

Cross-Cultural Dissemination of Chinese Culture in Western Countries

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ABSTRACT

The cross-cultural study is necessary due to increasing globalization, population variety, and health inequities among non-dominant cultures. Cross-cultural researchers must consider these various topics when conducting numerous research problems. The review talks about the cross-culture dissemination of Chinese culture in western countries. China has continually evolved over the years, with a diverse culture represented across the nations. In the age of globalization, cross-cultural dissemination is evident where people interact with people from different backgrounds. Thus, a need arises to focus on cross-cultural dissemination by focusing on the aspects contributing to the spread of Chinese culture in western countries. The paper also focuses on the reception of this Chinese culture in these countries. Findings indicate that a positive impact on society, politics, or economics can only be achieved by effective distribution and communication of study findings.

Keywords: Chinese culture; cross-cultural dissemination; narrative review; past decades

INTRODUCTION

As a result of governmental shifts and strong economic growth over the past few decades, Chinese society has undergone a massive transition. The current study determines how Chinese individuals believe these transformations have affected their culture and psychological well-being. The present research analyses Chinese folk ideas on cultural change (Kashima et al., 2009), a subset of the current research. Among the people involved in an Australian study conducted by Kashima et al. (2009), participants' ancient beliefs about cultural change were discovered to resemble one clear concept of cultural changing social science, modernization theory, which asserts that cultural shifts prompted by economic growth caused structured changes in cultural and emotional procedures. According to research, some evidence suggests that the cognitive effects of monetary expansion are seen similarly among Chinese individuals (Cheng et al., 2010; Kashima et al., 2011). In light of this research, we predict that Chinese folk ideas about cultural changes will be similar to modernization theory in the future. When it comes to the subject matter and learning level, spoken Chinese language instruction at the primary stage differs significantly from other languages and stages. Teaching oral communication is the primary objective of oral education. Listening, speaking, reading, writing, and translation are the four main areas of second language instruction training (Shuting, 2021).

A growing body of research have called into doubt the notion of modernisation as a concept of cultural transition. In reality, analysis has revealed that old cultural system and the beliefs, values, and behaviours connected with them continue to exist even in the face of modernization in society (Hamamura, 2012). According to the findings of this research, we also expect that Chinese folk ideas about cultural changes will represent the theme of conventional cultural relevance persisting into the future. Owing to the globalization of the international economy, the challenge of cross-cultural communication has slowly become more severe between China and its diverse cultural Western clients, and it has been growing at a phenomenal rate in recent years. According to Hofstede, culture value systems are divided into four categories: power distance, libertarianism, masculinity, and uncertainty avoidance. The elements of culture

developed by Cultural dimensions are used as a starting point for debate in order to draw cultural comparisons between America and China.

Chinese Citizens in English-speaking states recognize English because it fulfils both the development of English and the necessity for cross-cultural connection between China and the English-speaking nations. Language, as we know, is constantly evolving. The impact of foreign languages is one of several elements that contribute to language growth. A language cannot exist in isolation from other languages; therefore, foreign influences are essential to its development. To illustrate, we consider contemporary Chinese culture. English has had a profound impact on the development of modern Chinese. Throughout its history, modern Chinese has incorporated many aspects of English. Many English words and phrases have found their way into Chinese.

English is the most widely spoken language in the world. Adopting foreign influences from other languages continues to grow and evolve. In reality, the growth of the English language cannot be stifled by the impact of a single language. The Chinese language also influences the development of the English language. The "bridge" of Chinese English has allowed the English language to borrow many Chinese idioms to reflect China's unique characteristics better. More than a thousand English expressions originating in Chinese have been found in the Oxford English Dictionary, including terms from the fields of biology, geography, art, ethos, economics, morality, professions, dynasties, clothing, entertainment, associations, medicine, and *Wushu*, among others. In summary, China's development of English is necessary for the enrichment of English.

Translation is the primary means of cultural import and export for cross-cultural communication. Intercultural communication should be balanced between the importation and exportation of culture. However, a problem with cross-cultural dialogue exists between China and the Western world. For some reason, we do better when bringing in new cultural influences than when we attempt to export them. People from other nations should be taught Chinese culture, an essential element of the world's cultural heritage, to enrich the lives of those in different countries and enrich the world's cultural heritage. Chinese culture can be best introduced to the western world through interpretation, which is facilitated by the use of Chinese English. This language is well suited to conveying the originality of Chinese culture to non-Chinese speakers.

China places a strong emphasis on the social role of the collective, whereas Westerners place a strong focus on individuality. For in-group interrelations, collectivism is considered to result in increased subordinate behaviour among Chinese participants. The individualist issue of Chinese people to prevent interpersonal disunity becomes more apparent. This major worry can motivate a Chinese team member to avoid direct disputes with other team members and change toward the common position more frequently than Westerners in similar situations. Chinese individuals, in comparison to their Western counterparts, are more influenced by their environment and more outwardly oriented than they are. The Chinese believe in the concept of "yuan," which originated from Buddhism and is frequently utilized by the Chinese to justify personal outcomes by alluding to destiny. Westerners appreciate the self-made individual—the individual who, without the benefit of wealth or family connections, fights their way back to the top. When it comes to sustaining peaceful interpersonal relations and functioning in a manner suited to one's place in a hierarchical social environment, Chinese culture emphasizes the value of doing so. Accordingly, they are more impulsive, energetic, creative, and natural in-group interrelations than the Westerners. They are also more careful, patient, and self-contained in community interaction than Westerners.

LITERATURE REVIEW

The economies, political systems, and social structures of the former Soviet Union, Eastern Europe, and China have all changed dramatically in the last fifteen years. According to Cayla and Eckhardt (2008), The People's Republic of China (China) is the world's third-largest economy after the United States and Japan (Bardsher, 2007). Deng Xiaoping liberalized China's markets to foreign entrepreneurs in the early 1980s. After China became a member of the World Trade Organization (WTO) in 2001 and welcomed enterprises that brought in the capital, jobs, and innovation, this process began to gain steam. According to the U.N. Conference on Trade and Development, several multinational companies have made more than \$710 billion in capital inflows into China (Schuman, 2012).

International management's reference framework is similar to domestic surveillance in most cases. Organization, leadership, control, and human resources are the primary responsibilities of global governance, which are distinct from domestic management in that the operations are cross-border (Cramer, 2018). Culture is a significant environmental aspect that the organization cannot control in this more dynamic planning and decision-making scenario. All company-related foreign decision-making circumstances must consider this external component because it affects every aspect of the firm.

Although all cultural standards are essential, *guanxi* may be particularly interesting in cultural awareness and intelligence. China's management uses its social networks to communicate information, engage with development authorities, and speed up decision-making operations, all heavily influenced by *guanxi*. Therefore, foreigners need to devote themselves to *guanxi* building to gain an advantage in their efforts to win an insider position.

China has gone from being a quiet, closed, and controlled economic system to a worldwide socialist power in the previous four decades. Since 1970, the Chinese people have worked hard and tenaciously, greatly liberating and developing China's social productive forces. In terms of comparable prices, China's GNP has an average annual growth rate of about 10%. It then resulted in a boom in the economy. As a rule, 8–10 per cent yearly growth is expected to continue for the next decade or more, according to most analysts. The GNP gap between China and the United States is shrinking. For this entire progress to be possible, China should continue to deregulate its industrial sector, import cutting-edge technology, privatize overstuffed and underperforming state-owned firms, and attract new foreign investment. Thanks to several recent high-profile events, China's role on the world stage has become remarkable. In 2009, China overtook Germany as its leading exporter; it received substantial infrastructure construction contracts in developing countries worldwide. The United States granted China normal economic relations on a long-term basis (Cateora et al., 2011).

People of many nationalities have different shared ideals, which give rise to cultural factors. Underlying values systems are the primary source of cultural diversity, and they influence how people respond to the exact situations in various ways (Cateora et al., 2011). Recognizing a culture requires understanding its values, which may be summed up as a society's conceptions of what is good or evil and right or wrong (Deresky, 2003). Humans' values generally dictate how they respond to any given situation. For many people, values are long-term beliefs that certain ways of behaviour or states of existence are better than others.

METHOD

Keywords related to Chinese culture, cross-cultural distribution, narrative review, and previous decades were utilized to conduct a detailed search in electronic databases such as PubMed, Web of Sciences, and Scopus. Between the start of 2010 and the end of 2021, at least one hundred thirty data points were discovered on various websites. All 2021 documents,

comprising 30 records, were scanned due to these modifications. The titles and abstracts of these publications were reworked following the criteria for inclusion and exclusion. Many researchers have investigated the spread of information about Chinese culture and narrative reviews. The study excluded publications written in languages other than English, papers that could not be read in their entirety, or pieces written by clinical groups with distinctive personalities. To narrow down the pool of potential candidates for a comprehensive text review, we used the titles and abstracts of 65 articles. Citations and references were also assessed for four articles cited in the selected publications. Hence, the analysis covered all four of these pieces.

FINDING

DISSEMINATION OF CHINESE CULTURE THROUGHOUT THE ENGLISH-SPEAKING WORLD THROUGH CHINESE ENGLISH

Chinese Translating and promoting the Chinese culture to the English-speaking world is more accessible in English. Secondly, it can effectively transmit the content of the Chinese original and thus probably provide an idea of the Chinese culture to English audiences in its distinctive form. Rapid social and economic change is taking place in China today. It will have an increasing impact on global politics. Westerners are becoming increasingly fascinated with China and its culture, and the "China fever" strongly indicates this phenomenon. Consequently, today is a suitable time to promote China and the Chinese culture to the rest of the world through Chinese English.

Liaozhaizhiyi, a *Wenyan* collection of short stories by Pu Songling, is considered one of the most significant *Wenyan* short story collections in Chinese literature because of its complex plots, compact language, and orderly narrative (Hui, 2020). It is well known in China and throughout the rest of the world thanks to translations. *Liaozhaizhiyi* has been translated into about two dozen languages, but the English translations are numerous and have had the most impact. From Karl Friedrich August Gutzlaff's first English translation of *Liaozhaizhiyi* in 1842 to Sidney L. Sondergard's 2008 publication of the most recent English translation, many translators from various countries and professions worked on translating *Liaozhaizhiyi* into English, resulting in nearly 20 complete books and 100 short stories. In the English-speaking world, *Liaozhaizhiyi* has already achieved canonization.

Liaozhiyi's English translation went through two distinct phases. When several western sinologists began working on the English translation of *Liaozhaizhiyi* in the 1840s and 1940s, the culture of the West held sway over the Chinese, who were at a disadvantage. Western scholars viewed Western civilization as being at the core of the world's cultural diversity, whereas other cultures were considered inferior. Owing to its "western cultural centralism" and "colonizing translation intentions," western sinologists often distorted the English version of *Liaozhaizhiyi*. When many modern western sinologists, Chinese researchers, and translators were involved in translating *Liaozhaizhiyi* into English from the 1950s to the present, the phenomenon of globalization and the rise of China were evident. During this time, western scholars began to break free from the constraints of "western cultural centralism" and began to advocate for the coexistence of multiple cultures and welcome other cultures. Scholars and translators in China have worked to spread the Chinese culture worldwide, hoping to increase China's cultural "soft power" and contribute to the development of other civilizations. When translating *Liaozhaizhiyi* into English, western sinologists paid extra attention to the "foreign" culture in the original. Chinese officials and translators followed the "seeking unity without homogeneity" philosophy when translating *Liaozhaizhiyi* into English so that the Chinese culture may balance the ecosystem with other civilizations.

CAUSES OF CULTURAL DISPARITIES BETWEEN CHINESE AND WESTERNERS

A rising number of cross-cultural communication channels have been observed due to the increased frequency and intensity of cultural exchanges between China and the West. It is also becoming increasingly apparent that the two sides have vastly different cultures. Differences in historical origins, values, and patterns of thinking are three of the most prominent examples. A cultural barrier exists to communication activities because of this cultural diversity. When it comes to cross-lingual communication, cultural differences pertain to historical backdrops, customs, ways of thinking, and ways of behaving that influence the people involved. People from different cultures express their emotions and opinions differently during cultural interactions. Accordingly, the cultural meanings of statements that sound alike are distinct. Consequently, they cannot communicate effectively because they have misunderstood the cultural differences that exist between them and their counterparts. The following three aspects are considered:

DIFFERENCES EXIST IN THE HISTORICAL BACKGROUND

This aspect includes the natural environment and the cultural context. When it comes to China's geography, it is bordered by the Greater and Lesser Khingan Mountain ranges in the east; Qinghai-Tibet Plateau; Inner Mongolian Plateau; and the sea. People found it difficult to navigate the water during severe winds and waves due to their rudimentary navigational skills. Thus, Chinese people tend to be quiet and reserved. Contrary to popular belief, the eastern Mediterranean country of ancient Greece was the birthplace of Western civilization. It is a maritime country with many islands, thanks to its rich marine resources. Although small patches of land were found in ancient Greece, they were surrounded by rolling hills and passing rivers. Consequently, Western civilization is characterized by a degree of unbridled zeal.

The Chinese culture has its origins in the soil, and the long-term growth of new peasant economies means that the land holds a special place in Chinese culture. By contrast, Western civilization has a long history of maritime exploration and exploration. Many different meanings of "sea" may be traced back to what is known as "the Great Sailing Era," which occurred between the 15th and 17th centuries. As a result, the language has a rich cultural heritage. We are all aware of the profound richness of Chinese culture. For example, when it comes to simple colour terminology, China and the West have very different meanings. Associative and original purposes of colour terms are aligned to achieve symmetry. Alternately, in China and the West, the colour terms used to denote concrete objects have different symbolic connotations (Wanting and Guohao, 2021).

VALUE DISPARITIES

Another critical factor affecting cross-cultural communication is the concept of cultural value. The criteria of good and evil, beneficial and adverse, beautiful and ugly, truth and falsehood, and beauty and truthfulness, are instilled in individuals through subtle effects, allowing them to recognize what is worth studying, what is worthy of consideration, and what is worth exploring is worth their commitment. A code of behaviour seems to exist for making decisions and dealing with problems that is part of the value system (Pospíšil, and Macháčková, 2021). As values progress over time, a value system is formed. Object things and their attributes are valued according to people's opinions, perceptions, and evaluations. In China, there are many cultural differences from the rest of the globe. In China, collectivism is preferred to individualism. As a result of the ancient Datong principles, China emphasized ethics, promoted unity and dedication, and pursued spiritual realization. In contemporary China, collectivism is not an accident. This way continues the Chinese tradition of collectivism, which dates back thousands of years. At its core, it places a premium on the group's well-being rather than

individual well-being, placing the interests of the group above those of the individual. These ideas can easily be deduced from the writings of antiquity.

Western society advocates for personal liberty and a materialistic approach to life and emphasizes the contractual rule of law (Zhang, 2021). Individual freedom is a system, not merely egoism. In *The Philosophy of Life between China and the West*, Yao Xinzong summed up three key ideas: In other words, all values are centred on humans, even if men did not necessarily form them. Human beings are of utmost importance, whereas society serves only as a vehicle and a platform for fulfilling individual needs. Personal interests trump all other considerations, and everyone has equal access to the law (Suvilehto et al., 2019). This phenomenon implies that everybody is self-restraint, self-contained, and ideally self-sufficient, and society is merely a collection of people. Individualism is also a common theme in literary works. Examples include Jane Eyre's struggle and sense of independence in Hemingway's novel titled, *Old Man and the Sea*, as an indication of an individual hero in literature.

DISTINCTIVE THINKING PATTERNS

The method an individual selects, evaluates, and organizes external inputs is referred to as their thinking style (Torre and Lieberman, 2018). The only way to truly comprehend another culture's language and behaviour is to know their thought patterns. Integrity and synergy are essential in Oriental thinking, but individualism and logic are crucial to Western thinking. As a result of the golden mean, Chinese people are used to implicit ambiguity and arc thinking as influenced by the golden ratio. For example, whenever they engage in conversation with others, they must begin with a few polite introductions. Praise should be delivered with a subtle tone, such as “No, you praise me too much.” They had no way of opening it up in front of anyone else. Westerners, on the other hand, tend to think linearly. They tend to speak to the point and intuitively about what they perceive. In many ways, the distinctions between Chinese and Western thinking patterns can be shown, such as in advertising phrases.

CONCLUSION

Although international contacts continue to deepen and widen, face-to-face meetings are becoming increasingly commonplace. Interpreting is becoming highly significant in diplomacy due to immediate translations. However, a paradigm of cultural transformation has emerged from translation's long-term growth as something more than merely a language symbol conversion activity. Understanding is also a cross-cultural interaction behaviour. Given that Chinese English can suit the needs of English improvement and cross-cultural contact between Chinese and English-speaking nations, more and more English-speaking countries will begin to use it. It will play an increasingly significant role in bridging the gap between Chinese and Western cultures in the coming years. Therefore, we should use Chinese English to communicate and spread Chinese culture throughout the West, allowing it to coexist peacefully with other cultures.

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