

Article on Topic 7: Media and Euro-Asia Culture

CONTENT

The frame of this article.....	1
Division of group tasks.....	2
Part 1 reviews and summarizes the characteristics of the important Euro-Asian cultural exchanges.....	3
Part 2 describes the characteristics of communication in the new media era and how we should treat cultural communication and exchange.....	7
Part 3 emphasizes the influence of public media communication on Euro-Asian cultural communication.....	12
Part 4 discusses the reasons why cultural hegemony does not work in international relations.....	15
Part 5 how does cultural diversity play an important role in Euro-Asian cultural exchange and communication.....	17
Part 6 discusses international law which can play a certain role in Euro-Asian cultural exchanges.....	21

Topic 7 Media and Euro-Asia Culture

The frame of this article

This paper reviews and summarizes the characteristics of the important Euro-Asian cultural exchanges in history through the chronological order and comparative methods, and draws the conclusion that cultural exchanges are beneficial to all countries when they have constructive significance. History has proved that the promotion of cultural transmission and exchange depends on the development of technology. This paper briefly describes the characteristics of communication in the new media era, as well as the functions, opportunities and particularities of cultural communication between countries beyond traditional cultural communication. Specifically, it emphasizes the influence of public media communication on Euro-Asian cultural communication. However, the Internet and new media technology also make the content of communication mixed together, and the voice of information seems to be in the hands of a few people, which may not promote the development of relations between countries in the long run. This paper discusses the reasons why cultural hegemony does not work in international relations and cites the theory of clash of civilizations as evidence. As a matter of fact, the background of today's world culture is rich and colorful, and cultural diversity plays an important role in Euro-Asian cultural exchange and communication. Based on cultural diversity and the development of new media technologies, international law can play a certain role in Euro-Asian cultural exchanges and ensure the quality of cultural exchanges.

Division of group tasks

Anna: Part 1 reviews and summarizes the characteristics of the important Euro-Asian cultural exchanges

Cici: Part 2 describes the characteristics of communication in the new media era and how we should treat cultural communication and exchange

Shelly: Part 3 emphasizes the influence of public media communication on Euro-Asian cultural communication

Bowen: Part 4 discusses the reasons why cultural hegemony does not work in international relations

Bella: Part 5 how does cultural diversity play an important role in Euro-Asian cultural exchange and communication

Nancy: Part 6 discusses international law which can play a certain role in Euro-Asian cultural exchanges

Part 1 reviews and summarizes the characteristics of the important Euro-Asian cultural exchanges

by Anna

Euro-Asia has been a cornucopia of cultural reproduction since ancient times. In terms of geographical location, there are Greek civilization in the north, Egyptian civilization in the west, Mesopotamia civilization in the middle, Chinese civilization in the east, and Indus civilization in the south. The historical experience of cultural exchanges is countless. History as a mirror can tell the vicissitudes of life. Reviewing some important and influential Euro-Asian cultural transmission and exchange processes, we can better summarize how Euro-Asian countries promote the dissemination and exchange of different cultures under the condition of peaceful coexistence, and thus further obtain the economic and social development of each other, and form a community with a shared future for mankind.

The period from 3000 BC to 1000 BC was the period of ancient civilization of Euro-Asia. During this period, the five centres of civilization were geographically relatively isolated and closed, with points rather than nets. In addition, weapons and tools were not be widely manufactured, and countries were relatively backward in productivity and self-sufficiency, with little active interaction with the outside world. On the contrary, the increased fighting power of nomadic people poses a risk of invasion to the five centres of civilization.

During the classical civilization period from 1000 BC to 500 BC, technological progress led to changes in Euro-Asia's economic, political and ideological outlook, forming the initial stage of Euro-Asian integration. In the course of Commodity Exchange, countries not only carry out frequent commercial trade activities, but also strengthened cultural ties.

The Greek period is the golden age of the development of the democracy of the city-state. Since the dark age of economic self-financing and oligarchic political aristocracy had passed, agriculture had become commercial, the main military force had attached importance to armoured infantry, and political democratisation had began. Then Alexander went on to conquer Greece and enter the second era of Hellenism. The destruction of the democratic system, the beginning of population

movement in different regions and the close communication between different cultures showed cultural differences. In the period of classical civilization, Euro-Asia's cultural exchange was more related to warfare and trade brought about by technological advancement. The victory in the war liberated the region from the authoritarian rule of the invading countries and preserved its cultural identity. It also encouraged the development of a democratic political system, emphasizing the importance of the civilian. But the chaos in the area is brought in exotic, visible living together the same piece of Euro-Asia countries if they don't leave, seek common ground while reserving differences, peaceful coexistence, and a common path of development, however, no concessions, so the time is long is easy to fall into the chaos, can at any moment by the invasion of other countries, much less good cultural propagation and exchange.

Then there is the Indian civilization, which is divided for a long time, and united for a short time indirectly. Indian civilization was largely influenced by the invasion of the Yadians, and as the indigenous population far outnumbered the Aryans and lived together for a long time, there was movement among the classes, and eventually a shift in hierarchy developed into the caste system that still lingers today. In addition, the doctrine of karma was also formed during this period. This doctrine holds that a person's status in reality is determined by his or her actions in the previous life, so dalits should be responsible for their low status due to their past SINS, and improving their status in the next life is the only hope for dalits. These two deeply rooted cultural notions have long existed, and the unity of India is a unity of cultures that emphasize loyalty to social order. Both Greek and Roman civilization and the Indian civilization, Chinese civilization, eventually the cause of the decline of ancient civilization in addition to external barbarian invasion of this reason, the most important reason or internal production technology relatively stalled, and widespread technology stagnation mainly because of slavery, when people think that slavery is lower than the cost of developing technology, and to take the denial of labor, No respect for slave labor. It can be seen that this separation of philosophers and craftsmen in classical civilization hindered the technological development of Euro-Asian civilization. In the background of backward technology at that time, the distance between countries was

the most important objective factor leading to the difference of Euro-Asian culture. This was completely different from the humanitarianism in medieval Western Europe, which respected manual labor. The main reason for the great development of Western Europe was that the universal implementation of the fief system made the serfs in Western Europe different from the slaves in ancient Greece. They had both obligations and rights, and were protected. It can be seen that only when the cultural communication and exchange of various countries are constructive to each other, it is good news for the country. However, when the spread and exchange of cultures of different countries is for the benefit of others and for the harm of others, civilization becomes the curse of the country, and the final outcome may be to decline. Countries that are closer to each other and whose land is flat and not blocked by high mountains will communicate with each other more frequently and influence each other more easily than countries that are far away. During the Middle Ages, for example, Japan tried to transform itself into a centralized state, following the example of its neighbor China, the Tang Dynasty.

Cultural transmission and exchange depend on the development of technology. Beginning in the 15th century, the development of navigation technology and the spirit of exploration of the Renaissance inspired people to travel to different continents to explore the civilization of the New World. Throughout the 16th and 18th centuries, in Europe, Euro-Asian cultures exchanged and learned from each other, not only for the transfer of the classics themselves, but also for the construction of a complete idea of the world by Europeans. There were European missionaries like Matteo Ricci who had translated the ancient Chinese Confucian classics into European languages to learn their essence. Moreover, Europeans developed core concepts of individual subjectivity and social organism through their worldwide interactions with non-European cultures. The Maritime Silk Road is a major corridor for maritime trade and people-to-people exchanges jointly opened by China and the ancestors of Asian and African countries. In the past, China has developed friendly relations with many countries in Asia and Africa through the Maritime Silk Road, but trade with Europe often involves goods flowing through Arab and Persian intermediaries and lacks direct cultural exchanges. Today, in the twenty-first century,

the Maritime Silk Road is still popular with all countries because it spans land and sea, adheres to common consultation, construction and sharing, promotes the interconnection of development strategies of the countries along the route, and opens up a more ambitious and open path than its predecessors. It is this mutually beneficial and win-win model of sustainable development that reflects that humanity is a community and that culture and economy will naturally develop and prosper only through peaceful coexistence and friendly exchanges. If peaceful interaction is interrupted, all aspects of development are blocked.

Cultural relations can lay a solid foundation for international relations and bring fresh and rich content to the daily lives of people in different countries. Whether in politics or business, culture and art bring people closer together. French Ambassador to China, Jean-Pierre de Loreong, once said in an interview: Cultural exchanges are vital! The cultural relationship between China and France is very special because China and France represent the two cultures of Asia and Western Europe. In the face of increasing uncertainties in the world, the cultures of the two countries urgently need some platforms to communicate, and the China-France Cultural Spring event is a good opportunity. Since its inception in 2006, the Sino-French Cultural Spring has successfully held 16 cultural exchange activities, including fashion, film, music and novels. Luo Liang said that through the Sino-French Cultural Spring, both to convey to the Chinese the less traditional things of France, but also to build a platform for communication, so that artists from both countries, including film, theater, music and speculation, can expand new projects, and ultimately forge new horizons and new images in the future.

Part 2 describes the characteristics of communication in the new media era and how we should treat cultural communication and exchange

by Cici

In the field of international relations, there is a so-called "soft" and non mandatory promotion, which means the ability to attract and indirectly affect other countries. Elcano Global Impact Index provides some indicators to measure soft power, including culture, migration, tourism, sports, information, technology, science, education and development cooperation. According to the cultural communication between Asia and Europe, I would like to talk about the cultural soft power of Asia and Europe in recent years. As we all know, the level of cultural soft power has become an indispensable part of cultural communication.

For the Asian region, "soft power" is closely related to many aspects. By region, the Asia Pacific region ranks third in the soft power ranking. Since 1990, the Asia Pacific region has always made greater progress than North America. Asia has a growing influence on the rest of the world. Therefore, what we can see from it is the opportunities that the times have brought to Asia: The pillars of Asia's "soft power" are technology, science and information. However, in recent years, the region has witnessed significant growth in tourism, education or culture. However, there are challenges like cultural penetration of other regions in Asia.

The cultural soft power of Europe is obvious to all. The deepening of European integration will be the foothold of EU's soft power growth. The EU's soft power is unique in history. Among the diversified political civilizations, the EU's soft power is one of them and has a wide range of influence. The soft power of the EU is the result of Europe's long-term historical reflection, the pluralistic society with cultural heritage, and the self sublation of European civilization. From superstitious belief in force to respect and even believe in the system, the use of soft power to connect European countries is a major contribution to the construction of contemporary political civilization.

Similarly, the opportunities in Europe are becoming more and more obvious: In the process of pursuing peace and prosperity, Europe emphasizes norms, system building, norm design and governance, thus forming a balanced and comprehensive normative

force. However, the problems faced also need to be solved: In recent years, due to the European debt crisis, it is facing a severe test. Also, the geopolitical conflict and the existence of cultural hegemonism have brought challenges to the spread of Euro-Asian culture.

There are some examples. TikTok is a short video service popular all over the world. It has gained very high user growth and popularity in Europe, and even become a phenomenal product in the mobile Internet era. There is still a market to tap. As a non-profit educational institution jointly established by China and foreign countries, Confucius Institutes in China carry out exchanges and cooperation in Chinese language teaching, Chinese and foreign education, culture and other aspects, enhance people's understanding of Chinese language and culture in countries and regions around the world, strengthen educational and cultural exchanges and cooperation between China and other countries around the world, develop friendly relations between China and foreign countries, promote multicultural development in the world, and build a harmonious world. The West Bank Art Museum of Shanghai opened the architectural exhibition, which focused on the conception and practice of a generation of international architects on the modern urban landscape. It presented the architectural collections of the Pompidou Center in France in ten chapters, and traced the history of Paris in the past 70 years with nearly 100 cases. The dialogue between the two cities has been realized. In addition, the Center plans to build exhibition halls in Shanghai, China and Seoul, South Korea. They are closely related to soft power and the relationship between regions.

The new media era provides opportunities for cultural communication. Research shows that foreign audiences mainly learn about information through international well-known media and domestic mainstream media. In the pre Internet era, well-known international media were mainly concentrated in New York, London, Paris, Tokyo and other major cities. However, the world communication pattern in the new media era has changed. It is no longer the communication from developed country cities to developing country cities and from high status to low status.

Next, I think that we can move to the communication in the new media era, especially the characteristics of cultural communication. As we can see, the new media platform

provides a "co-existence space" for the image communication of different countries, and the new media environment provides a form of everyone to everyone communication. On the overseas social media platform, the main body of national image communication is not only the government, but also enterprises, social elites and ordinary people. The city image displayed on the social media platform is more rich and diverse. The Internet spirit of freedom, equality, openness, innovation and sharing and the internal values and civilization of the network society, as well as the new media communication make the world interconnected.

What's more, with the rapid development of digital information technology, new media characterized by interactivity, immediacy, magnanimity and sharing have been rapidly popularized and applied. The constant updating of media products, the constant integration of media interaction methods and the constant acceleration of communication speed make it possible to have cross-cultural communication with different cultural backgrounds, living environments, ways of thinking, values and communication styles.

Starting to use new media also means that ones can break the monopoly of traditional media organizations on news production, and citizen journalism causes various social related control forces to shift.

Compared with the traditional media era, the new media era has more diversified ways and means of cultural communication. At the same time, anonymity and poor information traceability make the network environment more free, and they are also putting forward requirements. The symbiotic and co prosperity characteristics of culture and economic development make the particularity and sensitivity of cultures between countries and regions under the Internet information conditions more active and interesting than ever imagined. For example, information flooding and non filtering.

It should be highlighted that due to the different political cultures between regions and countries, we should pay more attention to the sensitivity and particularity of some remarks when communicating culture. We will notice that this seems to be somewhat different from the focus of cultural communication in the era of traditional media. The basic feature of the new communication revolution is decentralization and then

centralization. The new opinion leaders are more transferred from the original government and country to the hands of the public, and the discourse space is expanded. The obvious characteristics of the trend from mainstream media to new media also require these to some extent. It seems to be somewhat different from the most pure communication, because it seems better to retain diverse views on different aspects if only cultural exchanges, but when necessary, national and regional information control needs are still of great significance. In several continents outside China, users from many different countries continue to use media such as Facebook and Instagram, so strictly speaking, these are not American media, but China has developed its own digital tools such as WeChat. This is also related to the habits of Internet users and network policies in different countries and regions. We can consider new ways of mutual communication, but these can also side up the problems of cultural hegemony, negative cultural diffusion, and malicious cultural invasion that may be caused by cross-cultural communication in the media context. All of us in the international cultural environment need to jointly abide by international law. The cultural communication convention based on the global moral consensus, which is established in the field of cultural communication, respects and embraces multiculturalism without losing its neutrality and self-determination. In ancient times, the Silk Road opened up a link between East Asia and Europe, and the collision and integration of various civilizations in the Euro-Asian continent enhanced the economic and cultural exchanges between Asia and Europe. Before the great geographical discovery, there was not much difference in the socio-economic level between Asian and European civilizations, and the relationship between the two sides was relatively equal. However, due to geographical obstacles and development level constraints, Asia Europe relations were sparse at that time. The new media era has brought us rich channels and resources, cultural activities are colorful, cultural exchanges and cooperation are normalized and institutionalized, and cultural exchange fields and channels are broader and diversified as well as opportunities and challenges.

In the process of building a convention on cultural communication based on global moral consensus, international law has played an irreplaceable role. First of all, it

mediates the rights and obligations of various countries, and at the same time, it can promote correct and positive international exchanges and cultural dissemination, so that an increasingly fair and reasonable order has become a code of conduct between countries. It is maintaining world peace and achieving the strategic goal of common development. International law protects the equal rights of different cultural forms in the international community. Then, respect for cultural diversity is an inevitable requirement for achieving the prosperity of world culture. For example, the achievements of the people of the two river basins in ancient China in law and astronomy, the achievements of the ancient Egyptians in architecture and medicine, the four major inventions of the ancient Chinese people, and the achievements of the ancient Greeks in philosophy and art have enriched the culture of the intercontinental, international and world to varying degrees. International law also protects cultural diversity. In cultural exchanges, we should respect differences, understand individuality, live in harmony and jointly promote the prosperity of world culture. Only on the basis of equality can people all over the world respect each other and develop together; Only by maintaining the diversity of world culture can the world become more colorful, full of vitality and vitality. The same applies to us personally. Equality, diversity and inclusiveness are everyone's business. First of all, we need to be respectful, open, curious, and willing to change or expand our views. "You are not the center of everyone's universe", which requires us to realize that our own culture is specific, study how it affects our own world outlook, and also study its impact on other people. Cultivate the willingness and ability to observe, listen, evaluate, analyze, explain and connect. All in all, we dream of a time when culture is at the heart of an inclusive, diverse, open and egalitarian society. This requires everyone's efforts. I hope that one day we can make this a foreseeable future, and I believe so.

Part 3 emphasizes the influence of public media communication on Euro-Asian cultural communication

by Shelly

The emergence of media has pushed human society into the era of digital communication, changed the environment of the information sharing and changed the way people contact with information. As for cultural communication, the public media plays the role of cultural inheritor, making important contributions to cross-cultural communication and transmission.

Take the cultural exchange and communication in Europe and Asia as an example. In the context of globalization, people in Europe and Asia face many obstacles, such as geographical separation, language barriers and different cultural backgrounds, but they can greatly strengthen the communication between people through public media to promote cultural exchanges, which means creating opportunities to enhance mutual understanding and interaction.

Advantages of public media communication

Public media refers to the intermediary, bridge and channel between organizations and the public. Public media mainly focus on the public attribute of this kind of media. These media often refer to those state-owned or social public radio and television media whose purpose is often to serve the public.

First, reduce the impact of distance barriers. The change of the way of cultural communication affects the change of the environment. The emergence of the media has also changed the social environment in which cultural communication is located, so that people can freely express their views and opinions through the public media without being restricted by the scene and region in the process of cultural exchange. At the same time, the regional differences have increased a tacit understanding in the public media. People in Europe and Asia can express similar, the same or different views on the same material, exchange and communicate, so as to shorten the distance between each other from the ideology.

Second, it enriches the way of cross-cultural communication. We can strengthen cultural exchanges, communication and influence online through sound, pictures and videos. As we know, the construction of the Silk Road conforms to regional and

global cooperation and exchanges, meets the needs of the development of countries and regions along the line. It owns the value in the dimensions of cross lingual communication and mineralogical communication. It is a major artery for economic, trade and cultural exchanges in Euro-Asia. Through the effective dissemination and display of its value and significance through public media, people in Euro-Asia can see the shadow of cultural integration and exchange, and experience the cohesion and concentration of economic and cultural relics left by different countries and regions in the historical development.

Take the cultural development of Sichuan Province, China, as another example. In April, 2019, the media delegation of China Euro-Asia Center for the 2019 project of Chinese International Press Exchange Center organized by the Chinese Association for public diplomacy visited Sichuan. Thirteen mainstream media journalists from 10 countries including Russia and Azerbaijan went to Chengdu, Mianyang, Ya'an, Leshan, Meishan and other places to interview and report. The two-month media delegation project of the China Euro-Asia Center mainly includes Chinese learning, cultural experience, lectures on national conditions, visits to ministries and enterprises, visits to some provinces and cities, and cooperation and exchanges with Chinese think tanks, media, universities and non-governmental organizations. Sichuan is the first stop of the media delegation. In the process of feeling the culture and development pulse of Bashu, the reporters of the media delegation said that "the Belt and Road" brings more opportunities for cooperation and development to Sichuan.

This is a good example of the application of public media to Euro-Asia cultural exchanges. Media from Asia and Europe are gathered together to visit key areas in Sichuan Province, China, and show what they have seen and heard in the form of sound, words, pictures and videos. This is not only beneficial to the dissemination of Chinese culture, but also enables people in Europe to have a clearer understanding and more intuitive feeling of Chinese local culture. At the same time, it is also a good opportunity and an effective bridge to shorten the distance between the people of Euro-Asia.

Third, increase the knowledge of cultural transmission. Through the Internet and electronic information technology, the recipients can acquire cultural knowledge

about Euro-Asia remotely and interactively, which greatly enriches the knowledge gained by people who go to the local area for personal experience. Taking Chinese International Import Expo as an example, participating countries can display their products and services through online registration. In the past epidemic era, we can learn about the economic and cultural development status of different countries through forums and supporting activities, so as to ~~which can also~~ enrich people's knowledge, expand people's horizons, and promote cross-cultural exchanges and communication in Euro-Asia.

Therefore, under the construction of today's global village, people in Euro-Asia should make good use of this favorable media according to the characteristics and conditions of public media communication, strengthen their understanding of culture between Europe and Asia, enhance their cross-cultural awareness, master cross-cultural skills and means, participate in cross-cultural exchanges, and jointly promote the vigorous development of the cultural field in Euro-Asia.

Part 4 discusses the reasons why cultural hegemony does not work in international relations

by Bowen

We have to point out that, in today's world, peaceful and inclusive forms of cultural exchange and communication are on the rise, but cultural communication dominated by power and national strength still seriously dominates to a large extent, and this trend, known as cultural hegemony, has become more pronounced since the end of the Cold War, manifesting itself in the use of its established cultural and institutional advantages to promote its own culture and and rejecting foreign cultures.

Cultural hegemony manifested itself in two ways: in breadth, by exporting democratic systems, economic development models and cultural values to the former Soviet Union member states and the socialist countries of Eastern Europe, which were in the process of transitioning to Western democracies after the Cold War, and by bundling and selling democratic systems with aid to developing countries. In terms of depth, the West has applauded the "colour revolutions" carried out in Eastern Europe and, through direct intervention in the establishment and development of regimes in Iraq and Afghanistan, has tried to forcefully implant a set of established democratic systems.

In the author's view, the internal logic of the so-called cultural hegemony of the West is based on a misinterpretation of Rousseau's theory of democracy and peace, i.e. that there will be no war between democratic countries, and this over-sensitivity to their own security has evolved into an attempt to use their cultural and institutional advantages to gain greater economic benefits in today's deeply globalised economy.

According to Samuel Huntington's theory of the clash of civilisations, conflicts in the world will increasingly turn into clashes between civilisations and cultures, with the main clashes in the future taking place between Islamic and Confucian civilisations against Christian civilisations. Although this inference is subjective, it also explains the reasons for the security anxiety in the Western world from one perspective. At the same time, Mackinder's world island theory provided the offshore counterbalancers with a reason to keep stirring up disputes on the Euro-Asian continent, making it

difficult for people with different languages, religions and habits to form an effective organisation to facilitate the peaceful exchange of cultures.

As a result, policymakers in various countries are left with a Hobbesian view of the world, with some countries pushing for cultural hegemony and others fighting back by resisting cultural aggression. However, the pursuit of cultural hegemony is clearly not a sustainable form of cultural exchange, as each country and each nation has its own unique culture and patterns of behaviour, and it would be unwise to rush into a set of foreign cultural solutions without considering whether a country has what Francisco Fukuyama calls a strong state organisation, a sound rule of law and a system of accountability.

In the case of Afghanistan, for example, it is hard not to reflect on the scars that cultural hegemony has left on the world after the withdrawal of US troops, leaving behind an almost anarchic and fragmented country, a failure to which Europe and the US have devoted a great deal of resources and energy. The same situation also occurs to EU leaders, as mentioned in the article "Three lessons for the EU" published in the Spanish newspaper El Mundo, the EU needs to reconsider for what purpose it is acting in concert with NATO, and the withdrawal from Afghanistan has tainted NATO precisely because it did not achieve its main objective - laying the foundations for a democratic and governable state - at the time of the withdrawal.

In contrast to such cultural hegemony, China is currently proposing a community of human destiny initiative, in which the uniqueness of all cultures in the world is recognised as worthy of respect. On this basis, the countries represented by the civilisations are used as a vehicle for friendly economic, trade and cultural exchanges, and the world moves together towards a common future for humanity. Specifically, China has taken the lead in promoting the Belt and Road Initiative and actively promotes its own global initiatives through the framework of the Shanghai Cooperation Organisation and emerging international organisations such as the BRICS. Although protectionism has returned in the wake of the epidemic and counter-globalisation has become a trend, we believe that in the near future people will return to the struggle for a Shared future for humanity.

Part 5 how does cultural diversity play an important role in Euro-Asian cultural exchange and communication

by Bella

With regard to cultural diversity, the ancient Chinese sages put forward the idea of "harmony but difference". According to historical records, it was Shi Bo at the end of the Western Zhou Dynasty who first put forward this idea. Since then, ancient Chinese thinkers have continued to discuss this and basically reached a consensus. This is a representative dialectical wisdom in Chinese philosophy with a long history. In the long river of human history, the harmonious but different cultures are like a magnificent symphony, which not only has a huge and ever-changing structure, but also sets off and merges with each other. Today, promoting cultural exchanges and mutual learning on the basis of respecting cultural diversity is not only the inherent requirement for the development of our national culture, but also the inevitable choice to achieve cultural prosperity in the world.

Moreover, Russell, a British scholar, believes that the contact between different civilizations used to be a milestone in human progress: Greece learned from Egypt, Rome learned from Greece, Arabia learned from the Roman Empire, medieval Europe learned from Arabia. Renaissance Europe also learned from the Eastern Roman Empire. What we are talking about here is the development of European culture, in fact, the same is true in East Asia: before the Meiji Restoration in Japan, Japan learned from China; after the Meiji Restoration, China learned from the world through Japan. China introduced Buddhism from India, and then Chinese Buddhism influenced a large area of East and Southeast Asia.

In fact, the national character of culture and the cosmopolitan nature of culture are closely related and complement each other. From the perspective of the history of cultural development, nationality and cosmopolitanism are a pair of attributes of co-birth and co-growth, showing a dialectical relationship of unity of opposites. After a long historical development, human society has formed a variety of cultures. These cultures are not only the cultural achievements created by different nationalities, but also the common achievements of human civilization. There is no doubt that promoting cultural exchanges and mutual learning can enable people of all countries

to enjoy a more colorful spiritual life.

"Euro-Asia", which is the combined name of Asian continent and European continent, covers an area of more than 50 million square kilometers and is the largest landmass in the world. According to the theory of plate tectonics, Euro-Asia is composed of Euro-Asian plate, Indian plate, Arabian plate and North American plate where East Siberia is located. The geographical environment of Asia and Europe is very different, but the natural landscape is traditionally bounded by the Ural Mountains, the Ural River, the Caspian Sea, the Great Caucasus, the Black Sea and the Bosphorus Strait (the Strait of Turkey). Geographically, the European part is several peninsulas extending westward from Asia to the Atlantic Ocean, with broken continental contours, surrounded by the sea, dominated by temperate maritime climate and Mediterranean climate; the topography of Asia is complex and diverse, dominated by plateaus and mountainous areas. The topography is characterized by high in the middle and low around, and the monsoon climate is obvious and the climate is continental. They are traditionally bounded by the Ural Mountains, the Ural River, the Caspian Sea, the Great Caucasus, the Black Sea and the Bosphorus Strait (Turkey Strait). Different geographical features give birth to different cultures, and then have a profound impact on the country's social system, educational system, religion and history, but also leave different marks on the values formed by the society.

The exchanges and development between Euro-Asian civilizations have a long history. The world-famous Silk Road is a trade and transportation line across Euro-Asia in history, promoting friendly exchanges between European, Asian and African countries and China. The Silk Road connects several major civilization circles in the world, such as East Asia, Central Asia, India, West Asia and the Mediterranean, and is of great significance in promoting the process of world civilization and the progress of human society. At first, caravans on the Silk Road brought in rare animals, plants, leather goods, medicines, spices and jewelry from the West, and then shipped silk, tea, porcelain and other goods from China, which enriched the daily life of people all over the world. Then, in art, cast iron smelting and shaft sinking from the Central Plains were introduced into the Western regions, which promoted the improvement of social production and economic development in the Western regions. China's four great

inventions, silk weaving technology and lacquerware technology also spread to all parts of the world through the Silk Road, promoting the process of world civilization.

Politically, the envoys of the Western countries sent envoys to the Central Plains, which strengthened the political ties between the Central Plains Dynasty and the Western regions; at the same time, Persia, Rome and other empires also sent envoys to China to promote cultural exchanges between China and the West.

Religiously, Buddhism, Zoroastrianism, Manichaeism and Nestorianism also came to China along the Silk Road, became the belief of many people, and spread along the branches of the Silk Road to the Korean Peninsula, Japan and other Asian countries. Up to now, some historical relics of religion and culture are still preserved in Central Asia and Xinjiang in China.

The ancient Silk Road has rich historical and cultural value. It shows the necessity and inevitability of the blending of civilizations between ancient Europe and Asia, and reveals the historical track and law of exchanges between different civilizations in Europe and Asia. Today, Euro-Asian countries should deeply explore the historical and cultural value of the ancient Silk Road and carry forward the basic values of exchange, integration, cooperation and win-win results, so as to make the dialogue among civilizations in Euro-Asian space more smooth and convenient in the 21st century. In this context, interculturalism is becoming more and more important. Nowadays, with the rapid development of society, in the fields of diplomacy, trade, international business and so on, human beings will inevitably meet people of different cultural backgrounds and deal with things that happen under the influence of different cultures. In this regard, human beings should maintain a full understanding of different cultural phenomena and customs, and on this basis accept and adapt in an inclusive manner. Interculturalism supports cross-cultural dialogue and questions the tendency of self-isolation in culture. It goes beyond the category of passive acceptance of social multiculturalism, promotes cross-cultural communication and interaction, and speeds up the process of world integration. Under the influence of this consciousness, mankind urgently needs the deep integration and cooperation of Euro-Asian culture and the construction of a new Silk Road. After the end of the Cold War, the initiative of building a new Silk Road in the strategic space of Euro-Asia has been

repeatedly mentioned by many countries. Just as Euro-Asian civilization did not prosper by coercion in the past, communication and communication today also require a spirit of cooperation. The high-speed rail technology and information media technology in the 21st century provide strong technical support for Euro-Asian cultural exchanges and spread the spirit of win-win cooperation and the concept of mutual benefit. For example, Kyrgyzstan and other Central Asian countries have repeatedly put forward the idea of reviving the great Silk Road; Russia has repeatedly put forward the idea of establishing an Euro-Asian unified space in recent years; and the United States has also seized the opportunity to put forward the strategy of building a "new Silk Road" in Central Asia. Today, win-win cooperation among the international community has stood at a new starting point, and what is needed now is to further share cooperation with Euro-Asian space and build a community of interests.

Part 6 discusses international law which can play a certain role in Euro-Asian cultural exchanges

by Nancy

In addition to the development of communication technology, what should countries do to ensure the quality of cultural communication?

Culture is social. Because culture is the end product of human social life and activities, it and human society are interdependent and develop together. Culture is regional. Human culture initially develops on the basis of the environment or human's natural needs. However, due to the close relationship between social groups and specific regions, different regions have different natural geographical environments, which determine the differences in the content and mode of group activities, and the culture is correspondingly infected with regional characteristics. Culture is open and inclusive. This is based on the systematic and regional culture for the foothold. When a specific cultural system or cultural region shares with its neighbors and related cultural systems or cultural regions, the communication between human groups and individuals promotes the mutual communication and reflection between related cultures, thus establishing the basis of openness and inclusiveness. Especially in the modern international society, the highly developed means of information exchange and the wide influence of international languages have greatly enhanced the openness and inclusiveness of culture.

Cultural communication is a dynamic process of multi-level, multi-directional, and deep development that integrates material culture, mentality culture, system culture, and behavior culture. It is not only the direct output of cultural products and services but also the cultural communication based on material. This determines the diversified demands of cultural broadcasting on legal protection.

International law is a standard condition among equals and has a strong binding force, which enables every country to abide by international regulations, undertake international obligations, realize equal rights and mutual respect between subjects and countries, and promote the faster development of the rule of law process.

From the perspective of international law, international law is conducive to the protection and dissemination of culture, which is reflected in the following aspects:

first, the rules of cultural industry, trade in services, and the related intellectual property protection brought about by them. The second is the protection of cultural diversity and cultural lasting vitality.

In the process of cultural communication, international law can realize the transition from partiality to generality, representing the spirits of all different cultures and legal systems. It is helpful to enhance the efficiency of international cooperation, to strengthen the co-confidence among different national states and to respond to the reality of the universal structural change of post cold-war era, if all of the different cultures and legal systems are given full respect and attention in the development of international law, so as to facilitate international law to play greater role on maintaining international peace and safety.

In today's world, the rise of antagonistic and exclusive forces promotes the rise of group politics and camp politics. In the development of international relations, there have been many lessons of confrontational camp politics, which is not the way and goal of the evolution of international relations.

The interests, rights, and responsibilities of countries are highly interconnected, development and security are inseparable, and the destinies of all countries are mutually dependent on each other's security and development.

Let us dig deeper. At the end of the 19th century, European international jurists clearly measured the international behavior and legal rights of countries in the world with the European "civilization", thus forming a set of "civilization" standards in international law to regulate international relations. According to this standard, the world's countries are divided into "civilized", "barbaric" and "uncivilized" categories. Different categories of States have different international recognition, different legal personality and status, and different rights and obligations under international law. "Barbaric" and "semi-civilized" (" semi-civilized ") countries are excluded from the scope of international law and the "international community" is dominated by Western countries, thus constructing a hierarchical world order in the sense of international law. This order was constructed by the western powers in their transition to imperialism to seek a legal basis for their world partition and colonial rule and formed through the interaction between the western powers and non-western countries.

As far as its ideological origin is concerned, it is the product of the dualistic thinking of "self" and "other" in the tradition of European international law.

With the acceleration of globalization, international organizations have been given a prominent position. In the context of increasingly serious globalization problems, people place high expectations on international organizations, especially intergovernmental international organizations. However, the role of intergovernmental international organizations has limitations, globalization promotes the development of international organizations, highlights its role, but also challenges them. Although Euro-Asian intergovernmental organizations have a certain market, there are more and more drawbacks. Therefore, the cultivation of symbiotic mechanisms and cultures between countries is crucial for international relations to get rid of traditional confrontational politics, which requires all countries to jointly seek a good political consultation mechanism, promote the progress and transformation of international politics, so as to transition to a higher political form.

UNESCO works with non-governmental organizations around the world to promote the exchange of cultural diversity. In our view, the emphasis in international law on the rule of equality among Member States is in fact one of the prerequisites for intercultural dialogue among Member States. Over the years, situations such as racial discrimination, the domination of the rich over the exploitation of the poor and vulnerable had become commonplace, and international relations had deteriorated to the point of social competition and hostility. Current uncertainties have the potential to deepen conflicts between countries, with statistics showing that 89 per cent of current conflicts occur in countries where intercultural dialogue is weak. Political leadership that recognizes and values intercultural dialogue among nations on the basis of equality can therefore help to create an environment in which dialogue can be attempted, which is key to the formation of peaceful, cooperative and win-win international relations.