

Original Paper

The Logical Path of Cultural Integration under the Background of Globalization

—Take “The Belt and Road Initiative” as an Example

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Abstract

The theory of world history put forward by Marx and Engels clearly depicts that the trend of globalization is from the globalization characterized by colonialism to the economic globalization and finally to the overall globalization. The overall globalization mainly reflects the cultural conflicts and integration caused by the differences in modes and values among different cultures. The fundamental logical contradiction of cultural conflict lies in dualism of national culture and non-national culture. Therefore, the worldwide demand for “cultural integration” comes into being. The new cultural concept advocated by “The Belt And Road” initiative, based on Marx’s historical materialism, provides a new path for cultural conflicts and responds to the call for “cultural integration”.

Keywords

globalization, cultural, The Belt and Road, logical path

1. Introduction

To know oneself needs the vision of others. To know a culture also needs the existence of heterogeneous culture, and to gain the value of one’s own existence in the communication with heterogeneous culture. However, in the long history of development, Chinese and western cultures, which originated in completely different natural and cultural environments, have built more barriers for the spread and exchange of different cultures than for the possibility of cultural integration. Since the discovery of geography, the existence and mutual identity of different cultures has been a problem to face. In the context of globalization, this issue has become the focus of attention in various fields. In 1993, Huntington’s *Clash of Civilizations*, published in foreign affairs, caused a stir. In the article, he

pointed out that after the end of the cold war, which was characterized by ideology, the conflict of world pattern and international relations would be the conflict between major cultures and civilizations. He laid special stress on westerners should abandon will as a universal civilization, western civilization and impose on other cultures in the name of modern thinking tendency, although the unequal cultural exchange with the industrial revolution and the enlightenment and in the world within the scope of an absolute advantage, and produce a wide range of influence, but the non-western culture with their own economic strength strong, will constitute a strong challenge to western culture, and cultural conflicts will become another important factors affecting the world. But as the trend of global economic integration and the need for more and more people together to face the challenge of Huntington's interpretation doesn't seem to solve the existing problems, instead, the global universal ethics, namely, to establish some binding values, some irreplaceable attitude as the basic consensus standards and personality, and as a goal to create a co-existence of cultural community. Domestic scholars have launched a multi-dimensional exploration of globalization, including related studies on the relationship between Marx's "world history" theory and globalization. The research on how to carry out cultural integration has received extensive attention. However, there is a shortage of articles connecting the theory of "world history" with cross-cultural communication in the context of globalization.

Marx's "world history" theory is described in the development process of globalization as the theoretical basis of this article, by deriving the cross-cultural communication under the background of economic globalization logic clue, concluded that "The Belt and Road Initiative" advocated by the "cultural Integration" is not only the shared vision of the world cultural diversity, is logical necessity of development of human civilization.

2. Historical Logic of Globalization

In the development history of human thought, there is often an intriguing phenomenon: an ideologist's theory or even the whole theory is usually hidden behind him. After a long period of silence in history, it gradually emerges like an "iceberg", showing its intrinsic value and arousing people's high attention. This is the case with Marx's theory of "World History", which was put forward and established in the 1840s. However, it did not arouse people's understanding and attention for a long period of history at that time and later. In recent years, in the discussion of globalization, Marx's theory of "World History" has become an important ideological highlight, and become an inseparable topic.

In *The Communist Manifesto*, Marx once said that the formation of the so-called world history is actually consistent with the development and evolution of globalization. Globalization has gone through a process from the initial expansion of colonialism to economic globalization and then to the overall globalization.

2.1 Globalization Characterized by Colonialism

Britain in the 19th century, with 2% of the world's population and 10% of Europe's population, seems to have modern industrial strength the equivalent to 40-45% of the world's potential and 55-60% of Europe's potential. China accounts for one-fifth of world trade and two-fifths of trade in manufactured goods. More than a third of the world's merchant ships fly the British flag. It is because of the rise of Marine civilization that the era of globalization characterized by colonialism has begun.

The first capitalist countries turned most backward nations into colonies or semi-colonies through the export of commodities and capital as well as military aggression, territorial division and division of spheres of influence. In this stage, the communication between other cultures in western culture should not be described as "cultural communication", but a kind of culture shock. After the military colonization of any country, there will be some resistance in the cultural dimension. As a result, the cultural trend among different nations in this stage is dominated by "western centralism".

2.2 Economic Globalization Based on World Market Development

The era of economic globalization. Subsequently, the logic of capital became a major force in globalization. As Marx and Engels pointed out in *The Communist Manifesto*, "The bourgeoisie has through its exploitation of the world market given a cosmopolitan character to production and consumption in every country... The intellectual creations of individual nations become common property". In this stage, the cultural exchanges brought by economic globalization are reflected in the conflicts between different cultures of different nations in the process of communication and integration.

2.3 Overall Globalization as a Result of World History

The overall globalization period. Contemporary globalization is a kind of deep globalization. Compared with economic globalization, global globalization is the highlight of cultural globalization dimension. Marx and Engels foresaw the overall globalization in *The Communist Manifesto*: the globalization of capitalist production and market was the main driving force for the formation of the past world history, but "National one-sidedness and narrow mindedness become more and more impossible, and from the numerous national and local literatures there arises a world literature". Here, Marx and Engels put forward the overall globalization of material production and spiritual production, especially mentioned that with the globalization of material production and exchange (economic globalization), spiritual production will also be globalized, and a "world literature" will appear. Thus Marx and Engels actually foresaw the prospect of a more complete world history and overall globalization. They believe that with the gradual formation of world history, the spiritual products of human beings will break the narrowness of the original nation and become "practical culture" overall globalization as a result of world history.

2.4 Overall Globalization Is a Logical Necessity

The cultural dimension in the formation of world history summarized by Marx and Engels is internally consistent with Marx's practical views. From the macroscopic view, the cultural exchange of world level was caused by the pace of globalization, from the conflict between different cultures to multipolar culture conflict between eventually to the birth of "cultural integration" means a kind of culture that human would like to seek common ground while putting aside differences. From the micro point of view, the cultural dimension of human development is also consistent, because of material production determines culture. The development of culture is not rigid and invariable, nor is the new culture completely replacing the old culture. On the contrary, the new culture is generated in the human practice carrying the old culture.

The development and security of the world are shadowed by risks, and the achievements of technological progress and economic growth are increasingly offset by risks. Human civilization is facing severe challenges, which also confirms that we are in the transition period from economic globalization to overall globalization as described in Marx's "World History" theory. In Marx's World History theory to study is definitely significant, globalization of today's all kinds of global problems not only seek from Marx's theory of interpretation, the correct way is: through the in-depth study of Marx's World History theory, make every effort to correctly understand and grasp the marxist viewpoint on the World History theory, to view today's global problem, and then puts forward the rational thinking of the globalization and strategy.

According to the summary of World History by Marx and Engels concept of reality and the formation mechanism, we can know that the overall globalization as the next stage of economic globalization, but the current human civilization conflict of confirmed that we are in the transition period to the overall globalization of economic globalization, it raises a problem, during this period, cultural exchange and fusion why is difficult to achieve? How to respond to the call of "cultural integration"?

3. The Internal Mechanism of Cultural Globalization

3.1 Multiple Manifestations of Cultural Globalization

As can be seen from the above, now human are in the stage of economic globalization. Economic globalization is accompanied by cultural globalization, which makes it possible for multiple cultures to come into contact with each other under multiple backgrounds. However, in the process of contact, cultural conflicts inevitably arise due to differences in cultural patterns, values and other aspects.

Take the dispute between Chinese and western cultures since modern times as an example. Since modern times, when the ships and cannons of the west crashed China's door, the Chinese and western cultural traditions had unprecedented contact and conflict, which triggered the comparison between Chinese traditional culture and western culture that lasted for more than a century, and the dispute

between Chinese and western cultures about how to integrate the two cultures. In this process, two kinds of theories base on the premise of cultural organic holism—the theory of conservatism and the theory of radicalism have emerged. This presupposition mainly expresses the idea that cultural tradition is an indivisible whole, both theories actually adhere to the opposition of two cultures and deny the possibility of cultural integration.

In addition to the theory of conservatism and the theory of radicalism, there are two theory with the “ideal”, “form” in Chinese philosophy to demonstrate the relationship between Chinese and western culture—“Westernized Chinese style” or “Sinicized Western style”, because of the two views emphasize the “ideal” and “form” the fundamental relationship, so they are actually just transformation forms of the theory of the first two, and can’t solve the cultural conflict and integration problems. “Ideal” represents tradition, the root and soul of culture; “form” represents modern times and is the practical application of culture. This cultural theory seems to break the organic holistic theory of culture, but the essence is still the cultural view of a certain party centralism, which is not consistent with the general picture of the in-depth development of globalization.

Another theory of cultural construction: take the essence and discard the dregs. Actually, there is a closed logical cycle behind this seemingly reasonable statement. The key point is how to distinguish the essence from the dross. It leads to a new problem. Based on the two opposing cultural logic, Chinese culture will take its own standard as the criterion to distinguish the dross from the essence. On the contrary, Western will also do the same. This can only be a logical self-cycle that has bankrupted the real communication between Chinese and western cultures: the conclusion is still to cling to traditional Chinese culture, or to westernize completely—the conservatism and the radicalism. There is no possibility of any so-called middle, middle or even Plan B. Therefore, the conflict between Chinese and western cultures still falls into the dichotomy logic of “sinicization” and “westernization”. The dispute between Chinese and western cultures since modern times lies in that there is no neutral logic to solve the problem.

3.2 The Fundamental Contradiction of Cultural Centralism

With the point of cultural anthropology, the above four theories represent the culture of organic holism, repudiated the culture of “acculturation”, this view is not only fundamentally ignored the foundation that culture comes from the concrete and vivid perceptual activities between man and nature, but also ignore the opposition which cannot be separated between culture and culture actually. And it also ignores the creative role of people in practical activities.

Since the cultural organic holism cannot solve the problem of cultural conflict, we might as well change a cultural construction idea. According to contemporary practical philosopher A. Macintyre, a specific cultural tradition generally goes through three stages in its evolution: the establishment of tradition, the crisis of tradition and the reconstruction of tradition. Macintyre’s point would like to ask

you another question, if a cultural tradition is in a crisis, can the “tradition” only produce a new culture from the traditional culture, or can the tradition completely construct a new theory and cognitive structure to solve the crisis with the help of another vital “tradition”, making the tradition overcome the crisis by reconstitution? The answer must be the latter. And this cultural reconstruction must be based on cultural analyzability.

From a practical perspective, McIntire’s view is identical with the principles of Marx’s historical materialism and materialist dialectics: the culture must be adapted to the material productivity level according with its own stage. The traditional culture is not adapted to the new level of productivity, thus the irreconcilable contradictions appear, and eventually the two sides of the conflict are shifting back and forth, and at the same time a new culture replace the old culture. From the perspective of dialectics, the contradiction between the organic integrity of culture and the analyticity of culture can be solved, and the new culture must come from the contradiction between “tradition” and “modernity”. Established on the basis of practical dialectics of culture and its logic suggests that the culture of organic integrity and culture is the contradiction between the analytical can go beyond, to make cultural exchanges and integration and reconstruction with the possibility of a theory.

It is hoped that, in practice, the cultures of different ethnic groups will produce new cultures through exchanges, which are different from the previous ones of estrangement. But in the “essence” and “dross”, “ideal” and “form” in the binary mode of culture, cultural exchange and fusion is human civilization to the current development stage, is still difficult to cross the barrier. Under this difficulty, “The Belt and Road Initiative” proposed to create a new concept of civilization “cultural integration” came into being.

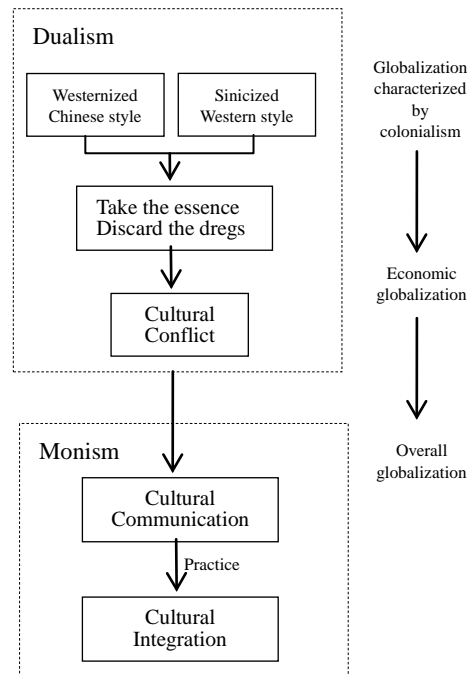


Figure 1. The Logical Path of Cultural Integration

4. The Belt And Road Initiative: An Effective Approach to Cultural Integration

“The Belt and Road Initiative”: an effective approach to the cultural integration there is a basic tension system about the confrontation and integration between different cultures, in which the cultural confrontation belongs to the “reality”, while the civilization mutual learning and cultural integration innovation proposed by the “The Belt and Road Initiative” civilization concept belongs to the “should be”.

4.1 Transcend the Hierarchical Order of “Centralism” and Construct the “Cultural Integration” of Human Civilization Diversity

In the globalization era of “universal connection”, human civilization has long been the result of integration of local culture and globalization practice in the east and the west, the south and the north. A civilization that seems to come from the west or the east actually comes from the contribution of global thinking and the common achievements of human civilization. As Amarth Sen puts it, “the distinction between eastern and western civilizations is itself a problematic proposition in terms of human integration”. “The Belt and Road Initiative” calls for respect for the diversity of civilizations in the world. “Exchange of civilizations transcends estrangement, mutual learning transcends conflict, and coexistence transcends superiority”. Therefore, “The Belt and Road Initiative” creates the overall globalization, transcends the civilization hierarchy order of “central theory”, delivers the value choice of “exchange, mutual learning and coexistence” to the world, and explains how the diversity of human

civilization realizes the true meaning of “cultural integration”.

The “cultural integration” built by “The Belt and Road Initiative” is based on historical materialism. When different cultures in the world produce new influences on each other’s culture in the communication process and extend a new culture that represents the value of “seeking common ground while reserving differences”, this is the real value of the concept of “cultural integration”. Integration here is not to re-establish the cultural hegemony of a certain country, but only to build a new global cultural interaction order with the common good of various cultures as the core after the contemporary global cultural interaction order is broken. Under “The Belt and Road Initiative” in China, a new culture with the value of “seeking common ground while reserving differences” has been created in the practice of “development” for the purpose of common development. In this new value framework, contemporary cultural globalization will not only produce a new, living culture, but also gradually produce a new qualitative concept of time and space, cultural experience, ideological realm and value support, and then form a new way of survival. What we need to emphasize is not the separation of civilizations, but the integration of civilizations and the contribution of different regional civilizations to the community of mankind.

4.2 Global Values beyond the “Universal Values”

So far, the nation state still plays the main role in human social life. The nation-state is both a driving force and an obstacle to globalization. Nation state means the dual construction of political ideology community and national culture community. The European Union was once seen as a model of globalization that went beyond nation-states, trying to build regional governance mechanisms and strengthen international co-operation. However, Brexit means that the European Union model of nearly half a century of globalization efforts have been completely shattered, and this anti-globalization trend is the product of the irreconcilable contradiction between nation-states and globalization. National framework has not, as it were, alleviate and eliminate the global risks facing the current human society, and is the key to establish a beyond the nation-state model of new forms of social and political governance, this style of governance is based on historical growth, on the basis of national and the form of open and extended; it should not only take into account the national interests, but also carry on the reasonable balance and restriction; we should oppose both narrow nationalist sentiments and hegemonic ways of doing things. For example, different ethnic groups have different cultural and psychological characteristics. The 69 countries along “The Belt and Road Initiative” can be roughly divided into the European and American model with more individualistic behaviors, the Islamic model with more collectivist characteristics, and the Soviet model between individuals and groups. According to different cultural psychological characteristics, “The Belt and Road Initiative” will be adjusted to cooperate with different countries, the perspective-taking, tries to break through the national culture conflict, focusing on participation main body along the relationship between global community

dedicated to the interests of the community, community responsibility, fate trinity, the paradigm of reconstruction to build a “national identity” between “cultural integration”, thus resolving the cultural contradictions and conflicts between globalization and nation-state. Therefore, “The Belt and Road Initiative” to create the overall globalization is a correction of geopolitics and narrow nationalism, to achieve a “cultural integration” beyond national and national identity, and to jointly depict the new world outlook of humanity’s overall progress and performance, co-existence and co-prosperity.

4.3 Transcend the Philosophy of Zero-Sum Game and Build a Community of Shared Future for Mankind through Win-Win Cooperation

The historical process of globalization contains inherent value orientation. Economic globalization is based on a kind of hegemonic logic that is always ready for struggle, and constructs a global order characterized by conquest, domination and exploitation. Hobbes’ law of the jungle, Marx’s theory of class struggle and Huntington’s theory of civilization conflict all point out that conflict and struggle are the basic facts of human civilization, and reveal the essence of traditional globalization’s struggle philosophy that treats all others of externality as objects of conquest. However, the competitive logic of zero-sum game only creates and repeats the crisis reality of globalization without resolving the deep contradiction. The study of how to carry out the struggle to the end will not solve the problem of conflict, but the continuation and intensification of conflict. Therefore, the limitation of dualist philosophy of struggle makes traditional globalization fall into an unsustainable dilemma and decline. In this regard, Slavoj Zizek once pointed out pointedly that the ecological disaster, the inappropriate privatization of property rights, the social ethical impact caused by the development of new technologies, and the contradictions caused by new forms of social isolation make the capitalist globalization system unable to achieve sustainable development. In contrast, “The Belt and Road Initiative” builds overall globalization, emphasizes the value goal of win-win cooperation, advocates a global order that can interact, help and perform together with anyone else, and any external force is an object that can communicate and cooperate, rather than conquer, suppress, control or monopolize. The value framework of win-win cooperation is rooted in the moral pursuit of human goodness. It is also the moral principle of the Chinese civilization, “Do to others as you would have them do to you” and “be concerned about the country and the people before anything else”. Overall globalization transcends the philosophy of zero-sum game, and uses the “good” of win-win cooperation to restrain and adjust the “evil” of conflict and confrontation created by traditional globalization. It advocates people to transcend their own interests, restrain their own selfish desires, and realize the new world ideal of “building a community of shared future for mankind”. In other words, no matter what level of development, interests and culture they have, all countries, nations and individuals in the “universal communication in the world” should uphold the spirit of kindness and unite as a whole to face the current severe challenges of mankind.

5. Conclusions

“The Belt and Road Initiative” reverses the slightly pessimistic clash of civilizations. “The Belt and Road Initiative” responds to cultural conflicts with “cultural integration” and responds to the needs of cultural diversity in the world with harmony but difference. But from confrontation to symbiosis, from conflict to harmony. Of course, contradictions are eternal, and even in the future society will still have new contradictions and imbalances. At least today, we have reason to believe that the Belt and Road Initiative’s vision and strategic path make it possible to build a community of Shared future for mankind.

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