help us address the dynamics of change, particularly in three different aspects of the interaction: Symbolic power in the relationships between the notion of symbolic power can help us address the dynamics of change, particularly in three different aspects of the interaction: symbolic power in the relationships between the Chinese and non-Chinese participants in China-led events, whereby Chinese actors emerge as central to global and world affairs, leading to reproduction of asymmetry (China initiating/leading, non-Chinese participants responding/following);

2. symbolic power in the relationships between participants and their own

⁶⁸ Baykurt, B., & de Grazia, V. (Eds.). *Soft-power Internationalism: Competing for Cultural Influence in the 21st-century Global Order*. Columbia University Press. 2021.p. 225

⁶⁹ Ibid. p.227

⁷⁰ Ibid. p.227

contexts, whereby, for instance, for non-Chinese actors, working on China itself becomes a source of prestige, relevance, and what we can call "cognitive authority," thereby motivating these participants to reproduce the discourse of China's centrality, while in the case of Chinese actors, working on the B&R also can boost one's legitimacy and position in the system.

3. Symbolic power of the geoeconomic imagination-that is, the transformative potential of the various representations of the grand geoeconomic vision of the B&R as well as the creative thinking on economic cooperation-stimulated through China-led interactions. Symbolic power of the geoeconomic imagination-that is, the transformative potential of the various representations of the grand geoeconomic vision of the B&R as well as the creative thinking on economic cooperation-stimulated through China-led interactions.

2.3 Cultural Development Outcomes of the B&R Strategy - The Case of the Confucius Institute

2.3.1 Cultural engagement as a cultural development strategy

Cultural interaction, as a way of characterising human existence and development, has played an irreplaceable role in the development of human history. As a state of human existence, interaction, like culture, has accompanied human beings, which means that it has influenced and changed human life since the dawn of humanity. The era of globalisation has provided unprecedented opportunities for cultural interaction between nations, with easy access to transportation and high-speed information exchange allowing for extensive interaction and exchange between

cultures beyond the limits of space and time. At the same time, however, the era of globalisation has also brought unprecedented problems and challenges to cultural interactions between nation states, with increasingly intense clashes and conflicts between heterogeneous cultures, the destruction of cultural diversity, the prevalence of cultural hegemony, and threats to the cultural security of disadvantaged nation states all casting a shadow over cultural interactions in the era of globalisation. Only by correctly facing history, facing the present, and clarifying the long-term goals of cultural interaction can we truly find the right direction for Chinese cultural interaction in the era of globalisation, in order to meet the various opportunities and challenges in global cultural interaction.

In terms of cultural development strategies, in the era of globalisation, the cultural interaction practices of any nation-state have the dual attributes of cultural ideology and market commodities. In other words, the cultural interaction practices of any nation-state should not only achieve cultural development, but also promote economic development, which makes the purpose of cultural interaction strategies have the dual purpose of cultural and economic benefits. The cultural benefit purpose of a cultural engagement strategy is to enhance a nation state's knowledge or understanding of its own culture through cultural exchange, dissemination and interaction, and to absorb and learn from the best cultural elements of other nation states in order to improve the nation state's cultural soft power and international influence. The economic benefits of the cultural exchange strategy are mainly to increase the market share of a nation-state abroad through the dissemination and

export of cultural products and services, i.e. to maximise the commercial benefits by enhancing the competitiveness and influence of cultural products and services in the international market.

The B&R is an important implementation path for the cultural engagement strategy of contemporary China. After The B&R initiative was proposed, the "Vision and Action for Promoting the Construction of the Silk Road Economic Belt and the 21st Century Maritime Silk Road", the "Action Plan for Cultural Development of The B&R of the Ministry of Culture (2016-2020)", the "Vision for Maritime Cooperation in the Construction of The B&R, and the "Action Plan for Standard Linking to Build The B&R (2018)" have been implemented. The Ministry of Culture's " the B&R" Action Plan for Cultural Development (2016-2020) A series of important documents have been issued, such as "The B&R Initiative: Progress, Contribution and Prospects", which have designed a timetable and roadmap for intercultural exchanges along the B&R. "The cultural exchange activities of the B&R are diverse and rich in content, including cultural exchange activities between countries as well as those between various private institutions and individuals.

Language and culture education is of particular value for the way in which cultures develop their interactions.

First of all, language is the most important communication tool and information carrier for human beings. It is the basic element and distinctive symbol of culture and the "best key to understanding a country" ⁷¹. Therefore, language education is very

⁷¹ Quoted from President Xi Jinping's speech at the opening ceremony of the annual

important to facilitate the formation of a humanistic pattern of mutual appreciation, understanding and respect among the people of countries along the route. The "One Belt and One Road", which China is building with other countries around the world, is in line with the historical trend of economic globalisation and the requirements of the times for changes in the global governance system, and has attracted enthusiastic responses from more and more countries. It has become a popular international public product and platform for international cooperation in the world today. These remarkable achievements cannot be separated from the power of language and culture. The "five links" in The B&R vision require language interchange. "Language is needed for policy communication, for negotiating regional cooperation plans and measures, and for making relevant policies, laws, plans and measures accessible to the people. "Language is also needed to connect facilities and trade. If the language path is not smooth, it will be difficult for other aspects to be smooth." The most important thing that cannot be ignored is the "people-to-people" link. However, the B&R covers 18 provinces, autonomous regions and municipalities directly under the Central Government of China, involving some 65 countries and regions, including Mongolia in East Asia, 10 countries in ASEAN, 18 countries in West Asia, 8 countries in South Asia, 5 countries in Central Asia, 7 countries in CIS and 16 countries in Central and Eastern Europe, with a total population of 4.4 billion, accounting for 63% of the world's population. There are 53 official languages, belonging to nine major language families, with a large number of languages and

conference of Confucius Institutes and Confucius Classrooms across the UK.

dialects and an extremely complex linguistic situation⁷² .

Table 3.3 Regional distribution of countries along the B&R route

Region	Country
Northeast Asia	Mongolia, Russia
Southeast Asia	Thailand, Singapore, Malaysia, Vietnam, Philippines, Cambodia, Myanmar, Laos, Brunei, Indonesia
South Asia	Pakistan, India, Sri Lanka, Bangladesh, Nepal, Maldives, Bhutan
West Asia North Africa	UAE, Kuwait, Turkey, Georgia, Qatar, Oman, Lebanon, Saudi Arabia, Bahrain, Israel, Yemen, Egypt, Jordan, Iran, Iraq, Afghanistan, Armenia, Palestine, Azerbaijan, Syria, Greece, Cyprus
Central and Eastern Europe	Poland, Albania, Estonia, Lithuania, Slovenia, Bulgaria, Czech Republic, North Macedonia, Hungary, Serbia, Romania, Slovakia, Croatia, Latvia, Bosnia and Herzegovina, Montenegro, Ukraine,

⁷² Wang, Hui, & Wang, Yalan. The language situation in countries along the "Belt and Road". *Language Strategy Research*, (2), 2016.13-19.

	Belarus, Moldova
Central Asia	Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan

Most of these languages are non-common languages. At present, there is a lack of language resources for non-common languages in China, language education is weak (only about 20 courses in non-common languages are offered in China, many of which can only be offered by one university), language talents are in short supply and language services are lagging behind, which is far from meeting the needs of language sharing in the B&R. Language resources, especially in non-common languages, have become a strategic resource indispensable for national development, and the B&R Initiative is in urgent need of language resource development.

Secondly, a great and complex cross-cultural project such as the B&R. "In the process of building " the B&R", the fundamental problem to be solved is that of the "self" and the "other the fundamental problem to be solved is the cultural barrier between the "self" and the "other", i.e., the isolation of each other's hearts and minds. Cultural barriers inevitably lead to conflicts of interest, emotional barriers, psychic isolation and confrontation of values, rendering practical identity useless and thus severely constraining the building of the B&R together. In traditional cultural theory, language is an integral part of culture, but its symbolic and communicative nature gives it an expressive power that other cultural elements do not possess. Roland Barthes, the famous French thinker and semiotician, said, "In every way, culture is

inseparable from language." Language itself is one of the elements that make up culture, and all the other elements of culture must be communicated by language in order to evolve and develop. As a part of culture and as a medium for its transmission, language has a dual nature, a dual nature that defines the inseparability of the two. Roland Barthes, the famous French thinker and semiotician, said: "In every way, culture is inseparable from language. (Roland Barthes, 1999)" and the American scholar Samuel Huntington also pointed out that "the main elements of any culture or civilisation are language and religion." Therefore, cultural exchange plays a key and fundamental role in the construction of the B&R. People-to-people contact is the realistic basis and fundamental driving force for building the B&R together, and cultural exchange is the basic way to achieve this.

Thirdly, from the perspective of national interests, linguistic and cultural communication usually carries the will of the state and reflects the comprehensive power of the state. The international dissemination of language and culture is a competition for "cultural soft power", especially the power of linguistic symbols, and the accumulation and reproduction of national cultural and symbolic capital in the realm of the "other". They determine the position of the state in the international cultural field, and influence the power of discourse and its ability to shape the international cultural landscape and order; under the influence of the "clash of civilisations" theory, this issue, which concerns the spiritual dimension of humanity, has begun to undergo a qualitative change: language, as the most specific culture, is no longer spoken as an ideographic system, but has become an integral part of the

political, economic, military, etc. Language, as the most specific culture, is no longer spoken as an ideographic system, but becomes a "power" alongside politics, economics, the military and so on. This is both a conceptual innovation of "language" as an object of knowledge and an epistemological change in human self-reflection. The two paths linking language as a cultural symbol and cultural soft power have both been criticised but are supported and confirmed by the realities of international politics and intercultural communication. As a result, the tension between competition and cooperation between states has quietly spilled over into the field of international communication of languages. Effective international communication of languages is an important contribution to national development and to the reconstruction of the international cultural order and has the dual value of safeguarding national interests and the interests of humanity.

Fourthly, from the perspective of human interests, language and cultural international communication is the main way of civilizational exchange and mutual appreciation, and an important way for nation states to participate in international governance. Various countries can enhance the understanding of different civilizations and alleviate the clash of civilizations through cross-cultural dialogue, which can also alleviate the imbalance and inequality caused by cultural hegemony to a certain extent and has the significance and it has the meaning and value of building a community order of human destiny, and upholds the civilizational order concept of dialectical unity between the diversity of world civilizations and political multipolarity.

2.3.2 Cultural production and reproduction in the B&R field

As I mentioned earlier, the reproduction of signs and symbolic systems is based on symbolic capital, and the international diffusion of languages is one of the ways in which countries can enhance their linguistic status, i.e., their symbolic capital, in order to gain a higher symbolic power, and is an important means of reproducing their culture in the field of the "other". This is because when a language is more widely diffused and dominant in people's lives, the culture embedded in that language is naturally embedded in the consciousness of its users and gains more recognition, which in turn promotes the symbolic power of the country to which the language belongs. Language is also a specific kind of cultural capital, which is embodied in concrete linguistic capital, objectified linguistic capital and institutional linguistic capital. Linguistic capital can be transformed with other forms of capital. At present, China is the world's largest trading nation and the second largest economy. As China gains more and more international recognition and recognition in the globalisation trend, it has accumulated symbolic power and more and more countries are gaining symbolic capital through deeper exchanges with China. Chinese is the official language of China, a fundamental part of Chinese culture and a means of recording, preserving and transmitting Chinese culture. The strength of the state is inevitably the driving force behind the language and culture, driving the Chinese language out of the country and into the world. Therefore, the authority of Chinese symbols comes from China. Learning Chinese is a symbol of the audience's investment in the symbolic capital of the language. As more and more people recognise that the

Chinese language can be profitable for them, then the wider the spread of the language, and therefore, the continued construction of Chinese authority. The Chinese language is China and at the same time the engagement with China also gives a boost to the spread and use of the Chinese language. The B&R construction provides a large number of human resources who understand China, know the Chinese language and have professional skills. The flourishing international Chinese language education has made a positive contribution to accelerating the international spread of the Chinese language, promoting Chinese and foreign language exchanges and cooperation, enhancing understanding and friendship between Chinese and foreign people, and promoting the development of a diverse and colourful civilisation in the world.

More than 25 million people outside China are currently learning Chinese, and the cumulative number of people learning and using Chinese is close to 200 million. As of October 15, 2021, more than 1,500 Confucius Institutes and Confucius Classrooms have been established in 159 countries through Sino-foreign cooperation, training a total of more than 13 million students of all kinds ⁷³. Among the 64 countries along the B&R, 54 countries have jointly established 154 Confucius Institutes and 149 Confucius Classrooms⁷⁴. According to incomplete statistics, more than 25 million people are currently learning Chinese worldwide, and the cumulative

⁷³ Chinese government website http://www.gov.cn/xinwen/2019-12/10/content_5459864.htm (date of reference: 11.03.2022).

⁷⁴ Official website of the Chinese Ministry of Education http://www.moe.gov.cn/jyb_zzjg/huodong/201904/t20190428_379826.html (date of reference: 11.03.2022).

number of learners and users is close to 200 million ⁷⁵. The new Guan epidemic has also not affected people's enthusiasm for Chinese language learning, with about 180,000 candidates taking the HSK (Chinese Proficiency Test), HSKK (Chinese Proficiency Test for Speaking), BCT (Business Chinese Test) and YCT (Chinese Language Test for Primary and Secondary School Students) Chinese Proficiency Tests at all levels worldwide from January to June 2021 alone, an increase of nearly 50% over the same period in 2020 ⁷⁶. "The B&R has become one of the fastest growing regions in the world in terms of Chinese language promotion institutions, and Chinese language learning has become a national fever along the B&R. Confucius Institutes have helped countries along the B&R to establish and improve their Chinese language teaching systems from kindergartens to primary and secondary schools and universities, from basic Chinese to high-end translators, as well as tourism, business and vocational training, and have trained a total of 2.04 million Chinese language learners of all kinds ⁷⁷.

According to the survey "Chinese Character Culture: Trends in the Spread of Chinese in Russia" published by the Yaroslavl State Pedagogical University, a regional research centre for linguistics in Russia, the number of Russians learning Chinese increased from about 5,000 in 1997 to 56,000 in 2017; the number of Russian universities offering Chinese language courses was 18 in 1997 and reached

⁷⁵ Official website of the Chinese Ministry of Education http://www.moe.gov.cn/jyb_zzjg/huodong/201904/t20190428_379826.html (date of reference: 11.03.2022).

⁷⁶ Official website of the China Language Cooperation and Exchange Centre <http://www.chinese.cn/page/#/pcpage/article?id=709> (date of reference: 11.03.2022).

⁷⁷ Data as of 2018. Data source: Confucius Institute Annual Report (2018)

179 in 2017. According to the Chinese Ministry of Education, the number of international students from ASEAN countries going to China has increased from about 50,000 in 2010 to more than 80,000 in 2016. 2019 will see the inclusion of Chinese language subjects in the unified national examination in Russia⁷⁸.

According to the Education Department of the Chinese Embassy in France, 100,000 people are currently learning Chinese in France. According to a survey by the Australia-China Relations Institute at the University of Technology Sydney, the number of Australian primary and secondary school students learning Chinese has doubled since 2008 to about 173,000, accounting for 4.7% of total enrolment. According to a report released by the American Council on International Education, the number of primary and secondary school students learning Chinese in the United States has now reached 227,100⁷⁹.

In Central Asian countries and regions, the Chinese language as a skill is more and more a part of human resources, and language skills in Chinese increasingly mean more opportunities and options. In Central Asia, Confucius Institutes and local Chinese companies are constantly exploring ways to combine optimising the quality of Chinese language teaching with the training of counterpart professionals, which has very far-reaching implications for the training of localised employees and the promotion of sound operations and development of companies in the region. The platform of cooperation between Chinese language teaching institutions and Central

⁷⁸ [Китайский язык вошёл в систему ЕГЭ –РТ на русском \(rt.com\)](http://rt.com)

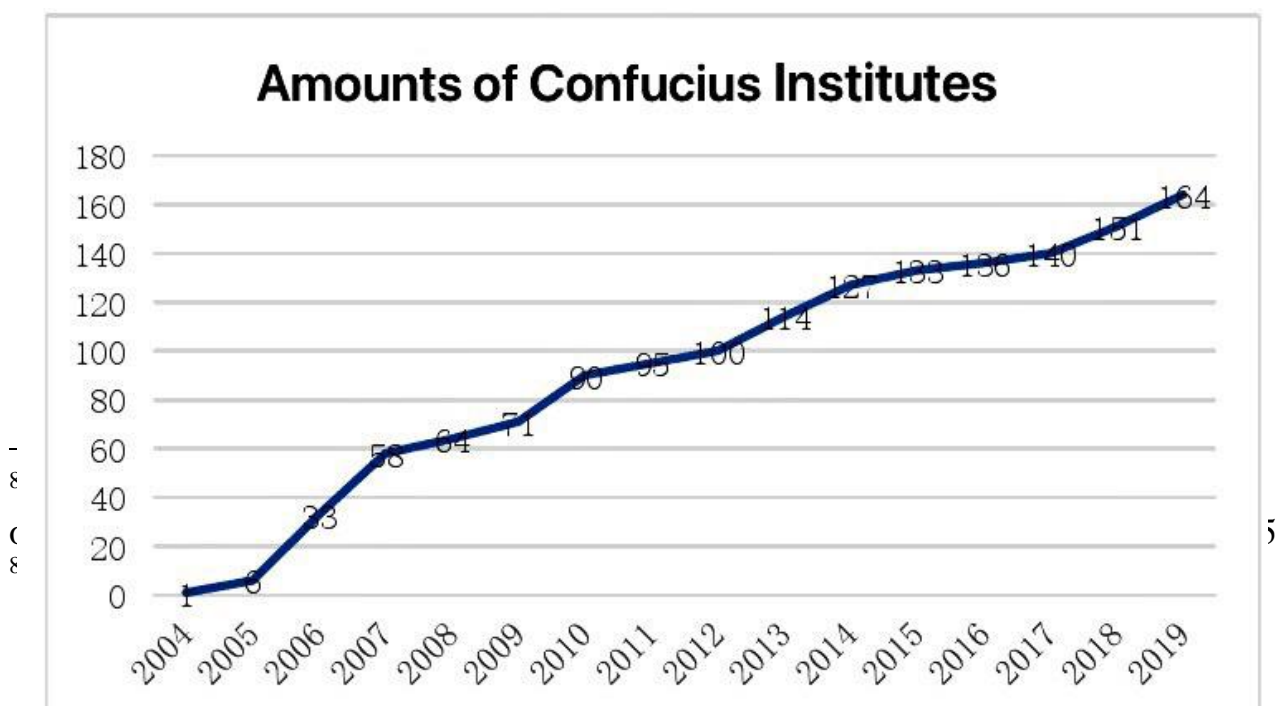
⁷⁹ Liang, Hao-Guang, & Zhang, Yao-Jun. (2018). "One Belt, One Road" Language Strategic Planning and Policy Practice. People's Forum, 10.

Asian countries has greatly unleashed a strong momentum of development and exchange between China and Central Asian countries ⁸⁰.

In Africa, as early as 2005, 16 countries have established Chinese language teaching programmes in about 120 institutions, with more than 8,000 people learning Chinese. Even though there are a small number of Chinese and overseas Chinese in Africa, they have set up schools to spread Chinese culture and have become the main group of Chinese language learners in the whole of Africa. According to a survey, 100,000 people in South Africa were learning Chinese at the beginning of 2006. In Egypt, the second language in secondary school is Chinese ⁸¹.

Chinese will become an official language of the United Nations World Tourism Organization in 2021, which means that the authority of Chinese as an official text in international communication and the credibility of international communication will be further enhanced.

The number of Confucius Institutes along the route is generally on the rise.



2.3.2.1 The B&R promotes the continuous growth of the number of Chinese students

Li Yuming divides Chinese language education for international students in China into three major periods. The first stage (1950-1977) was the beginning of Chinese language education for foreign students in China. The second phase (1978-2009) saw the establishment of the discipline of teaching Chinese as a foreign language, which produced a large number of landmark results. The third stage (after 2010) was the publication of the "Study in China Plan" by, which led to the deepening of Chinese language education abroad in China⁸². After the implementation of The B&R strategy, more than a dozen countries, including Pakistan, Kazakhstan and Egypt, have applied to China to run schools abroad. In 2016, a total of 207,746 international students from countries along the B&R came to China, accounting for 46.92% of the total number of international students coming to China. In 2016, 207,746 international students came to China from countries along the B&R, accounting for 46.92% of the total number of international students coming to China, up 13.6% year-on-year, higher than the average growth rate of all countries. By 2018, the target of 500,000 students going to China will be reached and China has become the largest country in Asia to study in Japan. There are 492,185 students

⁸² Li, Yu-Ming & Zhai, Yan. 70 years of Chinese language education for students studying in China: A review and prospect. *Language Teaching and Research* (04),2021.p. 1-10.

studying in China in all categories, with 52.44% of the total number of undergraduates, masters and PhD students⁸³. The number of international students coming to China in recent years has been around 500,000 per year, but with the new epidemic ravaging the world, the number of international students coming in 2020 has decreased significantly. During the spring semester, registered students will be able to maintain normal teaching activities in the form of online classes. The summer exchange programme was completely suspended, and the number of students enrolled in the autumn term dropped significantly. While academic students continue to study, the number of students enrolled in further education has dropped significantly, with only 10%-25% of the same period in previous years⁸⁴. For the first time in 30 years, the number of international students in China has fallen.

2.3.2.2 " the B&R" has raised the status of Chinese language in international second language education

As of September 2021, Chinese language education has been introduced in more than 180 countries and regions around the world. 76 countries have adopted legislation to incorporate Chinese into their national education systems, and more than 80,000 schools, colleges and universities, Chinese language schools and language education and training institutions in various countries offer Chinese language courses. The integration of Chinese into the national education system

⁸³ Ibid

⁸⁴ Hui, T.G. & Leung, T.W. International Chinese language education (2020). National Committee on Language and Script Work. (eds.) Language life paper –A report on the state of language life in China (2021) (p.142-147). The Commercial Press (The Commercial Press).

means that overseas countries have adopted decrees and syllabuses to provide Chinese language education at all levels of the national education system in the form of classes in primary and secondary schools, senior secondary school examinations, Chinese language professional qualifications, civil service examinations, etc⁸⁵. Promoting the integration of Chinese into the national education systems of overseas countries is a key issue that governments attach importance to, the media focus on and academics pay attention to is one of the important symbols of Chinese language going global⁸⁶, and it is also a pathway for international Chinese language education to achieve "connotative, localised and integrated" development. More and more countries and regions have begun to include Chinese in their local syllabuses and promote the expansion of Chinese language teaching in the field of basic education, greatly enhancing the status of Chinese in the education systems of the target countries and marking the beginning of the deepening development of the international spread of Chinese⁸⁷. Since 2016, African countries such as South Africa, Mauritius, Tanzania, Cameroon and Zambia have included Chinese in their national education systems. Data from the Ministry of Education show that, to date, more than 70 countries and regions and 4,000 schools have incorporated Chinese language teaching into their national education systems.⁸⁸

On the whole, the prospects for the integration of Chinese into the national

⁸⁵ Li, Valuable, Zhuang, Yaoyao. Exploring the strategy of integrating Chinese into the national education system of overseas countries [J]. *Modern Communication (Journal of Communication University of China)*, 2020(1): 84.

⁸⁶ Wang Zu-Lu, Wu Ying-Hui. Report on the development of Chinese international communication (2011-2014) [J]. *Journal of Xinjiang Normal University (Philosophy and Social Science Edition)*, 2015 (4): 95.

⁸⁷ Li valuable, Zhuang Yaoyao. 15 years of Confucius Institute construction: value purpose and logical changes [N]. *China Social Science Journal*, 2019.12-10 (003).

⁸⁸ http://www.moe.gov.cn/jyb_xwfb/gzdt_gzdt/moe—1485/202012/t20201215505528.html.

education systems of overseas countries are promising and the development momentum is long-term. The British Council, which for several years has identified Languagesforthefuture, ranked Chinese second only after Spanish in the top ten most important languages of the future in its 2017 report (Britishcouncil.2017), among others.

2.3.3 Symbolic reproduction based on the Confucius Institute

The Confucius Institute is a non-profit educational institution jointly hosted by Chinese and foreign partners, with the aim of communicating Chinese, deepening international understanding of the Chinese language and spreading Chinese culture. jointly hosted by Chinese and foreign partners, with the aim of communicating Chinese, deepening international understanding of Chinese language and ⁸⁹ The Confucius Institute is a non-profit educational institution jointly hosted by Chinese and foreign partners, with the aim of communicating Chinese, deepening international understanding of Chinese language and culture, and promoting people-to-people exchanges between China and the rest of the world. The Confucius Institutes have gone through a period of inception (2004-2007), development (2008-2014) and transformation (2015-now). The Confucius Institute has been given a symbolic meaning by the use of Confucius as its spokesperson. Confucius is a famous thinker, educator and philosopher in Chinese history, and his teachings have been very influential in the world, especially in the East Asian region, which is the "Chinese cultural circle". It is fitting that Confucius should be the "face" of the

⁸⁹ <https://www.cief.org.cn/zjkzxy>

Chinese Language Institute. It can evoke the spiritual resonance of the culture and the attitude that traditional Chinese culture is about to lead the way in the revival of Chinese culture. At the same time, Confucius' philosophy of "harmony is precious" is used to express the desire to work in harmony with the rest of the world in the midst of China's strong rise. This particular logo has an ethos that is different from the international promotion of other national languages, and its name reflects the guardianship of the "Han" culture.

After 18 years of development, the Confucius Institute has become, above all, an international symbol, the result of a dynamic process of practice. It is the practice of China and the practice of Chinese language learners in the countries where the Confucius Institutes are located. It is the ongoing practice of Confucius Institutes that has led to their international symbolisation. Symbolisation helps to identify, to focus and to establish a familiar and meaningful image for the Confucius Institutes. Symbolisation is inseparable from the advancement of subjectivity, but truly becoming a universally prevailing symbol depends fundamentally on the recognition and acceptance of those who recognise the symbol, and of the many learners of Chinese who move from the symbol into the life of the Confucius Institutes constructed by it. The internationalisation of the Confucius Institute symbol is not simply the value of the Confucius Institute symbol itself, but more importantly, the power of the Confucius Institute to focus people's attention, achieve people's recognition and manifest people's attitudes. The process of symbolisation of the Confucius Institute is to see the practical value behind the international dissemination

of the Confucius Institute symbols, to move from the energy of the symbols to their reference, and from the symbolic phenomenon to the practical meaning behind it.

Secondly, Confucius Institutes have established a way of spreading language and culture that is both in line with international practice and with their own characteristics, gradually gaining independence in development, integrity in scope, stability in community, rationality in mechanism and sustainability in effectiveness, initially establishing a network system for international Chinese language education, transforming the national strategy of language promotion and promoting Chinese culture "going abroad" into a cultivable entity. "The network system of international Chinese language education has been initially established, transforming the national strategy of language promotion and the promotion of Chinese culture into a cultivable entity, and building a platform for allocating resources and elements of Chinese language and culture on a global scale. As an emerging subject of value for Chinese and foreign humanistic exchanges and international educational cooperation, Confucius Institutes play a unique cultural function, promoting the transformation of cultural resources into cultural capital, and facilitating the accumulation of cultural capital through concretization, objectified capital and institutionalised capital. The mutually beneficial approach to international education cooperation based on self-interest and other benefits pioneered by the Confucius Institutes is an important expression of their foundational social value, and the developmental social value generated in areas such as humanities exchange, public diplomacy and cultural security is both a derivation of the foundational value and a reflection of the

Confucius Institutes' role as a comprehensive cultural exchange platform.

Through the accumulation of more than ten years of experience, the Confucius Institute's cultural function is characterised by the accumulation and transformation of Chinese language and cultural "capital".

2.3.3.1 Concretized linguistic capital

Confucius Institute concretized language capital is closely linked to the actors of Chinese language transmission, which is reflected in the continuous accumulation of knowledge, skills, cultivation, interest and sensibility of Confucius Institute teachers, which is in essence the process of shaping the subject's own habitus.

The teaching staff of Confucius Institutes mainly consists of the deans, Chinese language teachers and volunteers, and the experts and scholars hired from home and abroad. By the end of 2018, Confucius Institutes had sent a total of 105,000 directors, teachers and volunteers, and trained 460,000 native Chinese language teachers from various countries. The Confucius Institutes have supported 15 foreign universities in 10 countries to establish Chinese language teacher training programs, training 1,031 native teachers. Trained 6,401 native teachers for seven South Asian countries, including 1,101 in 2018. Recruiting native teachers for international students of Master of Chinese Language Education in Belt and Road countries, employing 165 native teachers of Master of Chinese Language Education, and setting up core teaching positions in 33 Confucius Institutes in 17 countries, including the United States, Britain and Germany, employing 34 people.⁹⁰ In terms of Chinese language

⁹⁰ Confucius Institute Annual Report 2018.

teaching skills, international Chinese language teachers need to have a good knowledge of Chinese language and culture, as well as knowledge and literacy in Chinese language and literature, education, intercultural communication, psychology, communication, political science and many other disciplines. The teachers of Confucius Institutes play an exemplary role in implementing the concept of international Chinese language education and reflecting the spirit of international Chinese language teachers, and some of the core teachers play an important role as opinion leaders and charismatic authorities in the teaching force of Confucius Institutes.

The Confucius Institute places great importance on the charismatic influence of the Chinese and foreign directors and other managers. They are responsible for the management and operation of the Confucius Institute and for coordinating and securing external relations and resources. The Chinese Director is responsible for the organisation and management of Chinese language teaching, the management of Chinese staff and day-to-day administrative work. The Chinese Director is usually a respected university teacher with the title of Associate Professor or above, who is familiar with the management of teaching Chinese as a foreign language and has rich experience in educational administration. They should be able to speak foreign languages, understand Chinese and foreign conditions, and have a high sense of mission to promote friendly relations between China and foreign countries. In the process of realising international Chinese language education, excellent planning and management experience, innovation and pioneering ability, and public relations

skills⁹¹ are all required for the Director of a Confucius Institute and are one of the prerequisites for the smooth implementation of language dissemination practices, as well as a key factor in uniting the various forces of the Confucius Institute. In order to enhance the overall competence of the Chinese Director, the Chinese side provides regular pre-service training, using a series of rules and regulations such as the "Guidelines for the Director of Confucius Institutes" and the "Responsibilities of the Chinese Director of Confucius Institutes" as reference standards.

As frontline workers in Confucius Institutes, the recruitment, training, social status and working conditions of international teachers and volunteers in Confucius Institutes ensure the reproduction of Chinese language capital and culture. The scope of recruitment of Confucius Institute Chinese language teachers is limited to "teachers from higher education institutions, primary and secondary schools and other educational institutions in China", "outstanding volunteer Chinese language teachers who have returned to China", and "other personnel with the Ministry of Education's "Teacher Qualification Certificate". In terms of volunteer training, there are two training systems for Chinese language teacher volunteers and overseas Chinese language teacher volunteers, which are recruited directly from China and overseas respectively, ensuring the combination of internationalization and localization in the construction of volunteers; according to According to the regulations, Chinese teaching experience and skills, as well as a certain level of

⁹¹ Ministry of Education and Ministry of Finance, China (2019) Opinions on building a good team of full-time directors and teachers for Confucius Institutes ccnu.edu.cn/info/1052/3619.htm (date of reference: 11.03.2022).

language communication and intercultural communication skills, are the basic requirements for volunteers. Compared with teachers, Chinese language volunteers have more diverse cultural and professional backgrounds. Therefore, the Confucius Institute has promulgated a number of management initiatives, such as the Measures for the Management of Overseas Chinese Language Teacher Volunteers, the Measures for the Implementation of the Hardship Area Allowance for Chinese Language Teacher Volunteers, the Measures for the Implementation of the Post Assessment Allowance for Chinese Language Teacher Volunteers (for trial implementation) and the Regulations for the Management of Chinese Language Teacher Volunteer Training.

Teachers in Confucius Institutes are the main source of teaching Chinese capital. In the teaching practice of overseas Confucius Institutes, teachers are often the most important source of Chinese language input and Chinese cultural input for students, and many students' only contact with Chinese people in their lives is the Chinese teacher. For overseas Chinese language education, the teacher becomes the first person to transmit cultural knowledge while teaching language knowledge. The language teacher aims to convey a teaching message that includes not only the knowledge of the language itself but also the cultural information behind the language; the acquisition process that the teacher wants to create covers both language acquisition and cultural acquisition. Pupils acquire this knowledge through absorption and digestion (the process of bodilyisation of knowledge) and apply it to their own learning, life and work, passing on this transformed knowledge to others

around them, forming a practice of knowledge reproduction.

2.3.3.2 Objectifying linguistic capital

The objective language capital of the Confucius Institute refers to the Chinese language education and training products (services). On the one hand, Confucius Institutes strengthen the universality and attractiveness of Chinese language and culture through international teaching of Chinese language and functional skills training, etc. On the other hand, they promote the world's access to and understanding of China through the display of Chinese cultural specialties and the study of Sinology, etc. The Confucius Institutes, represented by the Confucius Institute at Korea University of Foreign Studies, have effectively promoted the teaching of Chinese overseas by offering special Chinese language courses and organising Chinese language competitions; the Confucius Institutes in Africa, represented by the Confucius Institutes in Africa, have embodied the "Chinese language 10 vocational skills" model and its practice, reflecting the universal value of Confucius Institutes to the economic and social development of their host countries. The Confucius Institutes in Africa, represented by the Confucius Institute for Vocational Skills, have demonstrated the universal value of Confucius Institutes to the economic and social development of their host countries; the Confucius Institutes in New York State Binghamton University, represented by the Confucius Institute for Opera, have presented the cultural landscape of Chinese characteristics such as opera culture and traditional folk music to the world; the Confucius Institutes in London, represented by the Confucius Institute for Chinese Studies, have actively explored the heritage of

overseas Chinese studies and promoted global understanding of China.

a. Course products

The Confucius Institute's programmes are generally divided into language courses and cultural courses. The language courses can be divided into elementary, intermediate, advanced and university Chinese courses according to their level of difficulty, with the university Chinese courses including specialised Chinese courses. The cultural courses are divided into "General Culture", "Social Science and History", "Calligraphy and Painting", "Chinese Martial Arts" and "Chinese Culture". Chinese Martial Arts", "Music and Dance", "Traditional Handicrafts", "Chinese Medicine and Health" and "Chess and Cards There are eight categories in total.

b. Online Chinese learning products

As of 2020, the major large-scale Chinese learning platforms that have been built include: Chinese Alliance⁹², Global Chinese Learning Platform⁹³, Beijing Language and Culture University Online Learning Platform⁹⁴, Tang Feng Chinese International Education Cloud Platform⁹⁵ and so on. The Global Chinese Learning Platform covers the widest range of Chinese learners, including native Chinese learners as well as overseas Chinese, Chinese and other foreigners. The online learning platform of Beijing Language and Culture University (BLCU) provides video courses, including Chinese language and culture courses for international students and courses from other departments of BLCU; the Tang Feng Chinese

⁹² <http://www.chinesecio.com/>

⁹³ <http://www.chinese-learning.cn/#/web>

⁹⁴ <http://blcumooc.fy.chaoxing.com/portal>

⁹⁵ <https://www.tangce.net/index.html>

International Education Cloud Platform mainly focuses on universities as institutional users, providing them with Chinese language teaching information solutions and "Internet+" open school solutions.

Apps (applications) related to Chinese language learning are also developing rapidly. For example, Tandem Language Exchange and Hellogtalk have a social focus on foreign languages, Youpan Chinese focuses on one-to-one online teaching and Hanfen App provides Chinese learning tools. These apps are becoming a new way for young people to learn and use the Chinese language.

Since 2017, Confucius Institute online has started to provide resource support for Confucius Institutes around the world, such as Jia class, micro class and teaching resource library, providing a one-stop service for teaching, learning, training, examination and certification. The current courses include Chinese language learning, international Chinese teacher training, China overview, Chinese traditional culture, etc. A total of more than 70 online courses of various types with more than 2,000 sections have been offered. By the end of February, the total number of online Confucius Institute learners reached 10.23 million. Among them, 823,000 are registered users, with a total of 2.35 million visits in 2018.

c. Teaching materials

As of 2018, the main textbook resource library of Confucius Institute Headquarters has more than 6,700 Chinese textbooks and cultural reading materials in 54 languages, and has completed the translation and publication of three sets of workbooks, namely "Chinese Illustrated Dictionary" and "Chinese Illustrated Little

Dictionary" (Chinese 800 Characters), in 80 languages. The online version of the "International Guide to Chinese Language Teaching Materials" has registered 115,000 users and has produced more than 60,000 pieces of teaching materials of various kinds. Up to now, 457 Confucius Institutes (classrooms) in 114 countries have developed 3,119 volumes of local teaching materials adapted to local syllabuses and examination standards. Confucius Institutes worldwide have published more than 640 academic books and translations and carried out more than 1,600 academic research projects. The Confucius Institutes around the world have published more than 640 academic books and translations and carried out more than 1,600 academic research projects.

d. Branded items

In order to cultivate a new generation of Chinese scholars who know and love China, the Confucius New Chinese Studies Program was launched in 2013, aiming to promote Chinese studies and contemporary Chinese studies, and to promote the sustainable development of Confucius Institutes. The programme consists of six programmes: "PhD in Chinese Studies", "Understanding China", "Young Leaders", international conferences and publication grants, which fully mobilise the resources of high-level universities in China and bring together more than 1,000 Chinese experts in the field of humanities and social sciences and more than 200 Chinese scholars. The programme is a platform for students and scholars, elites and young people from all walks of life who are engaged in sinology and Chinese studies. The programme has supported more than 600 students, scholars and young sinologists to

study in China, more than 700 young leaders and elites from all walks of life to visit China, more than 30 international academic conferences and the translation and publication of more than 10 Chinese texts and contemporary works overseas.

In 2018, more than 360 Confucius Institutes (classrooms) in 110 countries around the world successfully organised Confucius Institute Days, with more than 3,000 language and cultural activities, reaching an audience of 1 million people. Since 2009, we have been organising annual art tours for teachers and students from domestic universities to Confucius Institutes in various countries, academic tours for experts and scholars, and cultural and art tours for teaching materials. The programme, known as the "Three Tours", has sent 302 art groups to 468 Confucius Institutes in 112 countries, giving more than 2,500 performances and reaching an audience of 2.43 million people: nearly 500 experts in the fields of education, economics, politics, diplomacy, literature, Chinese medicine and Tai Chi have been sent to various Confucius Institutes around the world. The Confucius Institutes also organised various Chinese book exhibitions and cultural theme exhibitions.

Since the first Chinese Bridge competition was launched in 2002⁹⁶, nearly 1.3 million students from 152 countries have participated in the overseas preliminaries, of whom nearly 6,000 have gone to China to take part in the finals. At present, the "Chinese Bridge" series of Chinese language competitions has become an

⁹⁶ "The "Chinese Bridge" series of Chinese language competitions aims to stimulate young students from all over the world to learn Chinese language and improve their understanding of Chinese language and culture. "The Chinese Bridge is a series of Chinese language competitions aimed at stimulating young students from all over the world to learn the Chinese language and promote their understanding of Chinese language and culture.

international event of high interest and active participation by Chinese language learners from all over the world and is known as the "Olympics" of the Chinese language. Since the launch of the "Chinese Bridge" programme in 2006⁹⁷, more than 10,000 education officials and school headmasters from more than 60 countries have come to China to participate in the headmasters' tours, and nearly 25,000 students from more than 70 countries have come to China to participate in summer camps. Curriculum system.

2.3.3.3 Institutionalised language capital

The Confucius Institutes have been the subject of local media coverage in foreign countries, creating a favourable public opinion environment. Their qualifications to provide academic education, their qualifications to issue professional certificates and their local network of voluntary language services in the community, schools and churches are all elements that add up to the capital of the Confucius Institutes.

a. Language qualification tests and certification

In order to meet the demand of Chinese learners around the world for Chinese language examinations, we organize and implement the Chinese Proficiency Test

⁹⁷ "The Chinese Bridge programme consists of the Chinese Bridge Principals' Circle and the Chinese Bridge Summer Camp. "The "Chinese Bridge" Principals' Roundtable aims to promote understanding of China, especially the Chinese education system, among education officials, school principals and principals from different countries, so as to promote the development of Chinese language courses and Chinese cultural activities. The "Chinese Bridge" summer camps are designed to further motivate young people from different countries to learn Chinese by providing Chinese language courses, Chinese culture courses, a variety of exchange activities (Chinese and foreign students' reunion, residential experience, etc.) and cultural experience activities.

(HSK), Chinese Proficiency Test (HSKK), Chinese Language Test for Primary and Secondary School Students (YCT), Business Chinese Test (BCT), Chinese Language Certificate Test (CTCSL) and other examinations worldwide. We have set up 1,147 test centres in 137 countries and regions around the world, with 453 test centres providing online test services, covering 39.5% of the total number of test takers. It provides scientific and effective proof of Chinese language proficiency for Chinese learners to test their academic performance, study in China, and apply for scholarships and summer camps of the Chinese government and Confucius Institutes; it provides objective and impartial Chinese language testing standards for Confucius Institutes and various schools to carry out assessment of Chinese language teaching, and for various organizations and multinational companies to recruit and evaluate employees; it provides comprehensive and authoritative proficiency assessment and qualification certification for international Chinese teachers. There are two types of qualifications for international Chinese language teachers, one is the International Chinese Language Teachers' Certificate, a standardised examination organised by the Confucius Institute Headquarters/Chinese Language Office of China, and the other is the Chinese Language Teachers' Certificate, introduced by the Overseas Chinese Affairs Office of the State Council for local Chinese language teachers overseas. The other is the Chinese Language Teachers' Certificate, a standardised exam administered by the State Council's Overseas Chinese Affairs Office for local Chinese language teachers overseas. The development of the language standard not only facilitates the development of language tests, but also builds a basic framework for

the knowledge, competence and quality of international Chinese language teachers, forming a more complete and scientific teacher standard system, which provides a basis for the training, training, competence evaluation and qualification certification of international Chinese language teachers.

b. International Chinese Language Education Standards

The international Chinese language education standards system is a key foundation for the sustainable and high-quality development of international Chinese language education. Up to now, China has issued 39 international Chinese language education standards and other countries and regions have issued 106 standards related to Chinese language education. 2021, China's Ministry of Education and the State Language and Script Work Committee (hereinafter referred to as the "State Language Commission") officially issued the "International Chinese Language Education Chinese Proficiency Standards" (In 2021, the Ministry of Education of China and the State Language and Writing Commission (hereinafter referred to as "SLC") officially released the International Chinese Language Proficiency Standards for Chinese Language Education (GF0025 –2021) (hereinafter referred to as the "Proficiency Standards"), which have been officially implemented since 1 July 2021 as the language and writing standards of the SLC.

The Levels are applicable to the learning, teaching, testing and assessment of international Chinese language education and provide a standardised reference for schools, institutions and enterprises engaged in international Chinese language education. It will also provide a reference for the overall design of international

Chinese language education, the development of teaching materials, classroom teaching and curriculum testing around the world. It will also provide an important basis for the construction of various new models and platforms for international Chinese language education in the "Internet+" era. The release of the Standards is an important event in the development of international Chinese language education and a major achievement in China's national language governance capacity.

2.3.4 Culture, capital and the reproduction of order

The Confucius Institute has relatively fixed premises, infrastructure, financial investment and a team of human resources, which are visible forms of materialised capital, while language teaching and cultural activities are themselves processes of cultural production. The product is a system of language, skills, interests, behaviours and knowledge attached to the body of the student, a form of internalised capital, i.e. 'concretized capital'. Confucius Institute teachers are both the producers and the embodiment of physical capital. The teaching materials and reading materials they develop in the course of their teaching are a form of physical capital that can be passed on, as they are widely circulated, while the teaching experience they develop through their work practice, as well as the enhancement of their cultural adaptation skills, cross-cultural communication training and the development of their international perspective, are gradually internalised in their bodies in the form of embodied capital. The "institutionalised cultural capital", including awards, recognition, qualifications and standards, provides a strong guarantee for the linguistic capital and cultural reproduction of Confucius Institutes, and creates a

favourable social opinion. The Confucius Institutes have been the subject of local media coverage in foreign countries, creating a favourable public opinion environment, and their qualifications to provide academic education, issue professional certificates, and establish a network of voluntary language services in local communities, schools and churches are all elements of their institutional capital.

As an emerging value subject of Sino-foreign humanistic exchanges and international educational cooperation, the Confucius Institute is a presence based on social reality, both in a philosophical sense and at the level of social development.

After nearly 18 years of experience, Confucius Institutes have established a way of spreading language and culture that is both in line with international practice and with their own characteristics, gradually acquiring independence of development, integrity of scope, stability of community, rationality of mechanism and sustainability of effectiveness, initially establishing a network system of international Chinese language education, transforming the national strategy of language promotion and promoting Chinese culture "going global" into a cultivable entity, and building a platform for allocating Chinese language and cultural resources and elements on a global scale. "It has also established an international network of Chinese language education, transformed the national strategy of promoting Chinese language and culture into a cultivable entity, and built a platform for allocating Chinese language and cultural resources and elements on a global scale.

Confucius Institutes are a socially valuable subject, driven by social needs. Along with the development of China's economy and the enhancement of its

comprehensive national power, the international community's demand for Chinese language education has grown from scratch and from weak to strong, and in response to this demand, Confucius Institutes have been created to provide educational services with the teaching of Chinese language and culture as their main content. One of the characteristics of a value subject is that it is "needed", and it can be said that the demand of the international community is the logical starting point for the creation and development of Confucius Institutes. The increasing number of people choosing the Chinese language and its further legitimisation have, to a certain extent, changed the status of the Chinese language and Chinese culture in the B&R area, and increased the symbolic value of the Chinese language in the countries along the B&R. The construction of the legitimacy of Chinese as a language also allows the practitioners of Chinese communication to continue to be shaped by the language market, guided by their own linguistic habits.

Confucius Institutes contribute to the reproduction of Chinese language capital and culture. Confucius Institutes play a unique cultural function, promoting the transformation of cultural resources into cultural capital and the transformation of cultural capital into human capital and cultural products, promoting the accumulation of Chinese symbolic capital and cultural reproduction through institutional safeguards. The higher the status and symbolic value of the Chinese language, the higher the symbolic capital of the owners of Chinese capital. The mastery and use of Chinese skills is not only a symbol to be understood and decoded, but also a symbol of wealth in the hope of being praised and appreciated, and a symbol of authority in the hope of

being believed and respected.

In addition, investment in the Chinese language can also be converted into economic capital. Firstly, the development of language industries can generate considerable output for the national economy. The establishment of Confucius Institutes can have a significant impact on China's export of cultural products to The B&R countries. The establishment of Confucius Institutes can enhance cultural identity through the teaching of the Chinese language to foreign countries, shorten the cultural distance between China and its Belt and Road partners, and thus this cultural exchange can significantly promote the export of Chinese cultural products.⁹⁸ Currently, there are 72,500 enterprises engaged in language services or related services along the B&R, and the annual output value of the "language industry" exceeds RMB 280 billion⁹⁹. The language industry¹⁰⁰ has become an indispensable force in the high-quality construction of the B&R¹⁰¹. In 2020, despite the huge impact of the new pneumonia epidemic on the global economy, the total value of China's imports and exports to countries along the B&R reached 9.37 trillion yuan.

⁹⁸ Chu Ting. (2021). *The impact of Confucius Institutes on China's cultural exports to countries along the "Belt and Road"* (Master's thesis, Shanghai International Studies University).

⁹⁹ Liang, Hao-Guang & Zhang, Yao-Jun. (2018). Strategic planning and policy practice of "One Belt, One Road" language. *People's Forum –Academic Frontiers* (10), 98-105.

¹⁰⁰ Language as the core, including language training, language publishing, language translation, language technology, language arts, language creativity, language rehabilitation, language exhibitions, language assessment and other nine business sectors

¹⁰¹ [China Education News Electronic Edition –中国教育新闻网 –Record Education Every Day! www.jyb.cn](http://www.jyb.cn) Published by the Ministry of Education directly under the Ministry of Education –China Education News Agency

The total value of China's imports and exports to countries along the B&R reached 9.37 trillion yuan ¹⁰². Secondly, it includes the fact that improved language skills help to improve human capital. There is a strong positive correlation between the language skills of individual "language consumers" and their wages and earnings. In this process, the higher the stock of linguistic capital of an individual, the better his or her ability to adapt to the demands of the job, and thus the less likely he or she is to be unemployed, which reduces the burden on society for unemployment benefits or subsidies. An important social externality of investing in individual language capital is that it increases the international quality of a country's population, enabling it to adapt more quickly to the demands of globalisation and reducing the transaction costs of trading with other countries. In view of this, investing in linguistic capital not only converts profits, but also brings benefits to others and to society. The B&R is essentially a regional economic integration. In the context of The B&R initiative, a large number of Chinese companies are going abroad to develop in other countries around the world, and there is great scope for cooperation between Confucius Institutes around the world and Chinese companies to better meet their human resource needs. The large number of Chinese companies going abroad has brought a large number of local employment opportunities, and with this comes a growing shortage of people with both professional knowledge and Chinese language communication skills, with specialised Chinese language skills being an important reference for almost all Chinese companies when recruiting. Therefore, Confucius

¹⁰² Ibid

Institutes can also help to transform investments in language capital into human capital and then into economic capital.

At the same time, the open and public nature of the Confucius Institute's educational services is an important expression of its social value. The act of investing in a language may appear to be a social choice, but it also has social properties that promote social communication and understanding, an important social quality being that language acquisition can objectify subjective experiences through learner "habitus". Therefore, the local people who come to Confucius Institutes for language learning purposes are also a social force for understanding Chinese culture, perceiving China and forming a consensus. For the recipient country, multilingualism is a national asset. These factors are the driving force behind the social demand.

The value of the Confucius Institute is also reflected in its transformation of cultural capital into social capital. The developmental social value generated in the fields of humanities exchange, public diplomacy, cultural security and cultural industries is both a derivative of the basic value and a reflection of the Confucius Institute's role as a comprehensive cultural exchange platform. The Confucius Institute creates a new type of international educational partnership that advocates contract and consensus on the basis of overseas demand and voluntariness. Cooperation implies the birth of a community of practice, a symbiotic development environment, and a code of conduct for linkage and reciprocity. The Confucius Institute essentially enables the two parties to the contract to jointly construct a collective identity, an identity that is the product of the rationality of interaction

between Chinese and foreign universities, and the physical space and all the resources of the Confucius Institute are the entities to which this collective identity can be attached and nurtured. The existence of a collaborative entity is different from an intentional, framework or one-off international cooperation; it is an objective reality implanted in the muscles of both parties and incorporated into the institutionalised arrangements of university development. As an important achievement in the advancement of human civilisation and the promotion of social development, universities perform a number of functions such as the cultivation of human resources, scientific research, cultural transmission and social services, and Confucius Institutes, as elements in the organisational structure of universities, also undertake these functions. From this perspective, the educational network formed by the Confucius Institutes in more than 100 countries around the world is itself a kind of social capital that not only has a radiating value of its own, but also has a role in the development, aggregation and optimal allocation of relevant social resources.

The value of the Confucius Institute is also reflected in the realisation of national interests. It has laid the foundation for Chinese to become a strong language and accelerated the process of internationalisation of the Chinese language. Language internationalisation has become an important element or sign of soft power competition between countries, and moreover a yardstick for the future expectations of countries around the world. A strong language means that a country has more discourse power and higher symbolic power in the international community. Public cultural diplomacy is a direct result of the evolution of the Confucius Institute's

function. The appeal of the Confucius Institute is that it is based on the people and serves the international public. The symbolic and cultural nature of the Chinese language makes cultural exchange a symbolic practice, with actors constantly creating and renewing the social world through 'habitus'. Through the words and actions of the deans, teachers and volunteers who go abroad, people from all over the world come closer to China and to Chinese culture. It is in this sense that the Confucius Institute acquires the meaning of cultural diplomacy. Cultural diplomacy is a two-way, public-oriented process of communication, in which the actors are the general public, academic organisations and cultural institutions, rather than the government. These emissaries, who go out and invite in, carry out the daily and unknowing work of intercultural communication in the course of their educational and social service, and become practitioners of cultural diplomacy. This approach to national image building based on language and cultural communication, pioneered by the Confucius Institute, demonstrates on the one hand China's positive attitude towards cultural exchange with the outside world and on the other hand an effective preparation for the protection of national cultural security.

The Confucius Institute also reproduces the international cultural order. In the previous article, the author has analysed that, standing at the national level, whoever occupies the high ground of language and cultural communication in international exchanges will be able to better grasp the initiative and symbolic power in the fierce international competition, win respect, credibility and attractiveness, thus improving the soft power and thus gaining a broader space for development in the construction

of a pluralistic world. In an international environment where various resources, especially cultural domains, are competing for every inch of land, Confucius Institutes have won more discourse and initiative in a peaceful and moderate way, with multilingual exchanges and Sino-foreign humanistic exchanges as the main lines, opening up new channels for China's public diplomacy and humanistic diplomacy. As a new force, Confucius Institutes are striving to be part of the international language system, which is dominated by English, Spanish and French, accelerating the reconstruction of the international discourse system and order, giving Chinese language and cultural resources a greater share and weight on the world cultural map, and influencing the reconstruction of the world discourse system and cultural map in the context of globalisation.

The value of Confucius Institutes is a reflection of China's growing cultural influence, image, moral appeal and economic competitiveness in the context of globalisation. At the same time, the development of Confucius Institutes is inseparable from the international habits that have developed over time in the history of the Chinese nation. The Statutes of Confucius Institutes stipulate that "Confucius Institutes are committed to meeting the needs of people in different countries (regions) of the world for Chinese language learning, enhancing people's understanding of Chinese language and culture, strengthening educational and cultural exchanges and cooperation between China and other countries of the world, developing friendly relations between China and foreign countries, promoting the development of multiculturalism in the world, and building a harmonious world." This is in line with

President Xi Jinping's repeated linking of the idea of a community of human destiny to the promotion of multiculturalism.

In his speech during the general debate of the 70th session of the United Nations General Assembly, President Xi Jinping comprehensively demonstrated the general layout of building a community of human destiny, and proposed that the promotion of civilizational exchanges that are "harmonious but different and inclusive" is an important path. From the perspective of cultural philosophy, this important concept is a value consensus formed by universal human interaction, a cultural philosophy based on Chinese culture and oriented towards world civilisation, and a value paradigm with self-regulation and non-compulsion. On the one hand, it refines the principle of exchange and mutual appreciation of world civilisations under the vision of "community", and on the other hand, it is sublimating the Chinese story into a human experience at the level of "community". The community of human destiny, as a cultural perspective that transcends ethnicity, nationality and ideology, has two functions: on the one hand, it promotes healthy exchanges and equal dialogue among cultural forms, and on the other hand, it ensures that the individuality and resources of each nation's culture are not lost, assimilated or passed on. In March 2014, in a speech at UNESCO Headquarters, President Xi Jinping pointed out the "correct attitude and principles" that need to be upheld in order to promote the exchange and mutual appreciation of civilisations: "colourful", "equal", and "equal". "It outlines the way in which civilizational exchanges should be conducted. It outlines the basic framework for civilizational interaction. It contains the experience accumulated in the

process of national cultural interaction, the consensus distilled in the waves of globalisation and modernisation, and the distillation and summary of the excellent Chinese traditional culture. Among them, the colourful expression of the opposition and unity of "commonality" and "diversity", the equal dissolution of the narrow context of "strong culture" and "weak culture "The rules are in line with the common ethical principles of humanity. These rules are in line with the common ethical principles and rational spirit of mankind, avoiding the dialogue of civilisations falling into the traditional "cultural hegemony" or "cultural conservatism" extremes, and replacing the "clash of civilisations" with the "harmony of civilisations". It replaces the framework of understanding the "clash of civilizations" with the "harmony of civilizations" and provides a "Chinese solution" for the dialogue of civilizations in the world based on Chinese culture. The principle of civilizational interaction proposed by China is a change in the framework of understanding human civilization, which essentially changes the model of civilizational interaction from a "subject-object" relationship to an intersubjective issue. or is it a question of how a national culture, especially one that has traditionally been in a disadvantaged position for a long time, can live within this new framework of civilisational interaction? Or what kind of ethnocultural development is implied by the rules of civilizational interaction that are colourful, equal and inclusive? Contemporary Chinese linguistic and cultural communication provides an example.

The Confucius Institute's practice of international Chinese language dissemination in the context of The B&R is an important landmark of China's cultural

policy, including the rise of Chinese culture, cultural confidence and cultural outreach, and the Confucius Institute has already become an important force and practical platform for China to lead the building of a "community of human destiny". The Confucius Institute has become an important force and practical platform for China to lead the building of a "community of human destiny". The idea of a community of human destiny is gathering a broad domestic and international consensus, and has begun to have a substantial impact on cultural practices, regional cooperation and global governance.

Of course, the international community has many questions about the Confucius Institute, such as the "China threat theory". This is a normal part of social development, and similar international institutions have also gone through this process. However, in the context of globalisation, the dominant international linguistic and cultural order is still dominated by the Western capitalist powers. They are not only the dominant players in the international cultural market in terms of cultural capital and overall power, but more importantly, they are also the main builders and maintainers of the rules of the game in the current international cultural field, i.e. the international cultural order. The inherent international habits of the existing dominant powers and the special position they occupy in the field determine that the core objective of their foreign cultural strategies and policies is to maintain their hegemonic position and the corresponding international cultural order. The resulting problems of language conflict, language endangerment, English dominance and information marginalisation also call for effective global governance solutions.

Therefore, this paper argues that under the conditions of the international cultural order, the concept of the international cultural order of emerging powers such as China and its externalised cultural strategies and cultural policy practices based on its position of power are key factors influencing the path of change and the direction of development of the international cultural order. As a result, if one does not actively participate in the international promotion of languages, one risks losing one's voice in the information society, not to mention one's right to take the initiative and have a voice in cultural communication. Chinese culture has a long history and, according to the famous historian Toynbee, Chinese civilisation is the only linear form of civilisation that has developed continuously without interruption and has played an indispensable role in the process of world civilisation. At a time when multiple cultures are symbiotically blended, the spread of Chinese language and culture demonstrates the responsible attitude of a great nation.

2.3.5 The philosophical ethics of linguistic and cultural communication as a strategy

Language is not only a tool of thought and a means of communication, but also a natural carrier of cultural ideas and even values. For the state as the subject of communication, habitus is a system of cognitive, evaluative and behavioural patterns of perception of international affairs, usually understood as the state's concept of international order, foreign strategic ideas and principles, etc. These principles and concepts and patterns of behaviour are reflected in practice in foreign strategies, foreign policies and behaviours. Bourdieu refers to this process of transformation as

the 'externalisation of internalisation', i.e. the externalisation of bodily mental models into practical models, where the internal mental model corresponds to the external practical model. Linguistic and cultural communication itself is of great cultural and ethical significance, as it is an ethical way of breaking down cultural closures and keeping cultures alive. However, the reality of intercultural communication is always unsuccessful, full of hegemony, misinterpretation, confrontation and even conflict. Therefore, philosophical theories are needed as a reference for the establishment of shared values.

Too much emphasis on the competitive nature of linguistic and cultural communication may lead to negative results. In today's globalised culture, there is a serious 'ecological crisis' in the global community, where cultural 'hybrids', 'hybrids' and 'asymmetries' abound. "A symbolic global order may make the global encounter of white Westerners more valuable than that of Asians.¹⁰³ , English has spread more widely than any other language before. The language. The inequalities created by English as a global LinguaFranca have been critiqued to varying degrees. The symbolic power of English in post-colonial countries has caused a devaluation of local linguistic capital, reinforcing structures of inequality and poverty.¹⁰⁴¹⁰⁵ English-

¹⁰³ Hua, Z., & Wei, L. Translanguaging, identity, and migration. in *The Routledge Handbook of Language and Intercultural Communication*. Routledge.2020. p.234-248

¹⁰⁴ Tamim, T. Languages, Symbolic Power and Multidimensional Poverty in the Context of Pakistan. *European Journal of Language and Literature*, 3(3),2017. p. 70-79.

¹⁰⁵ Qian, Y. Social spaces, symbolic power and language identities: A case study of the language use of Chinese adolescents in Canada. university of Toronto (Canada).2012. p.57

speaking minorities have an advantage over Mandarin-speaking minorities, while native speakers have an advantage over Mandarin-speaking minorities.¹⁰⁶ , native speakers more prestige than non-native speakers¹⁰⁷ . In addition, language problems in the context of globalisation are also manifested in language conflicts, language endangerment, information marginalisation, language intelligence and the construction of language resources, which need to be studied and solved one by one. This has led to a deepening struggle between cultural sovereignty and cultural hegemony, as well as a growing conflict between strong and weak cultures, traditional and modern cultures, and Western and Eastern cultures. These intricate phenomena have a bearing on the fate of human culture and are closely linked to the academic pursuit of cultural philosophy.

While globalisation poses a great danger to the symbolic values of disadvantaged cultures, it also provides a rare opportunity for their transmission and development. In today's world, where globalisation is in full swing, where information is easily disseminated and where intercultural contacts are increasingly close, it is essential for any culture to face the world and to deal properly with the relationship between nation and world, tradition and modernity, if it is to have a strong and lasting capacity to adapt to the changes in global society. Therefore, we cannot ignore the positive elements of linguistic and cultural communication, namely

¹⁰⁶ Shin, J. The vortex of multiculturalism in South Korea: a critical discourse analysis of the characterization of "multicultural children " in three newspapers. *Communication and Critical/Cultural Studies*, 16(1),2019. 61-81.

¹⁰⁷ Liddicoat, A. J., & Derivry-Plard, M. Intercultural mediation in language and culture teaching and learning and the CEFR Companion Volume. *Recherches en didactique des langues et des cultures. cultures. Les cahiers de l'Acedle*, 2021.p.18

the purpose of serving the communication of human cultures, preserving cultural diversity and building a better spiritual home. We cannot deny the negative consequences of the strong spread of English –it has undermined the ecological diversity of languages and cultures worldwide and threatened the cultural security of some countries. This has led many countries to be vigilant and to take strong measures to prevent the harmful effects of English ideology (e.g. the boycott of English).

Many countries are also actively moving to elevate culture as an important component of soft power to the level of national sovereignty, and symbolic power, which is at the heart of cultural soft power, has become an important goal in the defence of local culture and international discourse. It is important to note that no culture is closed, and that for a country's language and culture to exert its international influence, it must fit in with the trends of world culture, otherwise it will only be wishful thinking. Soft power depends on the international recognition of certain cultural values, on the international support for certain institutions and, above all, on the international cultural potential, i.e. the general trend of international culture and values as a whole. It should be clear that the discourse of "linguistic imperialism" and "linguistic hegemony" can be used as a position, but not as a model for understanding the phenomenon of linguistic and cultural transmission. It is a one-sided account of the 'external' causes of cultural invasion, but not of the 'internal' causes of the recipient country. In other words, it ignores the internal structures, socio-political systems, cultural traditions and economic factors of the importing

countries; it ignores the initiative of the audience itself and its own problems; and it ignores the positive effects of the imported culture. In any case, "linguistic imperialism" and "linguistic hegemony" are concerned with the fact that culturally powerful countries impose their linguistic products on weaker countries by various means, and at the heart of this is the question of cultural independence and cultural sovereignty, which involves the right and ability to resist foreign influence, to develop and to protect one's own culture. The essence is the dominance of developed countries in communication and the passivity of developing countries. Clearly, this discourse must be considered.

The free interaction and multilayered interculturality that results from the trade in language products will inevitably lead to a growing change in the international cultural landscape. There is no doubt that countries will increasingly strive to assert their own cultural values, while further rejecting those imposed on them by the West. After all, there is nothing to be proud of in being on the margins of culture and losing one's spiritual home.

But the national interest is not the only reason for the spread of language and culture, which should be given the meaning of a human mission. The cultures of humanity are the expression of the process and results of the accumulation of material and spiritual wealth in human societies, and it is only through the continuous enrichment of the whole of humanity and the constant exchange and integration with other cultures that different cultures will be able to gain the impetus to continue their development. In any case, the reconfiguration of the world cultural landscape and the

symbolic order is an inevitable trend in history, and human culture is bound to evolve in this new environment through integration, comparison and criticism. Therefore, linguistic and cultural communication should be involved in the process of global language governance, and a new model of global communication should be established through cultural dialogue and cooperation, while maintaining "interculturality".

In the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, UNESCO defines "interculturality" as the existence and equal interaction of different cultures and the possibility of generating common cultural expressions through dialogue and mutual respect¹⁰⁸. Essentially, the concept of interculturality was developed as a result of a philosophical shift from a philosophy of subjectivity to a philosophy of intersubjectivity, the core of which is to respect the subjectivity of the other and to avoid the objectification or even materialisation of the other. Inter-subjectivity emphasises the mutuality, unity and intrinsic relevance between subjects and subjects, seeking the harmonious consistency between subjects and subjects in their interaction activities with the "interactive subject" as the centre of interaction, focusing on the mutual understanding and communication between subjects and subjects, so as to achieve mutual recognition and eventually consensus.

Theories such as Habermas's "Rationality of Interaction" and Stuart Hall's "Code-Decode" theory represent an attempt to break away from the "subject-object"

¹⁰⁸ Hanania, L. R. (Ed.). Cultural diversity in international law: the effectiveness of the UNESCO convention on the protection and promotion of the diversity of cultural expressions. routledge.2014.p.55

dichotomy and to achieve equal interaction and understanding dialogue while respecting the differences and autonomy between subjects. They all seek to move away from the "subject-object" dichotomy and realise equal interaction and understanding dialogue on the premise of respecting the differences and autonomy of subjects. "Inter-subjectivity" and "interculturality" provide a solid philosophical foundation for the study of subject relations, symbolic interaction and the co-construction of symbolic meaning, as well as cultural relations and even modes of linguistic and cultural communication. It also provides desirable values for the ethics of linguistic and cultural communication, based on the recognition of difference. Interactional rationality re-evaluates values, rationalises socio-cultural conflicts and, moreover, tries to improve the whole social order from which it emerges. In Mead's view, the inevitable conflicts of interpersonal interaction are those between the individual's 'master self' and the different aspects of his or her inner self, and those between the different individual selves, both of which are in fact a process of social integration due to the social totality of the human being. This integration is the result of the rational resolution of conflicts, which requires the reconstruction of new values in both areas, which constitute a new social order¹⁰⁹. Cultural dialogue has the protection of cultural diversity as a prerequisite and a value objective. The protection of cultural diversity, the call for cultural dialogue and the injection of greater justice and equality into globalisation have become the historical mission carried by the study of linguistic and cultural communication.

¹⁰⁹ Mead, *Mind, Self and Society*, Hwa Hsia Press, 1999, p. 326

Beyond this, there is a search for space for human cultural cooperation and for universal ethical values. This is not to obliterate the cultural identities and differences of peoples, but on the contrary, "differences help to form a new civilisation that is secure and stable". The spirit of community in the new era is laid down in the community of national spirits and the community of human destiny. In order to ensure the survival and development of people in all countries and regions, it is necessary to establish commonly accepted values, which is a major issue for the continuity of human civilisation. As some scholars have pointed out, "Globalisation is seen as a process in which the cultures of various nations and regions gradually reach cultural identity and value identity in the process of mutual exchange, transcending the narrowness of their local cultures. It has enhanced the unity and wholeness of the world, making the whole of humanity have more common cultural assets and shared values than in any previous era"¹¹⁰. If the destiny of humanity can be united into a "community", it must be supported and sustained by common cultural values, that is to say, these "common values" are values that are universally accepted and recognised by all humanity. "Peace, development, equity, justice, democracy and freedom are the common values of all humankind and the noble goals of the United Nations..."¹¹¹. This common value can be described as a fusion of Chinese and

¹¹⁰ Sun Weiping, *Value Differences and Social Harmony: Globalization and East Asian Values*, Hunan Normal University Press, 2008, p. 23.

¹¹¹ Xi Jinping: "Hand in hand to build a new partnership for win-win cooperation and build a community of human destiny with one heart", *People's Daily*, 29 September 2015, p. 2.

Western cultures, a value system shared by all mankind¹¹² .

¹¹² Cheng, C.Y.: 'The common values of Chinese culture and world culture', Journal of Shandong Province Socialist College, No. 2, 2017.p.59

CONCLUSION

We conclude that the construction and development of the Great Silk Road, a highly conceptualised and symbolic metaphorical system, has always been influenced by traditional Chinese culture and advanced Chinese socialist cultural concepts, conveying Chinese cultural and philosophical concepts, aesthetic ideas and humanistic spirit, and **reflecting human subjectivity and human creativity.** The ancient Silk Road condensed the common historical memories and cultural symbols of the coastal countries along the route, and made remarkable historical contributions to promoting the exchange of ideas and cultural interchange between East and West. The spiritual metaphor of "courageous exploration, equal exchange, friendship and cooperation, and cultural integration" has been distilled, reflecting the value identity system formed by the Chinese people during their long-term common life and interaction.

The B&R is not just an international trade route, a linear economy or an economic and trade project, or an action programme, but an abstract and metaphorical concept that embodies China's development philosophy. It continues the tradition of friendly economic and cultural exchanges, inherits and carries forward the ancient Silk Road spirit of peaceful development, win-win cooperation, openness and tolerance, and at the same time gives the Silk Road a new meaning of the times and a new historical mission, becoming an important platform for building the destiny of mankind together.

. The B&R not only refers to a community of destiny, an economic Belt and a silk road, but can also refer to many communities, economic Belts and silk roads in general, which will eventually be unified into a community of human destiny of "discussing, building and sharing together". Therefore, it is actually the first Chinese solution to global problems based on the common values of the world, and is a milestone in China's participation in global governance.

With the "Silk Road Spirit" as the leader, it has become a powerful spiritual force for the construction of the B&R. In a nutshell, it is mainly reflected in the "four identities", i.e. the organic unity of interest identity, emotional identity, value identity and practical identity. The Silk Road Economic Belt, as an economic cooperation region jointly built by China and the countries along the Silk Road, combines political and economic cooperation with cultural symbols, so that cultural symbols can be symbolically produced at the national level and create a more contemporary symbolic connotation. If the Silk Road was symbolised as a result of a combination of historical, social and cultural accumulation, a passive process, the B&R Initiative is an active symbolic production process. The transformation of symbols from passive production to active production is reflected in the profound change and reconstruction of the connotation of symbolic values in . Its foreign cultural policies (when they are seen as legitimate and have moral authority) –the process of legitimisation –is a tacit recognition abroad of the power of the holders of its symbolic capital. China, as the initiator of the B&R initiative, has increased its legitimacy and position within the B&R through the construction of Silk Road

cultural symbols and discourses. This legitimacy should also include China's rapid economic development and the 'convincing' power of its 'peaceful rise' and restored cultural confidence.

At the same time, the B&R platform is also a catalyst for cultural development. Cultural interaction as a way of characterising human existence and development. The Confucius Institute has enabled the accumulation and reproduction of Chinese cultural capital and symbolic capital in the realm of the 'other', and has contributed to the enhancement of China's cultural discourse and cultural soft power. It has also improved the single international cultural landscape and international cultural order dominated by the United States. To a certain extent, it alleviates the imbalance and inequality caused by cultural hegemony, and has the significance and value of the construction of the order of the community of human destiny, upholding the civilizational order of dialectical unity between the diversity of world civilizations and political multipolarity.

Recommendations on the results of the study: as the experiences of China have shown that, successful and progressive cultural development can be achieved through the identification and recognition of the value and symbolic capital of time-tested cultural phenomena with positive connotations in society, such as the ancient Great Silk Road in China.

Prospects of the research are seen in the necessity of cataloguing practices of Chinese language and Chinese culture promotion in the countries along the Silk Road, in scientific and methodical description and distribution of practices of teaching

Chinese as a foreign language established in Confucius Institute, in systematic comparison of practices of Confucius Institute and Russian Mir Foundation on Chinese and Russian language promotion, in deepening of cultural component and expansion of methods and practices of pedagogical design based on case studies on history and theory of culture.

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