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# Introduction

IMPORTANCE OF THE RESEARCH: In 2020, an unforeseen epidemic swept the world, claiming countless lives and putting countless sacrifices into the battle. Today, in 2021, when we look back at the world after the epidemic with regret, it is easy to see that an evolution that affects the fate of all people is silently taking place: while people are gradually getting used to the new way of life brought about by the high level of information technology development, In the international sphere, the wave of de-globalization that has been building up for years seems to be growing rapidly, fueled by the epidemic, and national sentiments are accumulating under the incitement of interest groups with ulterior motives; while in local areas, different countries and nationalities are getting closer for common interests, either because of the fight against the epidemic or the international situation. In general, the current stage of globalization after the epidemic presents an intricate and complicated situation, perhaps it's the beginning of a new globalization. In such a context, cross-cultural communication may face the most serious difficulties and challenges since the 21st century, and the need to overturn existing perceptions of this field cannot be ruled out. In this context, a proper understanding of the existing intercultural field is particularly important in order to avoid falling into a closed and misguided mentality in this new era. For language learners, the importance of this subject is further amplified by the fact that it deeply connected with their future and destiny.

RESEARCH OBJECTIVE：Globalization is the main theme of the 21st century. Driven by peaceful development, scientific and technological progress and economic interests, the development of globalization is at its most rapid stage in human history. In such a context, cross-cultural communication skills are an essential basic knowledge for highly qualified human resources in every country, so accordingly, the study of cross-cultural communication is quite abundant in most countries. However, considering that the study of cross-cultural communication involves the perception of the world landscape, the direction of intercultural education varies from country to country, influenced by national interests. Moreover, with the new situation after the epidemic, research in the field of cross-cultural communication appears intricate and in urgent need of clear, rational new perceptions.

WORKING STRUCTURE: The paper is divided into two parts. The first part discusses the concept and the history of the concept “global village”, as well as the conceptual history methodology traces the historical origins and evolution of cross-cultural communication before the 21st century. In view of the long history of cultural exchanges between peoples and countries, China, with a long civilization of more than 4,000 years, has not developed in a closed and isolated manner, but has never stopped exchanging and interacting with other cultures, and has accumulated a lot of experiences and lessons for the development of contemporary cross-cultural exchanges. This includes communication and interaction with Western countries, and this chapter also focuses on this aspect. The second half of the first chapter reveals the current situation and opportunities of cross-cultural communication in the era of globalization; the challenges and dilemmas for cross-cultural communication brought by a series of issues such as cultural identity crisis, cultural hegemony and cultural colonization, cultural diversity and cultural differences, learning from history and mistakes, recognize the misunderstandings in cross-cultural communication so as to cultivate a correct and clear cross-cultural posture. In the second chapter, case analysis is used to show the impact and dilemma of cross-cultural communication in the current stage of globalization, and to identify the misunderstandings in cross-cultural communication, focusing on the Internet, multinational companies and language.

# Chapter 1 Basic Theoretical Provisions

## 1.1 The Concept of Global Village

### 1.1.1 The history of the concept

 When the concept of the “global village” is mentioned, people can’t help but associate it with globalization. Indeed, the two are closely linked, but they should not be confused. The globalization is a concept and a process of phenomena in the development of human society. There are many definitions of globalization, but globalization in its common sense refers to increasing global connectivity, the development of human life on a global scale and the rise of global consciousness, the interdependence of nations in politics, economics and trade. Globalization can also be interpreted as the compression of the world and the perception of the globe as a whole.

 One influential globalization theorist Thomas Friedman agreed in his book “The World is Flat” that the globalization can be divided into three distinct periods:[[1]](#footnote-1)

 The first period: 1492 – 1800 focus on the globalization of countries. Around 2000 years ago, The Silk Roads joining China to Europe, it linked Persians, Somalis, Greek, Syrians, Romans, Americans, Indians, and many others along the way, many commodities were being traded. In doing so, religion, philosophy and technology went with it. This global pattern was continued until the Year 1492, it’s a sentiment moment in the history of globalization. Thanks to the discovery of new shipping routes, Europe was able to acquire large amounts of silver, as well as crops of all kinds, making it a competitive part of global trade. Trade between countries, whether fair or not, has reached unprecedented heights since this great discovery.

 The second period: 1800 – 2000. In this second phase of the globalization process, the main driving force behind globalization has changed from national to transnational companies. Before the two famous world wars, with the canals and then railways greatly reduced transport costs, leading to greater economic integration. Globalization in this period of time developed mainly through steam ship which reduced international transport costs while increasing speed and liability, this made large scale trade became possible and the transnational companies have flourished under the umbrella of the colonial policies of the old imperialist countries. It led to a massive increase in trade as well as migration streams, 60 million people migrated from Europe to places like North America and Australia. This wave of globalization continued until 1914, the beginning of the WWI and the Great Depression. After the WWII ended in 1945, the UN was founded, and the impetus of internationalism persuaded governments to increase cooperation and reduce trade barriers. From 1950s to the late 1970s sea freight fell by a third. What's more, as the Second World War inflicted enormous casualties and countless ruins on mankind and mankind began to reflect on the consequences of war. With the invention of the atomic bomb, war was no longer a method of settling international disputes, and human civilization entered an era of peaceful development unprecedented in history. During such a period, communication and trade activities between countries became more and more intense, the number of multinational companies increased and, naturally, communication and transport technology developed at a rapid pace.

### 1.1.2 The Concept of Global Village

In 1967, Canadian communicator M. McLuhan first introduced the concept of the "global village" in his book “Understanding Media: An Extension of Man”, which was very forward-looking because he did so at a time when many countries were still struggling to emerge from the trauma of war and when, as a result of the Cold War, different countries from different camps were mainly holding a hostile attitude, trade cooperation and communication was not developed, the Cuban missile crisis, which nearly led to a devastating nuclear war, was rooted in this lack of communication. McLuhan's "global village" theory was the germ of modern globalization theory and has had a profound influence on the later theorists of globalization.

McLuhan pointed out that in natural societies people use spoken language as the main medium of communication, and human interaction is limited by distance, human society is a "world of the ear"; after the emergence of literary print media, the "society of the ear" evolved into a "society of the eye". After the emergence and popularization of television, satellite and electronic media, the earth became smaller and the dissemination of information transcended the limits of space and time, reaching every corner of the world in an instant. At this time, the whole world is condensed into a small "village". All countries and societies are part of the "village"[[2]](#footnote-2). Now it seems that with the development of network information technology in the 1980s and 1990s, the "global village" predicted by McLuhan has basically become a reality.

In McLuhan's view, the main meaning of "global village" is not only that the medium has made the earth smaller in space, but also that the medium has made the earth smaller in a larger sense. In McLuhan's view, "global village" means not only that media have made the earth smaller in space, but also that media have changed the way people interact with each other and their social and cultural patterns. Transportation has transformed the original "villages" of the earth into cities, and urbanization has interrupted direct human interaction. Direct, spoken interaction became non-direct, literal interaction. The emerging electronic media, on the other hand, have directed a process of counter-urbanization, i.e., "re-villagization," in which the centralization of the city is dissolved, and people have to return to individual-to-individual interaction. McLuhan believed that a new, integrated world in which everyone would participate would be born in the information age. This is the "global village" he anticipates.

### 1.1.3 Development of the concept “Global village”

 McLuhan's concept of "global village" cannot be separated from a crucial premise: the development of communication technology. Only when major events on earth can be synchronized or instantaneously transmitted, and the whole earth is reduced to a small place in space and time, human society can be combined into a closely connected village by the synchronized nature of electronic media. Therefore, the development of communication technology is an essential part of McLuhan's concept of "global village”.

 The development of communication technologies can be roughly divided into three stages:[[3]](#footnote-3)

 I Primary Communication Stage (marked by the invention of. telegraph in 1838)

 In 1838, Morse invented the cable telegraph, starting the stage of electric communication.

 In 1843, Alexander Benn obtained the telegraph and a patent of teletypewriter telegraph.

 In 1864, Maxwell created the theory of electromagnetic radiation, which was proved by Hertz at that time, prompting the emergence of wireless communication, later 1876 Bell invented the telephone using the principle of electromagnetic induction.

 In 1879 the first dedicated manual telephone exchange system goes into operation.

 In 1880 the first pay phone system was put into operation

 In 1892 Canadian government begins to regulate telephone frequencies.

 In 1896 Popov was the first to invent wireless telegraphy but did not. apply for a patent Marconi patented it.

II Pre-Modern Communication Stage (marked by Shannon's formulation of information theory in 1948)

 In 1948, Shannon proposed information theory and established statistical theory of communication.

 In 1950 Time division multiplexed communication applied to telephone system.

 In 1951 Direct-dial long-distance telephony was available.

 In 1956 Transoceanic communication cables were laid.

 In 1957 the first artificial earth satellite was launched.

 In 1958 the first communication satellite was launched.

 In 1962 the first synchronous communication satellite opened the international satellite telephone; pulse code. Modulation entered the practical stage.

 In 1960s, color TV was introduced; Yuri Gagarin, became the first human who did a journey into outer space. Apollo spacecraft landed on the moon; digital transmission theory and technology were rapidly developed; computer networks began to appear.

 In 1969 TV and telephone services began available for everyone.

 In 1970s commercial satellite communications, digital switches, fiber-optic communication systems were put into use; some companies developed computer network architecture.

III Modern Communication Stage (marked by the emergence of fiber optic communication applications and the rise of integrated service digital networks after the 1980s)

In 1980s, the public service of digital network was opened; personal computers and computer local area networks emerged; international standards for network architecture were formulated one after another.

In 1990s, the opening of cellular telephone systems and the emergence of various wireless communication technologies; the rapid and widespread use of fiber-optic communications; the great development of the international Internet.

In 1997, 68 countries signed international agreements to open up their telecommunications markets to each other.

McLuhan lived at a time when the world had not entered the modern stage of communication, so it can be said that the "global village" is one of the most famous concepts of the 20th century, and it is a very revealing and forward-looking concept. His radical yet profound theories were a sensation in the 1960s, but they fell into disfavor after a decade due to their radical and one-sided nature and their lack of objectivity, science, and empirical evidence. In the late 1990s, McLuhan's theories came back into focus due to the rise of new media technologies such as computer networks and multimedia.

American communication scientist Paul Levinson added to his theory:[[4]](#footnote-4) "The Internet has turned the global village into a metaphor for the real deal." He divided the global village into two: the traditional global village and the cyberspace global village. Then he divides the traditional global village into two: the radio global village and the television global village. He uses three analogies to distinguish between these three different global villages: the broadcast global village is the village of children, the television global village is the village of voyeurs, and the cyberspace global village is the village of participants. The broadcast global village is a one-way communication, where the transmitter and the audience are unequal parent-child relationships; the TV global village is the village of voyeurs, and Levinson uses the example of JFK's funeral and Clinton's sex scandal to illustrate his point[[5]](#footnote-5). Beyond that, he discusses the politics and commerce of the online global village, where people can vote directly online and participate in national events. "The global village on the Internet is itself a mechanism of governance." He believes that commerce in the online global village, like politics, is not a technical problem, and that it is a matter of people's attitude whether to practice direct elections and e-commerce.

In modern society, information is disseminated rapidly, and major events on earth have been synchronized by electronic media, so that spatial distances and time differences no longer exist. Human beings have formed a small, tightly knit community that interacts closely and cannot live quietly alone. According to McLuhan's description, we seem to be living in a "global village".

## 1.2 Concept of Global village in Cross-Cultural Communication

### 1.2.1 The development of cross-cultural communication

Nowadays, the high level of development of communication technology has given us a deeper appreciation of the concept of "global village", where we can communicate with people from any corner of the world using modern communication devices, and where there are no technical barriers to communication between organizations of all kinds and between countries. But cross-cultural communication did not emerge only after the development of the media.

First of all, cross-cultural communication has an extremely long history of practice. From ancient times to the present, cultural exchanges between countries around the world have included study abroad, various artistic activities (exhibitions, conferences, performances), visits, academic exchanges, collaborative research, cooperative education, tourism, foreign training, economic activities, migration, and so on. Many of these activities can both be founded in the history of China and the west, which are the good example of cross-cultural communication.

 I. Historical Evolution of Cross-cultural communication in China

(I) The spread of Chinese culture to foreign countries before 1840

There were actually traces cross-cultural communication activities in China as early as the Silk Road era. The cultural exchange between China and ancient Persia was far-reaching. Before modern times, there was no developed transportation and people from different regions communicated less with each other. But even so, historically, the economic and cultural exchanges between the East and the West never stopped. People were doing cross-cultural activities consciously or unconsciously, and of course promoting cultural development and exchange, and consciously or unconsciously cross-cultural exchanges were quietly going on in it.

 The Silk Road opened during the Han Dynasty was not only an important commercial route, but also the beginning of cross-cultural activities in China. It can be said that it opened up an extremely important channel for economic and cultural exchanges between the East and the West. UNESCO called the Silk Road a "Road of Dialogue" for good reason, the prosperity of this route led to an unprecedented level of cultural communication during the Tang Dynasty. Starting from Chang'an (now Xi'an) in Shaanxi Province, the Silk Road crossed a total length of more than 7,000 kilometers[[6]](#footnote-6), linking the ancient Chinese culture of the Yellow River Basin with Indian, Persian, and Greco-Roman cultures. In this process, people gradually figured out how to deal with people from different cultures, how to face different cultures, and how to learn from them to make progress, and then gradually formed a set of rules to pass on, although there was no term "cross-cultural communication ", but this should be the prototype of cross-cultural communication.

 It is worth mentioning that along the famous Silk Road, Xinjiang is famous as a place of cultural exchange between the East and the West. The ancient name of China's Xinjiang was the "Western Region", which once created a splendid Western culture. One of the reasons for this is that Xinjiang, as a unique transportation route between the East and the West, also brought together ancient Eastern and Western cultures, where the four major cultures of Chinese Han, Indian Buddhism, Christianity and Islam converged, and where multiple cultures coexisted and exchanged, forming a splendid, colorful and prosperous cultural landscape.[[7]](#footnote-7)

 The Silk Road not only became an important channel for cultural exchange between East and West, but also provided the necessary and objective transportation conditions for the spread of Buddhism, making its introduction possible. China has integrated the cultural characteristics of its own people to form a religion with the characteristics of the mainstream Chinese culture, and in the process has given people ideas and accumulated guiding experience on how to deal with cross-cultural issues. Buddhism, for example, was introduced to China at a time that has not yet been determined, either during the Eastern Jin Dynasty (317-410) or at the end of the Western Han Dynasty and the beginning of the Eastern Han Dynasty, but whatever the time, there is no doubt that it was introduced to China through the Silk Road. Buddhism reached its heyday during the Sui and Tang dynasties, after which it was introduced from China to Korea and Japan. In the process, it underwent adaptations according to the local Chinese cultural characteristics. During its long evolution, Buddhism gradually absorbed and integrated certain elements of Chinese Confucianism and Taoism, and interpenetrated with the local culture, eventually forming a Buddhism with the imprint of Chinese culture - Northern Buddhism with Mahayana Buddhism as the mainstay. It can be said that the process of Sinicization of Buddhism was completed during the Tang Dynasty. A new Buddhism suited the local Chinese culture, which avoided cultural clashes and at the same time promoted the development and enrichment of the local culture, is the result of cross-cultural educational activities, which have undergone several generations of efforts and gradual cultivation. It also fully illustrates that in the current era of globalization, cross-cultural communication must not be rushed, but must have the patience and perseverance to gradually change people's understanding and comprehensive quality.

 Chinese Buddhism has had a profound influence on traditional Chinese culture, yet it has become an integral and important part of Chinese culture. Buddhism has played its great role in various fields of Chinese politics, philosophical thought, ethics and morality, folk traditions, literature and art.

This similar phenomenon also occurred in Hui Islam, where Islamic doctrine was actually influenced by Chinese Confucianism. Islam was introduced in the Tang Dynasty. The Hui scholars of the late Ming and early Qing dynasties used the classics and some valuable achievements of traditional Chinese culture to transplant and transform Islamic thought. They tapped into some of the relevant and applicable ideas of Chinese Confucian culture and used them as the ideological basis for their own exegesis, understanding, and study of Islamic culture, thus building the ideological system of Islamic doctrine. In this process, Chinese scholars of Islam have acquired the essence of Confucianism, which has become another evidence of cross-cultural communication.

In addition to the famous Silk Road, China also created a "Musk Road" during the Tang Dynasty, which ran from Chang'an, the capital of the Tang Dynasty, through the Qinghai-Tibet Plateau, the Kang-Tibet Plateau, to Rikaze, and then divided into north and south roads to reach India, Pakistan, Persia, Rome, etc., with India and the first East-West cultural transportation route.

The Tang Dynasty was a period of very rich cross-cultural communication, with Chang'an as the center, and a period of unprecedented prosperity in the exchange of world cultures. People of all colors, dresses and languages can be seen on Chang'an Street, living together in harmony and happiness[[8]](#footnote-8). In contrast, Europe was in the midst of a brutal struggle over ethnicity and religion during this period. The frequent cultural exchanges of the Tang Dynasty involved cross-cultural communication in the following forms: Buddhist monks, envoys to the Tang Dynasty, foreign students and artisans and craftsmen.

The term "Tang envoy" is a term used to describe the Japanese mission to China in the 7th-9th centuries A.D. (during the Tang Dynasty) to learn and exchange culture. The Tang envoys not only promoted the development of Japanese society, but also facilitated exchanges between China and Japan. The development of Japan in politics, culture, thought and art all bear the traces of Tang culture. One of the most famous representatives was Chao Heng, whose original name was Abe Nakamaro and then settled in China and worked as an official in the imperial court.

The term "international student" originated during the Tang Dynasty but was originally coined by the Japanese. Initially, it referred to Japanese students who came with Japanese envoys but stayed in China to continue their studies. Later, the meaning of the term changed according to the change of the times. In fact, at that time, there were not only "foreign students" but also "returning students". "Returning students" were Japanese students who returned to China with the Tang envoys. Tang culture was spread outward by the returning students and became the axis of the East Asian cultural circle[[9]](#footnote-9). It is worth mentioning that although Korea and Japan absorbed the essence of Chinese culture in many aspects, they also paid attention to the selectivity of the main body, and through absorption, digestion and innovation, they preserved and developed the characteristics of their own culture, and influenced each other with Chinese culture, which is a perfect example of successful cross-cultural communication.

During the Sui and Tang dynasties, the exchange of artisans and craftsmen from various countries promoted the development of science, technology and art in China and the world. Many foreign artisans and craftsmen came to China and introduced sculpture, architecture and cave art into China, while Chinese smelting, casting and water conservancy technologies were exported to the West and Europe.

The reason for such an unprecedented cross-cultural communication was closely related to the attitude of the Tang rulers. Because of its strong confidence, the Tang Dynasty did not obstruct foreign cultures, but rather fostered them as one. The self-confidence of the people in the face of foreign cultures made the people can face different foreign cultures with an equal and open mind.

During the Song and Yuan dynasties, China's foreign cultural exchanges took another big step forward. First, the geographical expansion, based on the existing interactions with neighboring countries, China had direct cultural exchanges with North and East African countries; second, more convenient land transportation and prosperous maritime Silk Road opened up a broad channel for Chinese and foreign economic exchanges and cross-cultural activities; third, academic and cultural aspects surpassed the Han and Tang dynasties, and the foreign transmission of China's three major inventions caused a sea change in the world and promoted fourth. The Italian Marco Polo, who had been in China for more than ten years, described his experiences in China in his travelogue "Marco Polo's Travels" after his return to China[[10]](#footnote-10), which aroused the passionate yearning of Europeans for the rich East, and in the following centuries, the Oriental complex of Europeans flourished, which had an impact on the opening up of new routes and also played a role in the westernization of Eastern learning. Fifth - the Islamic culture further absorbed and integrated traditional Chinese culture. This was a period of prosperous cross-cultural exchanges in Chinese history. During this period, the development of Chinese scholarship and education also reached its peak in ancient culture.

After the beginning of the new voyage in the 16th century, the Portuguese and the Spanish were the first to study the history of China. By collecting and organizing Chinese documents, the Portuguese historian Barros wrote the History of Asia, which introduced China to Europe, and the Spanish historian Mendoza published the first European history book dedicated to China, the History of the Important Things and Customs of the Greater China Empire (the History of the Greater China Empire[[11]](#footnote-11)). During this period, the importation of European culture to China was also mainly through the transmission of letters by missionaries in China and the translation of Chinese texts.

In the late 16th century, Western knowledge began to appear in China, marking the second major importation of foreign culture since the arrival of Buddhism, and in 1596 Matteo Ricci linked Christian doctrine to Confucianism, taking many quotations from the Chinese classics to support Christian doctrine in order to derive it. This is all reflected in his "Tianxue Shiyi", which is also a good example of cross-culturalism. The above-mentioned activities show the beginning of mutual interest and mutual dissemination of scientific and cultural knowledge exchange between China and Europe.

The first high point of the export of Chinese literature to Europe occurred in the 17th and 18th centuries. Western missionaries continued to play an important role in this period. They brought Western books to China and brought many Chinese books back to Europe. The Italian Jesuit Wei Kuangguo (formerly Martino Martini), for example, returned to China in 1651 with a collection of Chinese books, including "Tongzhi", "Documentary General Examination", "Yongle Da Dian" and "Ancient and Modern Books", as well as information on the activities of the clergy in China, which he had collected during his eight years in China[[12]](#footnote-12). Another important way in which Chinese literature was transmitted westward was the translation of Chinese literature by missionaries, among which Confucianism and historical literature were in great quantity. They considered them to be the core of Chinese culture and the most representative of the characteristics of Eastern culture. It is worth mentioning that, in addition to these two types of documents, there are also works such as the Diary of Matteo Ricci, which are dedicated to the introduction of Chinese thought and culture, and which are of great value not only in the study of Ming history, but also provide important information for the study of the history of cultural communications between China and the West and the history of Christian missions in China.

The spread of Chinese thoughts and culture had a profound impact on both the European intellectual Enlightenment and the idea of natural theism. For example, Voltaire, a great French leader of Enlightenment thought, paid more attention to traditional Chinese thought, and held Confucius in high esteem, considering Chinese Confucianism as a model of rational religion. He also praised Chinese philosophy as "free from superstition, from absurd legends, and from dogmas that curse reason and nature."[[13]](#footnote-13) In addition, most of the European Enlightenment scholars favored the theory of enlightened monarchy, and they were interested in studying the holy rulers who appeared in Chinese history and considered them to be the ideal social models.

In fact, the cross-cultural communication between China and Europe during this period had a one-way character, because the influence of Chinese culture on Europe was more profound than the influence of Western knowledge introduced by the missionaries on China. Chinese Confucianism, a stable and good political order, and the emphasis on education attracted the attention of the Europeans, who even followed the Chinese system of examinations for the selection of talents. In their studies of Chinese education, they also found that Chinese education placed more emphasis on public morality than on "pure" science, so that in the eyes of the missionaries, Chinese moral education was superior to religious faith. The missionaries introduced Chinese Confucian education at a time when Europeans were experiencing a "crisis of faith" and they portrayed a beautiful ideal country for Europeans who were losing faith.

In conclusion, the influence of Confucian education on Western thought and education in the 17th and 18th centuries, and its contribution to the development of Western thought, culture and society in modern times, all reflect the function of cross-cultural communication in promoting social progress, which is of great significance to the study of cross-cultural communication in the era of “global village”.

(II) 1840-1949 China Learned from the West

After the Opium War, the cultural exchanges between China and the West underwent a complete reversal, as the weakening of China's national power led to the loss of China's cultural status in the world, and China's cultural exchanges during this period were, by nature, one-way, mainly manifesting as "the East learning from the West”. In addition, the pattern of cultural exchange between China and the West in modern times was not normal, from the Opium Wars to the Sino-French and Sino-Japanese wars, and then to the invasion of China by the Eight-Power Allied Forces, the invasion by the Western powers constituted a background for the East to learn from the West.[[14]](#footnote-14)

Never before in the history of the development of Chinese culture has it been subjected to the impact of Western culture under the circumstances of being invaded, enslaved and plundered as it was in the modern era. As a result, even the introduction and spread of Western culture was not controlled by the Chinese during the cultural exchanges between China and the West in modern times. The missionaries controlled almost all the ways of importing Western knowledge. They monopolized the translation of Western natural sciences; founded nearly 170 newspapers and periodicals to introduce Western knowledge; the British and American missionaries also manipulated the publishing institutions of Western books and journals; and the number and scale of new schools founded by the missionaries continued to grow.

The Chinese government at that time also established some ways to import Western studies, such as sending foreign students, establishing scientific societies and museums, sending diplomatic missions, and participating in the Universal Exhibition. Such a broad and rich dissemination approach allowed Western culture to be introduced into China on an unprecedented scale. International law, the Western parliamentary system, the theory of evolution, sociology, psychology, librarianship, art, history, Western gerontology (physics), economics, and almost all fields of natural and social sciences were introduced into China[[15]](#footnote-15).

The cultural exchange during this period was mainly manifested by the passive acceptance of Western culture by the Chinese, how to think about Western culture? How to deal with the contact between Chinese and Western cultures? How to deal with the relationship between Chinese and Western cultures? All these questions made Chinese people feel distressed and confused. Chinese culture had been at the front of the world culture, and the Chinese people's sense of superiority over their own culture reached an unprecedented level of contradiction and doubt after the forceful invasion of the Western powers. On the one hand, they refused to accept Western culture easily; on the other hand, due to the weakening of their national power, they had to think about the advanced nature of Western culture. In this way, in the process of learning from the West, as time went on, the Chinese became more and more mature in their approach to Western culture, moving from passive acceptance to active choice.

The activities that China chose to undertake on its own initiative to study the West during this period were as follows:

In the middle of the 19th century, people realized the importance of Western scientific knowledge, and the government set up various institutions to train generalists and translators, and sent foreign students abroad for further study, and several writers with Chinese and Western language skills became professional translators[[16]](#footnote-16). 1844 Wei Yuan compiled the “Haiguo Tou Zhi”, which became the most authoritative tool for understanding the West in the next half century and was widely circulated in both China and Japan. During these years, the Chinese government opened a large number of translation schools to educate translators.

Between the Opium War of 1842 and the Sino-Japanese War of 1895, the introduction of Western culture, or rather, the importation of Western culture into China, was mostly related to British political and economic interests, due to the social conditions of the time, when British power in China was exclusively dominant.

From the Sino-Japanese War in 1895 to the May Fourth Movement in 1919, the rise of Japan after the Restoration stimulated China under the threat of the Western powers, and China's cross-cultural communication shifted to Japan, intensifying studies in economics, politics and law, agriculture, and medicine. But the ensuing Japanese invasion of China, especially during World War I, the mutual animosity between China and Japan, and the friendly attitude of the United States toward China shifted the destination of student study from Japan to the United States. From the founding of the Republic of China in 1912 to 1940, the introduction of British and American culture in China accounted for over 56% of the total, as evidenced by the proportion of finished translations of British and American works in China.

The first half of the 20th century was a revolutionary era in Chinese history, with radical changes in various ideas, institutions and cultural life[[17]](#footnote-17). The focus of the introduction of Western culture shifted to the social sciences and humanities, and this new tendency had a great impact on the political and social development of modern China. A group of Chinese revolutionaries began to infuse Chinese political thought with the relatively similar political thought of the West at the time, and to propose new ideas about the future of China.

(III) 1949-1978 Absorption of former Soviet culture

When the People's Republic of China was founded in 1949, China was closely connected with the Soviet Union in all political, economic, and cultural aspects, and during this period China was more distant from other Western countries in terms of political and cultural relations. The most prominent and typical Chinese cultural phenomena of this period are related to the former Soviet culture. In terms of technology, China hired Soviet experts and sent its best people to study in the former Soviet Union; in terms of school education, Russian was the second foreign language for students; in terms of recreational activities, all people learned to sing Russian songs, watched Russian movies, and read Russian books; and in terms of ideological values, they learned about Russian heroes and the political and economic system of the former Soviet Union, etc. The values and aesthetics of people in the 1950s and 1960s were profoundly influenced, for example, former Vice Premier of the State Council, for example, publicly stated that her view of love came from Soviet novels. In addition, the rapid growth of China's population during this period was modeled on the Soviet Union's call for "heroic mothers" in the country. It should be said that such a large amount of compulsory indoctrination into Soviet culture helped China at that time to get rid of feudal culture and to raise a new generation with advanced ideas. However, due to the differences in the national conditions of the two countries, such a rigid approach to cultural indoctrination also had incalculable negative effects. It is worth mentioning that in the 1950s and 1960s, there were still some cross-cultural studies on countries outside the former Soviet Union, such as the influence of European philosophy, the relationship between Chinese culture and Byzantine culture and British culture, etc. Although there were not many of them, they were all informative, well-documented and simple. They add a touch of color to the Chinese culture of this period.

(IV) After 1978, there was a gradual focus on the interaction between Chinese and Western cultures

In 1976, when China-US relations broke the ice, Asian ideals and Eastern lifestyles gradually spread to American society, and cultural exchanges between China and the United States slowly increased, especially after the 1980s, when China's reform and opening policy led to more and more cross-cultural exchanges with foreign countries.

Educational experts in China also began to focus on cross-cultural communication education from this period, and by the mid-1980s several universities had begun to offer courses in cross-cultural communication. The domestic academic community for the first time conducted systematic research on cross-cultural communication.

In conclusion, it can be seen from Chinese people are actively choosing Western culture to focus on the interaction between Chinese and Western cultures: China successfully got rid of the initial confusion and distress in the face of a strong heterogeneous culture, corrected the relationship and position of national culture and Western culture, and completed the adaptation and task of cross-cultural communication. The psychological journey of modern Chinese towards Western culture is very similar to some of the problems faced by contemporary cross-cultural communication, and its practical development and handling provide us with rich experience in solving these problems in the context of globalization.

II. The Development of Cross-cultural Communication in Western Countries

(I) Absorption and integration of European cultures in the medieval period

The Middle Ages in Europe began with the fall of the Western Roman Empire and ended before the Age of the Great Voyage. The European culture of this period had a strong religious character, and the fusion of ancient Greco-Roman culture, Hebrew culture and Nordic national culture (Gothic culture) under the premise of Christianity laid the foundation of the emerging European culture. The emergence of Islam, the influence of the Muslim and Mongol empires, and the exchange of goods and technology across Eurasia contributed to the spread and integration of cultures, creating a unique medieval civilization.

Medieval culture was not homogeneous and manifested itself as a blend of ecclesiastical and secular cultures. Religion permeated all aspects of people's daily lives, thought systems, values, art, literature, etc. The achievements of ancient Hebrew texts in historical stories, fiction, mythology, poetry, and language were absorbed into the Jewish canon, which then evolved into a part of Christian doctrine that spread widely across the European landscape. After a thousand years of slow cultural development in the Middle Ages, Christianity gradually became the dominant ideology in Europe, and the Crusades promoted the development of trading cities and culture, as well as the germination of expansionism in Western Europe and the outward expansion of Christian culture. The manifestation of cross-cultural communication in medieval Europe was mainly focused on the spread, absorption and integration of religious cultures, as well as the emergence of new religions.

(II) Cultural expansion and cultural colonization dominated from the 16th to the mid-20th centuries

This period was a time of great significance. Universal global connection began in 1500, a year when people lived in their own civilizational origins, clinging to their own unique languages, cultures and even physical forms. After that year, the expansion of the West abroad led to a cultural outreach. Their cultural dominance and hegemony remain a great challenge to the development of contemporary cross-cultural communication.

The ties between European countries were strengthened, and they kept each other in balance, but there was no possibility of national unification of Europe. The Industrial Revolution revolutionized the productivity of European and American countries and brought about social changes. Modernity combined with scientific progress and capitalism formed the beliefs, values, aspirations and needs of Westerners, which gradually developed into a contemporary way of life, collectively known as Western culture.

The early foreign relations of the West were basically based on invasion and expansion, so cross-cultural communication was more prominent, and the colonies were established to implement the culture of the colonial countries. Take the Commonwealth countries as an example, although the early colonies have long been independent, cultural customs, living habits, values, political and economic systems, etc. have all left the imprint of British culture. Even so far, their official language is still English.

In the 18th century, thirteen North American colonies fought fiercely against the British, and the victory in the War of Independence and the adoption of the Declaration of Independence signaled the triumph of Enlightenment ideas, and the United States became a symbol of freedom and opportunity. American culture also became a part of Western culture and has developed into a contemporary hegemonic culture. American culture can be said to be a successful case of cross-cultural exchange, because it is inherited from the British and European cultures that are far away from each other. Under the influence of these cultures, the American people have developed into a strong culture with a superior position in the world culture and a large voice, combining the characteristics of their own country and regional features.

In contrast, the study of China in the United States did not begin until the late 19th century. With the development of the Church into Asia, the increase of commercial contacts, and the influence of the European trend of Chinese studies, the teaching of Chinese began to be included in the American university curriculum after 1876.

In the late 19th and early 20th centuries, the American curriculum on China had been conducted by missionaries who had stayed in China or by American scholars trained in Europe, and in 1917, a Chinese scholar at Yale University, Liu Tingfang, discovered to his surprise that there were many misconceptions about China and the Chinese people in children's textbooks, and such descriptions were enough to create a bad feeling among children about the Chinese: racism and arrogance. This shows that although the U.S. has been concerned about the current situation in China, the perception of China is still very superficial.[[18]](#footnote-18)

(III) Emphasis on cultural dissemination after 1945

The beginning of systematic research on cross-cultural communication in Europe and the U.S. has its roots in the "immigration wave" of the last century, so their current research on cross-cultural communication focuses on immigrant education and on multiracial education in the country. Their respective emphases are different. In the United Kingdom and the United States, intercultural education focuses on people of color; in Germany, it focuses on the cultural frictions of recent immigrants from Eastern Europe and other countries[[19]](#footnote-19). In the United States, after World War II, the domestic and international environment was characterized by the following: 1. Different groups, such as minorities, the elderly, the poor, feminists, and even drug addicts and homosexuals, rose up to fight for their independent status and rights, forming a subculture. The friction and conflict between them and their contact with the mainstream culture is becoming more and more prominent. The conflict between them and the mainstream culture is becoming more and more prominent. 2. A large number of American businessmen, technicians, officials, military personnel, diplomats, scholars, tourists, etc. went to different parts of the world. 3. Businessmen, international students, immigrants, tourists, etc. from all over the world came to America. 4. Americans aspire to be modern people with cross-cultural communication skills. In short, Americans are becoming more and more intercultural, both at home and abroad.[[20]](#footnote-20)

In the late 1950s, two books were published in the United States, causing a great deal of reaction in American society. 1958 saw the publication of “The Ugly American” by Eugene Burdick and William Lederer, American experts and writers on South Asia. The book portrayed an offensive image of American diplomats and aid workers in Southeast Asia in the 1950s as disregarding local culture. The U.S. State Department asked its diplomats to use the book as a mirror to compare their behavior. In 1959, “The Silent Language” by Edward Twitchell was published. As if echoing the “Ugly American”, early advertisements for the book posed the question to Americans: "Why are we ugly Americans?" In providing the answer, the author transports the reader into the cultural milieu of many countries and peoples in the Americas, Asia, and the Oceanic States, while describing the frustrations Americans experience in those places due to a lack of cultural knowledge[[21]](#footnote-21). The publication of "The Silent Language" is regarded by academics as the beginning of cross-cultural communication teaching in the United States.

By 1977, 450 educational institutions across the United States were offering courses related to intercultural communication, and some universities were awarding master’s and doctoral degrees in cross-cultural communication. The expansion of this course in the 1970s was based on the consensus that 1. culture and communication influence each other, and 2. the process of communication in the context of cultural differences can be analyzed, and knowledge of cross-cultural communication and its related skills can be taught. Students who take cross-cultural communication courses come from a wide variety of majors. The composition of American classrooms is richer, and one can see students of different races and countries studying together, seminar together, expressing their own opinions and communicating with each other. Some schools also assign teachers to lead students to experience different cultures and education in schools in other countries during holidays, and these students who have the opportunity to travel overseas and participate in practical activities will be more likely to get a shocking comparative education, linking theory with practice and Learning is useful, and American intercultural education has achieved tremendous success.[[22]](#footnote-22)

The research on cross-cultural communication in European and American countries is also in its infancy, so most of them are still in the exploratory stage. Because most of the European and American countries that have studied intercultural education are immigrant countries with complex ethnic issues, they have mainly studied from a practical perspective. They mainly study the differences in the education of immigrant children or foreign students, the role of the culture behind them, and the development of intercultural competence. Currently, intercultural education research has become a common phenomenon in England, France, the Netherlands, Spain, the United States, Canada, and also in Australia and New Zealand.

### 1.2.2 The dilemma of cross-cultural communication in today's "global village" environment

#### The crisis of cultural identity caused by the richness of the world's cultures has led to a lack of unity in the position of cross-cultural communication.

1. Different cultural positions determine different values

Cultural development under globalization has shown a trend of pluralism, cultural conflicts and cultural integration coexist, the scope and influence of cultural dissemination and cultural exchanges are increasingly expanded, and cultural carriers and cultural dissemination channels and media are increasingly diversified. Cultural diversity and the ease of cultural dissemination and exchange have increased the content of world culture and made it more colorful, but at the same time, they also indicate that people are faced with more cultural choices and more difficulties in making choices. In the era of globalization, various traditional cultures are inevitably subject to breakthroughs and re-evaluations, and some are even systematically deconstructed, resulting in the banishment of various traditional cultures and their eventual fall into the "globalization trap". Under the impact of globalization, national culture is in crisis[[23]](#footnote-23). Therefore, a nation's perception of its own cultural position is a matter of survival and development and requires careful consideration and judgment. The following are the main types of cultural positions that exist today:

(1) Cultural Conflict

Cultural conflict is a state of mutual rejection, negation, opposition, misunderstanding, restriction, alienation, and antagonism arising from cultural differences in the process of interaction between different cultures. Kenneth Boulding describes its essence as cultural "conflict can be defined as a state of competition in which all parties are aware of potential contradictions in their future status and wish to occupy positions incompatible with the aspirations of other groups."[[24]](#footnote-24) Many cultural conflicts in the world today are also closely related to the unbridled expansion of space by powerful cultures and the struggle for survival by weaker ones.

 The Clash of Cultures perspective is represented by Samuel Huntington, a professor at Harvard University, who first published his paper "The Clash of Civilizations" in the 1993 issue of Foreign Affairs, and then generated widespread academic discussion with his theory of the "Clash of Civilizations. In his book "The Clash of Civilizations and the Reconstruction of World Order" (1996)[[25]](#footnote-25), Samuel Huntington elaborated on this theory in detail, including the following four aspects:

 First, the main root cause of future international conflicts lies in culture. Throughout the international situation, political conflicts have taken place between countries and groups from different civilizations, precisely, between people belonging to different cultural entities.

 Second, the typical problem of international politics is mutual exclusion, competition, mutual indifference, mutual hostility and confrontation between different civilizational groups. "Relations between civilizational groups are almost never close ......, many saws that a 'civilizational cold war was again developing between Islam and the West. This relationship is not the only relationship in a world of civilizations. Cold peace, cold wars, trade wars, quasi-wars ... arms race ... all these relationships ... trust and friendship will be rare."[[26]](#footnote-26)

 Third, the global political landscape was redefined after the Cold War in a new framework based on culture. This model, which emphasizes the primary role of culture in shaping global politics, draws attention to the dangers of a clash of civilizations.[[27]](#footnote-27) Civilization in future events will highlight the role of religious beliefs and cultural traditions in the conflict between hegemony and counter-hegemony resulting from globalization.

 Fourth, Islamic and Chinese civilizations, which have great cultural traditions, are very special in that they are very different from Western civilization and consider their traditions to be much superior to those of the West. Therefore, Huntington believes that these two civilizations may together threaten Western civilization and will present a challenge. "Islamic civilization and Chinese civilization are fundamentally different in their religion, culture, social structure, traditions, politics and the basic ideas rooted in their way of life. Fundamentally, the two may have less in common with one another than they each have with Western civilization. But politically, a common enemy will produce common interests. Both Islamic and Chinese societies see the West as an adversary, so they have reason to unite against it on issues such as human rights, economics, and the military.[[28]](#footnote-28)

 Huntington's theory of the "clash of civilizations" is in fact an analysis of the new world situation by the "Western centrism" at its core, which is only a cover for its hegemony over the world in defense of "American interests". The pretext is that all that stands in the way of their hegemony is the "enemy" that threatens "Western civilization". The clash of civilizations, as Huntington calls it, is ultimately a clash of cultures. According to Huntington's view of the clash of civilizations, the future pattern of the world will depend on the role of eight major civilizations in the world, namely, Western, Confucian, Japanese, Islamic, Indian, Slavic-Orthodox, Latin American, and African civilizations. He believes that the neighboring civilization groups will be in constant violent conflict over control of their territories.[[29]](#footnote-29)

 Cultural conflict can be manifested as two cultures are aware of each other's cultural differences but do not have any form of conflict; two cultures are aware of each other's cultural differences and contradictions and feel threatened, so they take corresponding protective measures including avoidance, boycott or refusal to communicate; two cultures are fully aware of each other's contradictions and antagonism, and their status and dignity are seriously threatened, so they take the general form of cultural conflict, so that the two sides often resort to violence or even war in an attempt to resolve the dispute. These four manifestations can exist independently side by side, or they can be four stages of the development process from low to high, from generation to development and then intensification. The essence of cultural conflict is arising from the expansion and deepening of relations and forms of interaction between different cultures.

 Whatever form a culture clash takes, it is associated with an interest. This interest is not only economic, but also includes a variety of interests such as territorial, religious beliefs, ethnic affiliation, strategic, political, and ideological. Globalization has brought the spatial distance between nation-states closer, making it no longer possible for any one country to stay away from international relations and international affairs. Intercultural interactions have intensified, and mutual cultural erosion is either invisible or explicit, leading to mutual oscillations of values and beliefs, which have an impact and influence on each other's social life order. Further, as long as there are interactions, there are collisions, as long as there are contacts, there are injections or attempts to inject foreign cultures, and conservatism, which attempts to cling only to one's own culture and reject any influence of foreign cultures, does not work in practice. Therefore, as long as there are cultural exchanges, there will be cultural frictions, contradictions and even conflicts. The degree of conflict is exacerbated by the fact that interaction between cultures cannot be completely equal and fair due to differences in economic power and national strength, especially between strong and weak cultures, when the strong culture tries to force its culture on the third world community that cherishes its own culture.

The factors that generate cultural conflict also include cultural egocentrism in the process of cultural interaction. It manifests itself both in terms of its own cultural superiority theory and in terms of benign tolerance mentality and malignant exclusion mentality. Cultural egocentrism can have different contents depending on the strength of one's cultural status. Western cultural centrism is convinced that one's own culture is superior, that the nation is superior, and that there is a need to spread this superiority, from which cultural expansionism arises. The cultural egocentrism of the weaker cultures can become cultural conservatism, which manifests itself in the rejection of foreign cultures, or even in the "closed-door" approach that rejects all cultural interaction. Either way, it hinders cultural development and progress and creates tensions between cultures, obstructing smooth cross-cultural activities. From this perspective, cultural egocentrism seriously affects the mutual respect and peaceful coexistence among cultures in the era of globalization.

 Culture clashes also have positive implications. Where there are cross-cultural interactions that lead to culture clashes, there are cultural conflicts to further the understanding of other cultures. Culture clashes are often caused by misunderstandings, poor communication and lack of understanding between cultures. By understanding the causes of cultural conflicts, people will be able to find the right remedy to solve the problem. Therefore, from this level, cultural conflicts can promote people to change their inherent ways, strengthen mutual understanding between cultures, deconstruct cultural egocentrism, cultivate the spirit of tolerance of each ethnic culture, avoid narrow-mindedness, eliminate cultural anxiety, and finally realize equal dialogue and unbiased communication between cultures. Of course, according to the characteristics of human cultural development, eliminating cultural conflicts will be a long and difficult process.

 (2) Cultural integration

Where there is cultural conflict, there is cultural integration. Globalization is a special historical stage, the form, scale, degree and means of interaction have undergone radical changes. The realistic conditions of human cultural interaction and the impact of the globalization process have led to a new understanding of cultural integration. Cultural fusion in the era of globalization refers to the mutual recognition and integration of different cultures to form a new cultural system. The result of cultural fusion is either the formation of a new culture that contains the characteristics of the various cultural systems involved in the fusion, or the disappearance of the characteristics of each culture to form a whole without national cultural boundaries, which is called "cultural globalization". The formation of a new culture implies the disappearance of the cultural subjects of each nationality, otherwise the cultures will not be fully integrated, which, for the time being, does not make practical sense. Cultural globalization is both a process and a result. There is both the exchange and integration of cultures and the sharing of cultural resources among peoples. In order to achieve cultural integration, each nationality has to selectively abandon its traditional culture, completely get rid of its isolation, closure and conservatism, and then integrate into the global society.

 The phenomenon of cultural integration can include several aspects: the mutual influence and extraction of different cultures will make each national cultural system gradually penetrate into the cultural characteristics of other cultures; the mutual integration of individual elements and dimensions of culture forms a worldwide culture. It is a long process in which the common cultural elements that exist within each national culture increase and eventually form a universal culture with universal characteristics. Cultural integration is also a process of constructing a world culture.

 Cultural integration in the age of globalization should be an ideal culmination of the history of human development. This is because in the process of cultural interactions, each nationality eventually achieves cultural integration through mutual exchange, borrowing, absorption and even direct importation of cultural elements. After the cultural integration, the culture of each nationality is not the original traditional culture, i.e., the native culture, but a fusion of many. At this level, national culture can no longer be called purely national and original, and there is a convergence of cultures. Umberto Eco has described globalization as including a series of cultural features: it involves the ways of life, ways of thinking, behavioral expressions, religious beliefs, ideologies and artistic works of a given society. In terms of culture, our current definitions of globalization enumerate the phenomenon of cultural homogenization worldwide, the increasing flow of information between distant regions, and the growing number of ways to communicate across cultures around the world. Globalization has produced new demands and desires to improve the standard of living of individuals, new categories of consciousness and identity, new needs to adopt new scientific and technological means and practices, and new ways of participating in a "world culture”. There appeared new demands to participate in a "world culture" or to adapt to a new form of monoculture in which there will no longer be any differences between different groups of people, in their lifestyles, music, clothing, or other characteristics that have always characterized a monoculture. The world's preexisting 4,000 or 5,000 languages will be under the pressure of widespread media use and most of them will disappear.[[30]](#footnote-30)

 The practical activities promote cultural integration. Each nation breaks its isolation and independence, exchanges wisdom, learns the best cultural achievements, and incorporates elements of other nations' culture into their own, making it a part of their own culture. From the history of human civilization development, the cultures of various countries, nationalities and regions have clashed and collided, as well as learned and met each other in the process of formation and development. In addition, cultural integration is another form of preserving culture. Some cultural elements created by one nation disappeared from their own nation for various reasons, but they may be preserved in another nation because of previous cultural interaction practices and integration. Globalization promotes cultural interaction and cultural integration. In the process of globalization, there is both conflict and integration between different cultures, and the basis of integration is the coexistence of diverse cultures, the globalization of local cultures, and the localization of global cultures at the same time.[[31]](#footnote-31)

 Culture is still nationalized in the era of globalization, and national culture still has its own direction of development as it moves toward globalization. Therefore, cultural integration is also a one-sided view of global cultural trends: the future of global culture is integration; the "integrated" culture is based on the universalization of Western culture, and this cosmopolitan culture will eventually replace other national cultures. This one-sided view reflects the aggressiveness of the powerful Western culture in the present period, as well as people's instinctive resistance to cultural hegemony and their posture of protecting national culture. This view is one-sided because people confuse cultural hegemony with global culture. The diversity of cultures and nationalities, the complexity of societies and the alternating nature of historical subjects cannot be such that one culture replaces all cultures and becomes the only one in the world. National culture is a resource of global culture and a valuable asset for the world's progress and development. As long as the nationalities that are the subjects of culture will not disappear, culture will not disappear, and cultural integration will not be realized.

 As it was mentioned above, in the era of globalization, the culture of each nationality, which is closely connected with people's daily life and reflects their national identity, is still governed and dominated by their own traditions, still maintains their national characteristics, and is still in a state of co-existence of different cultural values. In view of this, cultural integration is designed as a conditional integration. Firstly, globalization will not negate national cultures and cannot create them out of thin air but will concentrate the best cultural elements among all nationalities; secondly, the richness of the world determines that the world culture cannot be homogeneous and will naturally maintain a state of cultural diversity; again, the diversity and complexity of the world problems make any one culture. The diversity and complexity of the world's problems make it impossible for anyone culture to solve them alone, and it is necessary to pool the wisdom of all national cultures; finally, globalized culture and national culture are contradictory to each other, and this contradictory relationship is an obstacle to each other's development. Therefore, it is easy to see that even if there are conditions for cultural integration, it is more difficult to achieve in reality.

2. Cultural chaos exacerbates pluralistic separation and cultural identity anxiety

 In the age of globalization, people live in a diverse and ever-changing environment and inevitably have to think about their cultural identity and what group they belong to.[[32]](#footnote-32) People's living situations change with the times, and diverse exchanges and mobility force people to make choices about their national cultural identity. With the development of history and the expansion of the scope of interaction, people's social identities become more and more complex, and their cultural identities become more and more multiple. Cultural identity is a manifestation of people's social attributes and is closely related to ethnic groups and national political life, as well as to the new environment formed by globalization. Globalization has compressed the space of world culture, and no matter what ethnic group lives in a specific national framework, its cultural identity and national identity have overlapping parts, and with the commonality of cultural belonging, different ethnic groups can identify with each other, thus making national identity consistent with national identity and keeping the security and unity of the country.

 The process of globalization has posed different degrees of challenges to all nation-states, bringing certain impacts on the common national thought and culture, weakening national cohesion and generating a crisis of national cultural identity. The rapid development of information technology and the influence of certain forms of expression, discourse content and functions of mass media have led to the global spread of various cultures, ideas and concepts, even leading to the vulgarization of cultural interests, which not only threatens the improvement of national quality, but also affects the roots of the cultural identity of nation, posing the most serious challenge and further threatening the stability of national identity.[[33]](#footnote-33) The mobility of popular culture has an impact on the independence of national culture, making cultures from different roots constantly penetrate into cultural communication by means of mobility, causing instability of cultural traits and connotations, and shaking the foundation of national cultural identity.

 Generally speaking, in the context of globalization and diversification of social structures, transcending differences, identifying with the cultural self-awareness of one's own nation and identifying with the tolerance of other national cultures, and engaging in intercultural dialogue on an equal footing is the cognitive basis for intercultural communication. However, due to the different status and power of each nation-state's culture in the world culture, the unbalanced information flow between developed and developing countries in terms of cultural transmission and cultural input, and the unequal power in terms of cultural competition, it is easy to create a crisis of identification with national culture, and even cause a loss of faith, which not only affects the improvement of national quality, but also threatens the foundation of national culture, leading to the unstable cultural position and intercultural education when conducting intercultural activities. This not only affects the quality of the nation, but also threatens the foundation of national culture, and leads to the lack of firmness of cultural position and smooth intercultural dialogue.

#### Cultural hegemony and colonization arising from facilitated cultural exchange leading to unequal status of intercultural dialogue

In the growing process of globalization, the intensification of interactions between different countries and peoples has brought about more common norms to be observed, the relationship between different cultures has become increasingly complex, and each national culture has the desire and demand to develop its own culture. However, some culturally powerful countries have cultural hegemonic tendencies, and some national cultures are caught in the vortex of "cultural tribalism" and "cultural conservatism". These extremes of international cultural development also constitute new changes, new features and new problems of the international cultural order.

1. Inequality in the international political and economic landscape causes inequality in the status of dialogue

Cultural hegemony, first proposed by Gramsci in the 1930s, refers to the imposition of cultural values by one country or nation on other countries or nations, and was born in a specific context. After the end of the Cold War, many countries began to pay attention to social and economic development and cultural revival, and countries with serious "hegemonic consciousness" tried to extend their cultural values to other countries and nations. further development. The advent of the era of globalization has created opportunities for cultural hegemony to take on new forms, and instead of losing momentum, it has become more active in the international arena.

 Cultural hegemony has its historical roots in the deep-rooted Western centrism that only their ideology, value standards, and behavior patterns are correct and civilized.[[34]](#footnote-34) Cultural hegemony is manifested in the foreign expansion of Western values backed by economic power, including the promotion of economic liberalization and political democratization; the expansion of its cultural influence through global educational and cultural exchanges and interactions, including the internationalization of education and the cultivation of technological immigrants; the international cultural penetration by means of mass media and information technology, including the export of cultural products and the dissemination of information through the Internet, etc.

 The concept of cultural colonization emerged in the 1970s as a phenomenon of unequal international cultural exchange. Cultural colonization takes its own culture as the standard and uses cultural communication and other means to try to seduce or change the values and behavioral norms of other countries in order to conquer and control people's hearts and minds, and then mentally enslave other peoples and achieve the purpose of cultural infiltration and cultural aggression. This is a new way of colonial aggression, which makes cultural exchange into unequal one-way penetration and shakes people's established beliefs, values and codes of behavior.

Cultures with hegemonic purposes impact national culture in terms of concepts and ideas, deeply affecting the formation of values and the physical and mental development of youth. Under the influence of cultural colonization, young people are prone to blindly follow those so-called new and popular alien cultures, ignore their own simple national culture, and lack accurate judgment of different cultures, thus creating a crisis of faith and leading to misbehavior in the cross-cultural environment.

 Cultural traditions are inseparable from economic and political conflicts, and differences in economic power leads to the suppression of other nations and peoples by more powerful groups, which can create a sense of psychological and cultural isolation for the weaker groups. Therefore, the economic and political context actually constitutes a cultural-ideological problem, and in order to maintain the uniqueness of one's culture and the right to choose social values, attention must also be paid to maintaining the simultaneous development of economic growth and cultural continuity.

 In the international arena, since there is no such functional group or government that can be responsible for all relevant matters, the entire international order may be in a state of anarchy, and thus each country desperately pursues its own national economic interests, which will naturally lead to conflicts and contradictions with each other and may not result in the best interests for all countries eventually. As a result, economic hegemony is born, believing that it can assume the responsibility of setting rules, coordinating competition, stabilizing the world economy and controlling crises. However, globalization has also created a new pluralistic world in which many developing countries advocate multilateral competition and consultation on an equal footing to coordinate and set the economic order. Some beneficiaries of economic hegemony naturally do not want to lose the opportunity to gain advantages for themselves, then the economic conflicts between countries in the world will not stop.

 Globalization does not bring equal opportunities to all countries, because developed countries can take advantage of their strong economic base everywhere, while developing countries are subject to many constraints due to historical reasons and objective conditions, and their economic and technological disadvantages force them to make sacrifices at times in order to benefit from long-term development. How to actively participate in international competition, how to master the rules of international trade, how to attract investment, how to macro-control and how to rationalize the allocation of national resources, are the challenges and issues facing developing countries in globalization, and these are closely related to the economic interests of all countries. Economic interests’ conflict can lead to conflict between countries. This is not only detrimental to world peace, but also tends to make the political and economic competition between countries more intense and elevate it to a cultural conflict.

 The cultural expansion of certain powerful countries in today's world has caused alarm in all countries of the world. Cultural development is different from economic globalization. The long-standing traditional culture of each country and nation is both an important guarantee of the stability and development of human society and the basis for maintaining cultural diversity due to their individuality and characteristics. Cultural hegemony, while expanding the influence of Western culture, also creates the threat of assimilation or disintegration of the national cultures of many countries. Western countries export cultural concepts in order to strengthen their own cohesion, while people in other civilizations face difficulties in resisting this attraction and influence and preserving and developing their own national cultures. This new area of struggle in international relations is precisely one of the world's century-old problems of cross-cultural communication. Besides, in order to achieve its strategic interests, cultural hegemony uses cultural expansion strategies to provide theoretical justification and legitimacy for what it does. In the face of such cultural power, all national cultures have taken some measures to oppose the cultural expansion strategies of the Western powers, but how to choose the right attitude, how to communicate widely with all nationalities in the world, how to avoid stagnation and blind "cultural exclusion", and how to avoid going from one extreme to another are all challenges of cross-cultural communication.

 As a human social phenomenon, globalization inevitably gives rise to conflicts of interest in the process of its advancement, and as the social situation becomes increasingly complex, conflicts of interest can become the root cause and prerequisite for the emergence and development of conflicts between nation-states, which, if not properly resolved, can lead to more complex ethnic conflicts and even ethnic hatred, which in turn can result in threats of force and terrorist attacks. Such examples abound, in Paris in November 2015, a terrorist attack carried out by a Muslim extremist group, but the reasons behind it are even more thought-provoking. Globalization is also a process that demonstrates the conflicting interests of nation states.

 The world of the 21st century is still a period of complex ethnic issues and religious conflicts that have a significant impact on all aspects of politics, economics, and culture. Religious issues are affecting the new international political and economic order, and the ups and downs of local conflicts are closely related to ethnic, religious and territorial factors. In the Middle East, for example, the intensifying and expanding conflicts and the confusing situation are all related to ethnicity and religion, making the progress of peace in the Middle East never succeed.

International political forces are also using religious issues to jockey for position. They either use religion to infiltrate the national cultures of other countries or use religious issues to make waves. The Middle East policy of the United States is tinged with favoritism, and the reason is still for its own economic interests. Contemporary trends in international politics show that if ethnic conflicts or religious problems arise within a country, some countries will often interfere in the internal affairs of other countries and try to control them for their own interests in the name of "opposing religious persecution" or "protecting human rights".

Religion in the 21st century will continue to influence global affairs, and participation in international affairs, concern for international issues, and expansion of one's power will be factors that cannot be ignored when cross-cultural communication takes place. Religion, as a social and cultural phenomenon, contains various traditional values, ideologies and institutions. Religious pluralism exists and develops with the expansion of cultural exchanges and the increase of immigration from various countries, and its impact on the real society makes people pay more attention to the role played by religious issues in the new international political order. Most of the world's hotspots are contradictory due to various disputes over interests, which then evolve into conflicts or expand into wars, in the process, either with the meddling of major powers or with extreme means of terrorism, making religious issues political and internal affairs international, eventually leading to a complex international situation, making the situation difficult to control and bringing social development to a standstill. Therefore, the contemporary world ethnic and religious problems with their shocking catastrophes give us a warning: if we do not want to stop development, we cannot have ethnic disharmony, religious antagonism, political extremism, national division and cultural imbalance.

1. Imbalances and inequalities in cultural input and output lead to an imbalance in the status of dialogue

 While globalization has promoted dialogue among cultures on the one hand, there are also political and economic hegemonic forces that have taken advantage of globalization to gain a head start in the world political and economic landscape. Due to the imbalance between the development of East and West, the difference between the rich and the poor has increased, and the developed Western countries, because of their economic power and technological superiority, have adopted a strong cultural push to spread the so-called advanced culture to other countries. Economic globalization has accelerated the industrialization and marketization of culture, while the tendency of developed countries to promote Western culture around the world has intensified, and by the 21st century, most parts of the contemporary world have been influenced by Western culture to varying degrees. Take the United States and China for example, American fast food, clothing, movies, music, and even sports such as NBA professional basketball games are everywhere in China and are part of everyday life. In China, the so-called modern life is similar to the Western life and includes at least part of it. This is also true in Russia, where many young people are influenced and expect to have a U.S. passport. In such a context, Chinese people, especially young people, are naturally influenced in their values, thinking and lifestyle, and even outlook on life, because they consciously or unconsciously identify with and accept American culture while pursuing fashion, and for various complicated reasons, some people who do not know enough about their own culture may even doubt and shake their own culture and values. In this sense, the U.S. exports not only cultural products with superficial value, but also imports American ideology, values, aesthetic sensibilities, thinking and lifestyle to other countries in a way that attracts the attention of the younger generation. Z. Brzezinski, the former U.S. national security advisor, declared that the hedonistic nature of the American culture's externally promoted lifestyle has a strong appeal to youth around the world.[[35]](#footnote-35)

 The values propagated by the developed countries in the West will naturally attract the youth who do not yet have strong discernment due to their national and economic power, leading to a dilution of their national cultural identity and a misconception that Western civilization is superior to their own national culture and that their traditional culture has lost its vitality. The resulting dissipation of the youth's national subject consciousness will bring the national culture into crisis, the weakening of national and racial consciousness makes the culture produce a fault line and loss of national cultural self-confidence, while the cultural rupture leads toward a fault line in the national psyche, the diversification of value standards, moral misconduct resulting in behavioral misconduct, cultural misalignment and mental imbalance, all of which will produce damage to the spiritual temperament of the society. Especially for young people, the Western thinking and lifestyle brought by cultural colonization make them blind to the excellent elements of their own culture, and they are obsessed with Western ideology, food, clothing, housing and transportation, and they are fond of Western festivals and celebrations, which not only dilute their feelings for the excellent culture of their own nation, but also lose the spirituality of cross-cultural behavior.

 Cross-cultural communication presupposes the recognition of cultural diversity and the reality of interdependence among peoples and races. The most important feature of cultural colonization is the denial of any form of multiculturalism and the implementation of "assimilation" policies centered on cultures that reflect the interests of powerful or hegemonic countries, ultimately achieving political, economic and even military control. If nation-states accept cultural ideas that may not be suitable for their own people and countries, how can they guarantee their own security, development and interests, and how can they talk about cross-cultural exchange? In addition, cultural colonization also encourages the growth of prejudice and discrimination, which is one of the core elements of cross-cultural communication, and the contradiction and conflict between the two forms a serious challenge.

 The process of globalization has caused cultural conflicts among different peoples and countries, and the multifaceted cultural exchanges have created problems for the ideologies of different nation states. Cultural conflicts and confrontations are also accompanied by cultural convergence and integration, and cultural penetration and expansion have emerged. The dominance of developed countries in Europe and the United States in the world culture is obvious, and developing countries are increasingly influenced by Western culture. The rise of cultural hegemony and cultural nationalism has made people increasingly uncomfortable with the intercultural environment. At the same time, the impact of foreign cultures may cause the loss of some of the best elements of their own cultures.

#### Cultural diversity and differences make the implementation of cross-cultural communication more difficult, and the implementation tools are not perfect

1. Cultural differences make it difficult for communicators to cope with

Globalization is inevitably accompanied by a process of differentiation and self-identification, which often leads to contradictions and conflicts between cultures, peoples and nations. Cultural conflicts arise from differences in the values of different cultures, differences in their perceptions and standards of "progress," and differences in the way they maintain social order and the rhythm of social life. These differences exist in the process of intercultural dialogue and pose a challenge to the participants. People have different ways of thinking and different ways of solving the same problem. In the process of cross-cultural interaction, such differences then affect the interlocutor's perception and judgment of another culture, which often leads to ineffective communication if there is no adequate knowledge structure, screening ability and tolerance. UNESCO's 43rd International Conference on Education advocated "promoting integration, respecting cultural differences, reducing all kinds of exclusion, developing students' cross-cultural adaptation and survival skills, and achieving genuine dialogue on an equal footing"[[36]](#footnote-36), which is also the goal issues that need to be addressed in cross-cultural communication.

1. Cultural diversity increases the difficulty of acquiring the language and knowledge needed for dialogue

 Language is a central part of culture, providing insight into cultural identity. As such, no form of interculturalism is complete without a mastery of language, especially the language of conversation or the lingua franca. There is no doubt that English has become one of the most important language tools for political, economic and cultural exchanges in the world. It is common to see people from different non-English speaking countries, of different colors and races, using English to communicate, which on the one hand shows that the mastery of English can help people to overcome language barriers in intercultural communication, but on the other hand, it shows that the phenomenon of English becoming common in the world is a threat to cultural diversity and to the proper understanding of other peoples' cultures.

 The process of globalization coupled with the rapid development of information technology has had a profound impact on the field of thought in human society, causing changes in values and ways of thinking. Powerful cultures use advanced technological systems and various communication theories and methods to infiltrate the ideologies of other countries, and the virtual, hidden and open nature of this cultural communication is accomplished in many cases through the use of English. The English expands the free space for information flow, but at the same time makes it more difficult for different national cultures to properly understand and respect each other, because to truly understand a country's history and culture, the use of third-party linguistic tools inevitably leads to misunderstandings or invites belief in opinions. In addition, the phenomenon of English dominance also makes it more difficult to control the dissemination of public opinion. Most English-speaking countries belong to or are inextricably linked to developed Western countries and the use of English to spread culture around the world can easily lead to a "one-sided" public opinion, causing problems for developing countries. At the same time, developing countries become weaker in their ideological education, weakening their own cultural defenses and leading to credit crises and moral decline, which indirectly have negative effects on the development of cross-cultural communication. However, cross-cultural communication between countries with different national languages is unrealistic and difficult to achieve. Considering solving the language problem in cross-cultural communication is one of the right ways to solve the problem, which is also a difficult problem to be faced in cross-cultural communication.

 Cross-national and cross-ethnic interaction in the context of cultural diversity also requires attention to a factor that influences cross-cultural psychology. One of the prerequisites for cultural nationalism, a powerful resource for uniting nations, is the optimality of the national culture, which in practice if not handled properly often also leads people to adopt a blanket rejection of foreign cultures, forming a grand cultural nationalism. People should not be arrogant or, of course, presumptuous when engaging in cross-cultural interactions. In fact, in response to the complexities of globalization, local cultures have their own characteristics that make them consciously or unconsciously adjust their cultural patterns to suit their own development. However, the lack of proper approaches and decisions can also have negative consequences. In this case, not focusing on the mastery of other languages and other cultures can put one in a passive position in the process of cross-cultural communication. It can be said that the mastery of language and the sifting and mastering of knowledge in the era of "knowledge explosion" are both serious challenges and urgent issues for cross-cultural communication at present.

**Chapter 1 Conclusions**

Cross-cultural communication is closely connected with the history of human beings. Before 1840, Chinese culture was mainly spread to the outside world; from 1840 to 1949, Western learning was the main focus; from 1949 to 1978, it was influenced by the culture of the former Soviet Union; after 1978, it gradually focused on the interaction between Chinese and Western cultures. The development of intercultural education in Europe and America mainly went through several stages, such as the absorption and integration of European culture in the medieval period, cultural expansion and cultural colonization from the 16th to the mid-20th centuries, and the emphasis on the spread of Western culture after 1945.

In the current stage of globalization, the "global village" is proposed as a beautiful vision for the future of humanity, but in the intercultural field, cultural conflicts, cultural hegemony, cultural inferiority complex and a series of cultural chaos still exist; language differences make the implementation of cross-cultural communication even more difficult. In the current globalization environment, there are still many non-technical difficulties in realizing the "global village".

**Chapter 2 Cross-cultural communication in the context of modern globalization**

## 2.1 Internet and the differences in using it in China and Western countries

 The main target of this article is the "global village" in the current globalization environment. From the perspective of information media science, as the main and most influential information exchange platform in the 21st century, the operation status of the Internet can accurately reflect the existence of the "global village"; and economic globalization leads the current stage of globalization, in which multinational corporations play an important role and provide vital experience to the practice and research of cross-cultural communication. And the study of foreign words in languages can be used to summarize the extent and status of intercultural communication. This chapter therefore focuses on these three aspects.

1. The Great Firewall of China

The Great Firewall (GFW) is the combination of legislative actions and technologies enforced by the People's Republic of China to regulate the Internet domestically. Its role in internet censorship in China is to block access to selected foreign websites and to slow down cross-border internet traffic. The effect includes limiting access to foreign information sources, blocking foreign internet tools (e.g., Google Search, Facebook, Twitter, Wikipedia, and others) and mobile apps, and requiring foreign companies to adapt to domestic regulations.[[37]](#footnote-37)

In the beginning firewalls existed only to filter sensitive political information. And since 2003, basically all websites outside of China, including academic, entertainment, shopping, news, and all other websites have been blocked. Only organizations with relevant permissions can browse websites outside of China.

1. Different preferences for social media

Due to the national conditions and language differences of the world, people in different countries have different choices of social apps.[[38]](#footnote-38)



 As shown in the graph, most countries use Facebook except China, Iran, Japan, Russia and some Eastern European countries.

**2.2 Transnational organizations and their role in cross-cultural communication**

Economic globalization is the leading globalization in the world today, and it is also the embodiment of global economy and market expansion. And in this process, multinational enterprises play a vital role.

With the continuous development of economic globalization, multinational companies and multinational enterprises have started to produce and sell globally. KFC, McDonald's, Pizza Hut and other western food after the reform and opening up of the Chinese market continues to pour in, quietly changing the Chinese eating habits. More and more Chinese may no longer wake up with a bowl of congee and Chinese doughnuts every day, but more often prefer a glass of milk with bread, a lifestyle that reveals a distinctly Western culture. As Chinese people are more and more exposed to Western food brands, they have come to think that bread and milk is healthier and more convenient, and more and more Chinese teenagers prefer KFC and McDonald's to traditional Chinese food, they think that fried chicken legs, fries and burgers are the real delicacy. Similarly, more and more young people are now willing to order a cup of "pure American coffee" at Starbucks and sit leisurely for an afternoon, while fewer and fewer young people like to drink tea and know how to drink tea. In their view, drinking coffee is a trend or even cultivated, cultural embodiment, while drinking tea is outdated. From this aspect, multinational companies do have a huge impact on traditional culture, at least the traditional culture of China.

But as of now, no multinational company is above a government or a nation, multinational companies can only grow bigger and stronger if they actively participate in localization and try to integrate into the new culture.

1. Successful cases of multinational companies operating in China - The Coca-Cola Company as an example

Founded in 1886 and headquartered in Georgia, Coca-Cola is the world's largest beverage company, covering carbonated beverages, juices, drinking water, dairy products and many other areas, and has 160 beverage brands in more than 200 countries, with a market share of nearly half of the global market. According to statistics, Coca-Cola's market capitalization will be US$235 billion in 2020.[[39]](#footnote-39)

In 1927, Coca-Cola entered China in Shanghai and Tianjin and established its first bottling plant in China in that year, and in 1949, for various political reasons, Coca-Cola withdrew from the market and re-entered China in 1978. Today, Coca-Cola has established a nationwide production base and sales network in China and continues to hold the largest share of the domestic beverage market.[[40]](#footnote-40)

It is no exaggeration to say that Coca-Cola is a well-known brand in China today. The great success of Coca-Cola in China is closely related to its localization strategy and excellent marketing. Coca-Cola has brought some multinational management experience and its successful localization strategy to China, which is worthy of our in-depth analysis and study. In addition, Coca-Cola has become an indispensable brand in the hearts of Chinese people and a calling card of American lifestyle in China, so this paragraph takes Coca-Cola as an example to analyze how it achieved success in China. In addition, Coca-Cola has become an indispensable brand in the hearts of Chinese people and a calling card of American life in China.

1. Product Localization

Today, Coca-Cola has a total of 52 canned beverage plants throughout China. In order to reduce production costs and leverage the local resources of beverage plants throughout the country, each regional beverage plant uses only a small percentage of the key beverage recipes provided by Coca-Cola's parent company, less than one percent, while other auxiliary recipes are sourced and added directly from local sources. By localizing the purchase of product formulas, the cost of transportation and other costs were saved, which lowered the sales price of Coca-Cola beverages.[[41]](#footnote-41)

At the same time, with the improvement of people's economic living standards, no single beverage can satisfy consumers' taste needs, and Coca-Cola is no exception. Therefore, Coca-Cola implemented the strategy of product diversification and expanded the production of beverage varieties to meet the different taste needs of Chinese consumers. For example, non-carbonated beverages such as "Kool-Aid", "Minute Maid" and "Original Juice" have been very successful in China, among which, the "Minute Maid" orange product was developed in China and is now popular throughout the country and has been successfully marketed in more than 20 other countries.[[42]](#footnote-42)

From the strategy of Coca-Cola's product localization, we can see that multinational companies should make full use of local resources to reduce production costs, so as to enhance the competitiveness of their products by obtaining the advantage of price. In addition, it should always pay attention to the changes in market demand, actively conduct research, timely and accurate understanding of local consumer needs, and develop products with market prospects, so as not to be abandoned by the market.

1. Staff Localization

The Coca-Cola Company has a very clear strategy for localizing its people. The president of The Coca-Cola Company worldwide proposed a strategy for Coca-Cola China: local thinking, local approach, and local talent. In Coca-Cola's view, local employees are the most familiar with the local situation and can not only see the changes in national policies and implement countermeasures, but also understand the local culture and market environment, and can develop appropriate promotion strategies for the local market to expand the product promotion effect. Coca-Cola has not only localized its managers, but also localized its front-line operators. In addition, it is also important to note that the labor cost in China is relatively low compared to other developed countries and employing a large number of local employees can greatly reduce the employment cost.[[43]](#footnote-43)

1. Brand Localization

When it was first introduced into China in 1927, it was phonetically named “口渴口腊”, whose pictographs directly mean "thirst", "mouth", and "wax". “The sales situation was not very satisfactory, and later the name was changed to "可口可乐", which not only conforms to the English pronunciation, but also has a more evocative meaning, meaning "delicious” and "pleasure". The name "Coca-Cola" is considered to be the most successful, as it gradually opened up sales.[[44]](#footnote-44) In today's world of branding, an elegant brand name that is similar to the original brand name and fits the local culture can play a huge role in brand promotion.

In addition to naming the brand, Coca-Cola has also fully explored Chinese cultural factors in the product packaging, with strong national characteristics, not only launched the traditional Chinese zodiac series packaging, but also the Fuwa series, cartoon series, etc. Moreover, the product packaging is updated very frequently, always giving people a new feeling.

1. Advertising Localization

Coca-Cola is able to position its advertisements appropriately for different products, and therefore its advertisements are often very effective. Coca-Cola's advertising also incorporates Chinese traditional culture, which makes the advertising creative localized by combining traditional culture. As a key element of the ads, Coca-Cola's advertising slogans fit the psychology of the Chinese general public, bringing the product closer to the consumers and creating an atmosphere that Coca-Cola seems to be a local Chinese brand, so that the Coca-Cola brand is rooted in the hearts of ordinary consumers. In addition, it can also be seen from the advertisements that although Coca-Cola often launches new advertisements, the popular celebrities as spokespersons are a constant theme. Coca-Cola's main consumer group.[[45]](#footnote-45)

1. Localization of Public Relations

Coca-Cola is not only concerned about the sales of its products, but also focuses on the social image of the company, and the way of public relations is also localized. First of all, Coca-Cola, as a beverage company, often sponsors sports activities and education, "giving back to society" is the theme of Coca-Cola's public relations, and we can often see Coca-Cola's presence in many sports events. In addition, Coca-Cola is very interested in the development of poverty alleviation in China, and actively participates in the cause of poverty alleviation in China, giving back to the society by focusing on the "poor children" and "migrant workers" who need social care and attention. The company has donated to more than 50 Hope Schools, enabling tens of thousands of children to return to school. This has created a socially responsible public relations image for Coca-Cola and won the reputation of the Chinese public, increasing the reputation of Coca-Cola and the brand, which has been unanimously recognized by all sectors of society.[[46]](#footnote-46)

1. Failure of multinational companies in China - Google as an example

In the previous section, we analyzed the case of Coca-Cola's operation in China, which was able to achieve great success by understanding, respecting, and integrating the traditional Chinese culture in its operation, grasping the laws of the Chinese market, and implementing the right localization strategy. However, not all large multinational companies are as successful as Coca-Cola in China, and this section presents the failed case of Google, which had to withdraw from the Chinese market.

On March 22, 2010, Google announced that it would stop providing search services in mainland China, close its offices in China, and move its search servers to Hong Kong, citing hacking attacks believed to have come from mainland China and the Chinese government's policy of restricting freedom of expression on the Internet as reasons for defying the Chinese government's policy of censoring search results on its website, which meant that Google announced its withdrawal from China.[[47]](#footnote-47) This event caused a fierce global reaction and a flood of speculations and comments. One wonders why a world-famous search engine company would fail in China.

First of all, let's briefly introduce Google, a company founded in 1998, is a company dedicated to Internet search, cloud computing, advertising technology and other fields, recognized as the world's largest search engine, its business model has been successful in the world. In fact, mentioning Google, people should not feel unfamiliar, in China people commonly use the search engine is Baidu, Sogou and Tencent Soso, these search engines are mainly for the local Chinese users. And Google in most countries in the world search engine market occupies a large share, is a world most of the countries are using the search engine, it is enough to see its absolute influence. But this is such a strong competitive company, but in China is unconvincing, and finally led to the fate of the Chinese market to withdraw.

Google claims to have been hacked from China and to have been subjected to strict filtering of its search results by the Chinese government, so it had no choice but to withdraw from the Chinese market. But is this really the case?

As the world's largest developing country, China is becoming more and more information-oriented and has the world's largest Internet market with great potential for development. As a world leader in the IT industry, Google will not easily miss this big market of China's Internet, and also had high hopes for China's Internet market. In 2005, Google paid Lee Kai-Fu from Microsoft to head its China business, expecting that a more knowledgeable director of Chinese culture would be able to create a localized search engine more in line with Chinese conditions. But the fact is not as hoped, in 2006, Baidu to 56.6% of the market share ranked first, and only to 32.8% of the market share in second place, the gap is very obvious. Despite years of hard work, the market competition proved Google's development in China was a failure, and to add insult to injury, Kai-Fu Lee, who was in charge of the China business, left to start his own Chinese Internet investment firm, Innovation Works. In the competition with Baidu, the local search engine company, Google repeatedly lost, so the long-term unsatisfactory business performance in the Chinese market should be the real reason for Google's withdrawal from the Chinese market.[[48]](#footnote-48)

In 2009, the Chinese government demanded Google to filter and censor its search results after the media reported that Google's search results contained a lot of pornographic and obscene content, which was the main trigger for Google's withdrawal from the Chinese market. The incident began with Google complaining that its servers had been hacked from China, criticizing China's Internet content censorship as too strict and affecting the freedom of expression on the Internet, and finally demanding that the Chinese government remove "Internet censorship" and using its withdrawal from China as an excuse to blackmail the Chinese government into a compromise. During this period, the U.S. Secretary of State and members of Congress both came forward to blame China for Google, and what was originally a matter of China protecting Internet security in accordance with its own laws eventually turned into a confrontation between the Chinese and U.S. governments.[[49]](#footnote-49) Google, as a multinational company operating in China, has challenged China's economic sovereignty and legal system, and has been unwilling to accept the Chinese government's request for content censorship of its search engine results, in defiance of Chinese law. As a multinational company with global influence, there is nothing wrong with seeking maximum commercial benefits in China, but it is unrealistic to assume that it can use its brand to obtain the most favorable treatment over other multinational companies. Google threatened the Chinese government and challenged China's Internet censorship, just like lifting a stone and smash its own feet.

The failure of Google's operation in China led to its withdrawal from the Chinese market, and this incident can give Chinese multinational companies a good lesson: no matter how big the company is, how famous the company is, it must respect the laws of other countries, not arrogant and rude, and it is unrealistic to try to compete with the laws of a country based on advanced technology and strong capital alone, otherwise it will never take a place in the market of other countries. The relevant laws of each country Each country has different laws and regulations, and Google is only one of the multinational companies in China, so it should strictly comply with China's laws and policies. The first problem to solve is localization, and the most direct way to localize is to understand and comply with the local laws and regulations, and to be familiar with the local culture and style of action. Google's withdrawal from mainland China was not due to business interests or disputes, but rather a conflict caused by the difference in cultural identity between the two countries. It is because Google did not really study and understand the Chinese culture, copied and applied the way of doing things in the United States, which led to the unsatisfactory implementation of its localization strategy in China, so that it was in a disadvantageous position when competing with Baidu and other local Chinese search engine companies, and relied on its strength to disobey the local laws and confront the Chinese government, which caused its unwise approach to the Chinese government. The reason for this is that Google's business strategy in China does not suit the Chinese soil, and this has led to its withdrawal from the Chinese market.

**2.3 English Foreign Words in Chinese and Russian**

1. Background

From the 1980s and 1990s to the present, the market economies of China and Russia have developed rapidly and gradually entered the information society. Such changes inevitably lead to changes in the language, which is the carrier of information transmission. The most prominent of them is the change of vocabulary. With the international political and economic integration, language as a means of communication is adapting to the changing conditions of communication. A large number of foreign words in the Russian and Chinese language are coming in like a tidal wave, and the media such as radio, television, and the Internet are playing a role in the spread of foreign words.

The main manifestation of this period is the dramatic increase in the number of English foreign words. The reason for the wide range and high frequency of English foreign words is that English is in a strong position in the world today, mainly because the English-speaking countries are in the leading position in politics, economy, science and technology, culture and other fields. This has a certain influence on language contact. The entry of English words into both languages has become a prominent feature of Chinese and Russian. Although the period of time when English foreign words entered Chinese and Russian is different, both languages have been influenced by English foreign words since their entry into both languages.[[50]](#footnote-50)

1. Comparative analysis of the ways of forming foreign words in
2. Both Russian and Chinese were affected by English.

After the collapse of the Soviet Union, Russian society was further westernized, and a number of foreign words reflecting political, economic, technological, and social aspects of life naturally became active in the Russian language under the influence of global integration worldwide. For example: брокер [broker], демпинг [dumping], дилер [dealer], клон [clone], ноутбук [notebook], спикер [speaker], саммит [summit], ток-шоу [talk show], шоп [shop], хот-дог [hot dog] etc.

After the reform and opening up of China, the language contact. between Chinese and English became more frequent, and the scope of contact became broader. Some English words have been introduced into Chinese, such as "sofa", "tank", "motor", "tire ", "beer", "soda", "chocolate", "sandwich " and other words.

1. Both of them have phonetic transliteration.

 The use of phonetic transliteration of foreign words preserves the phonetic beauty of the original word. The Russian phonetic system is the most basic way of introducing foreign words from English into Russian, and it is easy to understand. When English words are borrowed into Russian, they are subjected to different degrees of assimilation of Russian phonology, grammar and writing rules, the English alphabet is Latin and the Russian alphabet is Slavic, the original English words are transcribed according to the Russian alphabet, so the accent of foreign words may be different from the original English words. Russian words are rich in variation, therefore, English phonetic words borrowed into Russian have to be changed according to the grammatical features of Russian in terms of sex, number and grammar, for example: fund – фонд, computer – компьютер, account – аккаунт, web-service – веб-сервис etc.

Chinese phonetic translations of foreign words are written in the same or similar sounding Chinese characters according to the original pronunciation of the foreign words, and generally the words cannot be interpreted according to the original meanings of those Chinese characters. The borrowed foreign words lose their original accent and added a tone,

They are simpler compared to Russian, have no morphological changes, and fit into the Chinese language habits. For example: clone – 克隆[kè lóng], fans – 粉丝[fěn sī], punk – 朋克[péng kè], hacker – 黑客[hēi kè] etc.

(3) Both have translation method according to the meaning.

For example: мышь – mouse (equipment of computer), сеть – net, мелка мягкие – Microsoft, данных – database, информационная автомагистраль – information superhighway etc.

 Bubble economy – 泡沫经济, fast food – 快餐, green food – 绿色食品, hot line – 热线, chain shop – 连锁店, honeymoon – 蜜月, credit card – 信用卡 etc.

(3) Both have translation that half by meaning and half by pronunciation

 For example: культурный шок – cultural shock; 霓虹灯 [ní hóng dēng] – neon lamp etc.[[51]](#footnote-51)

1. Evolution of the meaning of the word

In the process of borrowing foreign words, the meaning of the word changes due to the influence of cultural traditions, cultural psychology and linguistic traditions of the linguistic subject, in order to adapt to the needs of the development of the Chinese and Russian lexical system, sometimes the meaning of the word is changed.

1. Narrowing of word meaning

The word “путик” is from French, the original meaning of "small store" was narrowed down to "clothing boutique".

The word "copy" has several meanings in English, but in Chinese it only refers to "movie copy".[[52]](#footnote-52)

1. Expansion of word meaning

The word “комбайн” is from the English word “combine”, expanded from the original meaning of "combine harvester" to "uniform clothing; multifunctional processing machine for kitchen; combined audio".

The word "marathon" in Chinese has been expanded from the original meaning of a long-distance race to "something that lasts for a long time".

1. Response strategies of China and Russia

In the context of the information age, the proliferation of foreign words in English into both languages demonstrates the openness and vitality of the language system. The appropriate borrowing of foreign words is necessary for linguistic and cultural exchange, but excessive borrowing of foreign words is bound to cause difficulties in understanding and linguistic confusion. The borrowing of a large number of foreign words has put forward new requirements for the purity and standardization of the lexical systems of both languages, which has not only attracted the attention of scholars and educated people, but also the attention of the governments of both countries, which have taken corresponding measures.

1. China's strategy: After the reform and opening up, China's economy has developed rapidly, and it has become deeply integrated into the "global village" in terms of economy, politics, and science and technology, and cross-cultural communication has become very prosperous in various fields. In this process, the Chinese language is gradually bearing the impact of the English language

 Although Chinese is one of the six working languages of the. United Nations, the frequency of using Chinese in various UN contexts is very low, and the Law of the People's Republic of China on the State Common Language and Script, which came into force on January 1, 2001, regulates the use of foreign languages and scripts in Chinese publications, broadcasting and television. The use of terms in advertisements, trademarks and signboards is regulated by the Advertising Law, the Trademark Law and the Regulations on the Administration of Geographical Names. The language and writing research department has strengthened its research on new words and regularly announces new foreign words to the society to guide the standardization of social terms. The implementation of the Law of the People's Republic of China on the Common State Language and Script marks the beginning of the legal system, which protects the purity of the national language and promotes the building of socialism. It should also play a full role in standardizing old words and adding new ones in a timely manner.

 The entry of foreign words in the new era has not only brought positive factors to the healthy development of the Chinese language, but also brought a lot of negative factors, which deserve the attention of language workers and guidance to make them develop in the direction of the healthy development of the Chinese language. The Chinese language is the symbol of the Chinese nation and embodies the spirit of the nation and maintaining the purity of the Chinese language is essential to the development of Chinese culture. In recent years, China has also invested much attention in this area, planning strategies for the international promotion of the Chinese language. Domestically, it has studied and discussed the country's language development strategy, promoted Mandarin in accordance with the law, and set up language strategy research centers; while abroad, it has actively set up Confucius Institutes to spread the Chinese language and Chinese culture. Strengthen the protection and promotion of the Chinese language in all aspects and make it go global.[[53]](#footnote-53)

1. Russia's strategy: In order to preserve the purity of the language, on October 25, 1991, the Russian Federation adopted the legal document "The Grammar of the Peoples of the Russian Federation", which for the first time in the history of Russia made Russian the state language. This was the first time in the history of the Russian Federation that Russian was made a state language. This systematically protected the national languages of Russia. "In response to the proliferation of English signs in Moscow, in 1993 the mayor of Moscow issued a decree stipulating that as of April 1, 1993, all signs of companies, enterprises and other organizations in Moscow, as well as notices posted in public places, which use the Latin alphabet, must be replaced by the Russian alphabet, i.e., the Kirill alphabet, for example: Coca-Cola changed into Кока-Кола, Pepsi-Cola changed into Пепси-Кола, Pizza Hut changed into Пицца Хат and so on. The Russian Foreign Minister was publicly criticized by President Yeltsin for speaking in English at the United Nations, and in December 1995, President Yeltsin issued a decree establishing a working committee on the Russian language. In 2001, President Putin signed a presidential decree prohibiting the misuse of English words in the Russian language and calling for the purification of the Russian language to "ensure its status as the most important state language", "to stop the secession of hundreds of minorities in Russia". In 2005, the State Law of the Russian Federation was adopted, stipulating that the Russian language must be used by state authorities, courts, place names, advertisements, etc.[[54]](#footnote-54) In 2007, Vladimir Putin launched the Year of the Russian Language in order to preserve and promote the Russian language and culture and to stimulate patriotic feelings among the Russian people. In early 2007, the Year of the Russian Language began with the International Exhibition of “the Russian Language, the first language spoken in space”, in Paris. On March 27, 2009, the opening ceremony of the Year of the Russian Language in China was held at the Great Hall of the People in Beijing. The year 2009 marks the 60th anniversary of the founding of the People's Republic of China, as well as the 60th anniversary of the establishment of diplomatic relations between Russia and China. With the support of the governments of both sides, the Year of Russian Language in China not only promoted the teaching of Russian language in China to a new level, but also gave a strong impetus to the exchange of people and information in various fields between the two countries.[[55]](#footnote-55)

 The language reflects the nationality and represents the spirit of the nation, and when the nation is strong, the language will become strong with it. In terms of language contact, the introduction of foreign words is a normal phenomenon in the development of each national language, and the appropriate introduction of foreign words is necessary for cross-cultural communication, while the excessive introduction of foreign words and the wrong use of foreign words will inevitably lead to language confusion. For specific foreign words, it is necessary to see whether the introduction is necessary, whether it is correct and concise, and whether it is appropriate in the specific social context. For social language in general, it depends on the specific needs of the society and the specific stage it is in. The entry of foreign words into English does not occur in one country only, but in many countries as well. Therefore, we should treat this phenomenon comprehensively and objectively, and remove the dross and take the essence.

**Chapter 2 Conclusions**

The continuous advancement of globalization and information technology has provided an unprecedented platform for cross-cultural communication. Among them, the Internet is the most convenient platform for intercultural communication at this stage, but due to political and linguistic differences, this platform has not yet reached its full potential and has not realized the vision of the "global village". On the contrary, the traditional intercultural communicator - business - has shone in the current stage of globalization, bringing unprecedented prosperity to intercultural communication. In this regard, the role of a successful local multinational company is particularly important, not only as an agent of cultural transmission, bringing its own culture along with its business activities, but also actively absorbing local culture in the process of localization. Language is the carrier of culture, and we can see that in the "global village" stage of globalization, both Chinese and Russian are influenced by English, and the openness and confidence of both peoples can be seen in their open language systems, which is a positive result of cross-cultural communication.

In the midst of these processes, we can still see a series of sharp contradictions in cross-cultural communication, such as cultural conflicts, lack of cultural identity, cultural conceit and inferiority complex, etc. Therefore, the "global village" is still only a beautiful wish, but with the development of science and technology, the destiny of all peoples will be more closely linked. De-globalization and isolationism will not become the main theme of the second half of the 21st century.

# Conclusions

In the long history, interactions between peoples and nations have inevitably taken place. China, like the West, has not developed in isolation and in seclusion over the ages, but has engaged in cultural exchanges and interactions with other nations. With the development of globalization and information technology, the destinies of mankind are becoming more closely linked, and this link will become even closer. The history of human development is the process of cross-cultural communication, and the future of cross-cultural communication will be the future of human beings.

Before 1840, China was mainly engaged in culture export, from 1840 to 1949, it began to learn from the West, from 1949 to 1978, it was heavily influenced by the Soviet Union, and finally, it gradually focused on the interaction between Chinese and Western cultures, but it was still mainly influenced by the West more; while European countries experienced the absorption and integration of European cultures in the medieval period, the cultural expansion and cultural colonization from the 16th to the middle of the 20th century, and finally the European countries and America emphasis on the spread of Western culture after 1945. Looking back at these historical stages, we can easily see that in the process of cross-cultural exchange, the backward culture is bound to go through the process of learning from the advanced culture either voluntarily or forcibly. In such a situation, cultural conflicts, cultural hegemony, cultural inferiority complexes and a series of cultural chaos will naturally emerge. In the face of cross-cultural communication environment, it is against the historical trend to succumb to cultural chaos and become the perpetrator of wrong cross-cultural behavior. China once chose to close its doors when it was facing stronger cultures, Google did not choose to respect when it entered a new culture, and all these series of wrong cross-cultural behaviors eventually led the perpetrators to the quagmire of failure. Confucius, a famous Chinese thinker, once said, "A gentleman is harmonious but different", meaning that a gentleman can maintain a harmonious and friendly relationship with others in interpersonal communication, but does not have to agree with each other on specific issues. The concept of "harmony and difference" is even more applicable in cross-cultural communication. Only by respecting the differences between different cultures while respecting own culture, facing and accepting the differences between both sides with an equal attitude, is the correct cross-cultural mentality to achieve mutual benefits and promote cultural exchange.

In the year 2020-2021, when the world is fighting against the epidemic, we hear more news about people from different countries and regions helping each other to fight against the epidemic, apart from negative voices. Perhaps the ideal of a "global village" has not yet been realized, but the post-epidemic world will certainly accelerate local globalization and realize a local "global village" in the foreseeable future. At present, China's most advanced national strategy "One Belt, One Road" aims to establish a community of interests, destiny and responsibility, including the dynamic East Asian economic circle, the hinterland countries with many potential and the developed European economic circle, to achieve mutual political trust, economic integration and cultural inclusion, which coincides with the ideal state of cross-cultural exchange. Perhaps in the near future we can see further deepening of Russian-Chinese cooperation and more frequent appearance of Russian and Chinese foreign words in the language.

Finally, it is important to note that the study of cross-cultural communication is a very complex and a large process, and every change in the world landscape will affect the development trend of cross-cultural communication. Since the author is interdisciplinary and inexperienced in the field of interculturalism, some problems will inevitably arise in the research process. However, this is what makes this study so fascinating. As a language learner, I will continue to study cross-cultural communication to further improve my knowledge in this field, and I believe that I will benefit greatly from it.

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