

**EVALUATION OF EXISTING IMPLEMENTATION  
STRATEGIES OF CHINESE MARXISM  
IN INTERCULTURAL COMMUNICATION PRACTICES  
OF THE BELT AND ROAD INITIATIVE**

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**Abstract.** The Chinese Belt and Road Initiative became the largest strategic project in the economic, cultural, and political spheres and was aimed at establishing ties and expanding cooperation between the countries of Asia, Africa, and Europe. This «Project of the Century», so-called by the Chinese authorities, was conceived as a grand economic strategy aimed at stimulating the country's domestic growth and developing its economic diplomacy. **The purpose** of this section is to carry out an analytical description and evaluation of existing strategies for the implementation of Chineseized Marxism in the practices of intercultural communication of the initiative Belt and Road Initiative, as well as to determine the key philosophical and worldview foundations of this project and to determine their proportionality with modern philosophical, political and cultural practices countries of Europe. **Methods.** In this study, a comparative-typological analysis of modern Western philosophical traditions and modern Chinese philosophy was carried out to determine the possibilities of implementing joint Sino-European practical projects and humanitarian cooperation within the framework of Belt and Road Initiative. Also, the basis of this research was: the analytical-descriptive method, method of rational reconstruction, and method of socio-cultural analysis. An important feature of this study was the use of not only traditional philosophical methods but also the use of interdisciplinary research methods. **The results.** As a result of the study, the main advantages and risks of implementing

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the socio-humanitarian component, primarily in science and education, of Belt and Road Initiative project were determined. The compatibility of the philosophical, worldview, and value principles of the Belt and Road Initiative with Chineseized Marxism and the dominant philosophical concepts of this project is also traced. **The practical results** of this study make it possible to significantly expand knowledge about the reception of Chinese Marxism in the Belt and Road Initiative, as well as deepen knowledge about the key philosophical, worldview, and political foundations of this initiative. It was concluded that the main feature of the launched Chinese Belt and Road Initiative is the implementation of three global initiatives that can guide the development of human society in the future – global development, global security, and global civilization. Building an open, inclusive, harmonious world based on the establishment of strong peace, common security, and common prosperity, establishing strong ties between Asia and Europe, expanding inter-civilizational exchanges, and building the world through dialogue and mutually beneficial cooperation for common global security. These proposed initiatives are intended to open up and expand China's ability to influence the world order and to invite other countries to follow the Chinese-style globalization path.

### 1. Introduction

The Chinese Belt and Road Initiative has been developing and discussed in the international community for more than ten years. From the very beginning, the initiative proposed by Xi Jinping in 2013 envisaged the joint construction of the «Economic Silk Road» and the «Maritime Silk Road» to build a global society based on a shared future along the entire route. According to the Chinese Initiative, it is expected to obtain world-renowned achievements in cooperation in such areas as infrastructure construction, trade, investment, finance, science, technology, and humanities. The Belt and Road Initiative has a special theoretical and practical significance, it is an important part of the idea of «socialism with Chinese characteristics of the new era», and it affects modern economic globalization and the world market. The main narratives of the Belt and Road Initiative are openness and inclusiveness; equality and justice; harmonious coexistence; diversity and mutual learning; and unity and cooperation. According to China's plan, the construction of a global society with a common future should

take place as follows: «It is necessary to build partnership relations in which countries will treat each other as equals, take part in consultations and strengthen mutual understanding; it is necessary to create a security environment characterized by justice, joint efforts and common interests; promote open, innovative and inclusive development that benefits everyone; inter-civilizational exchanges must be expanded to promote harmony, inclusiveness and respect for others; it is necessary to build an ecosystem in which nature and green development will come first. A new vision for building a better world: building a world based on lasting peace through dialogue and consultation; building a world of common security for all; building a world of shared prosperity through cooperation; building an open and inclusive world through exchanges and mutual learning; it is necessary to make our world clean and beautiful, to strive for ecologically clean and low-carbon development» [3, pp. 6-8].

Also, it should be noted that the Belt and Road Initiative is based on the best traditions of Chinese culture, on its own experience of modernization, and the wealth of humanistic values, it also takes into account the outstanding achievements of other civilizations. However, the Belt and Road initiative is spearheaded by the Chinese Communist Party, which advocates a global vision based on the accumulated Party experience of a century, which aims at the happiness of the Chinese people, and the revival of the Chinese nation, while pursuing progress for all mankind and the common good of all the world. At the party congresses of the CPC, it was always emphasized that such adherence to party traditions helped the Chinese people to embark on the «path of modernization and the determination of a new form of human development. Such achievements laid the foundation for building a global society with a common future. Chinese modernization is the modernization of the general prosperity of the population, coordinated material cultural, and ethical progress, and harmony between humanity and nature. The initiative to build a global society with a common future is based on the diplomatic philosophy, strategic thinking, and traditions of the People's Republic of China and opens up new horizons for the diplomacy of major countries with Chinese characteristics» [3, p. 9]. Also, the Belt and Road Initiative proposes the promotion of a new type of economic globalization, which should correspond to the desire for development and cooperation of the peoples of all countries. It is believed that it is economic

globalization that makes it possible to simplify trade, investment, and technological movement, which will significantly enrich global economic development. «The modern revolution in science and technology, based on artificial intelligence, has a significant impact on the realization of a new leap of economic globalization and promotes social development. It is necessary to establish appropriate rules and standards to support scientific and technological innovations, to create basic lines of safety for humanity, to guarantee and explain that innovations are directed by humanity, work for its benefit, and correspond to human values» [3, p. 12].

Also, a special place in the Belt and Road Initiative is given to the construction of a new type of international relations. The main narratives state that the countries participating in the Initiative should strengthen coordination and cooperation, respect each other's interests, take into account the perspectives of other countries, and strengthen peaceful coexistence and mutually beneficial cooperation. Building a global society with a shared future requires multilateralism. This thesis on the Belt and Road Initiative shows that China opposes all forms of unilateralism in actions because they undermine the international order, create a new Cold War, or inflame ideological confrontation. There is only one system in the world – this is the international system, there is only one order – the international order, which is based on international law. China stands for peace, development, equality, justice, democracy, freedom, and common values of humanity, values that are embodied in the desire to create a global society with a common future, says the Initiative [3, p. 13]. In short, the Belt and Road Initiative is aimed at the implementation of three global initiatives: the Global Development Initiative, the Global Security Initiative, and the Global Civilization Initiative. These three initiatives proposed by China aim to direct the development of human society in these three dimensions [3].

Undoubtedly, the Belt and Road Initiative is aimed not only at the establishment of foreign political and economic ties but also encourages all countries that have joined this Chinese project to expand international exchange and cooperation through the establishment of regional ties and economic integration in the field of culture and the field of higher education. This direction is also one of the most important directions in the Belt and Road Initiative. In this direction, scientists, researchers, teachers, and politicians are actively involved, who should contribute to solving tasks

related to the laying of the «Silk Road» in the field of higher education, joint work, and intercultural exchanges in the educational sector. Such cooperation between China and the countries that have joined the Belt and Road Initiative in the field of higher education should be strengthened by introducing educational initiatives, and special scholarship programs, encouraging foreign students to study at Chinese universities, and also expanding cultural exchange. «With the continuous progress of the Belt and Road initiative and China's emphasis on achieving globalized, modernized world-class education, Chinese universities are increasingly involved in international activities and academic exchanges» [4].

Even though many scientific publications are devoted to the study of the problems of the Belt and Road Initiative, most of them are concerned with the solution of political and economic issues of the initiative. Therefore, there is a need for a more detailed study of this Chinese project, its possibilities, and implications not only for future global development but also for further development in intercultural communication practices. Therefore, in this section, the main attention will be paid to the analysis of existing strategies for the implementation of Chineseized Marxism in the intercultural communication practices of the Belt and Road Initiative, as well as to the understanding of the philosophy of education in the countries that joined the Chinese initiative. It will also analyze how the Belt and Road Initiative affects the promotion of higher education, modern research, international cooperation, and communication in the field of higher education, and how it affects the globalization and common directions of education development.

### **2. Implementation of the socio-humanitarian component of the Belt and Road Initiative in science and education**

At present, the Chinese Belt and Road Initiative is almost the largest geo-economic project aimed at creating and strengthening multinational ties, increasing the intensity of economic, cultural, and political exchanges. Most researchers of the Belt and Road Initiative project note that this global initiative, which is aimed at expanding and ensuring the safety of sea and land routes, and establishing scientific and cultural contacts between the countries that have joined it, will significantly affect the geo-economic and geo-political situation all over the world. As one of the leading Ukrainian Chinese scholars, V. Kiktenko points out, the Belt and Road

Initiative is the result of Deng Xiaoping's policy of reforms and openness, thanks to which China became the second largest economy in the world (since 2010). But with the coming power of Xi Jinping, Deng Xiaoping's policy was abandoned, and the Chinese helmsman offered a new way of China's development – «work hard and be forward-looking» (很发有文). In September 2013, Xi Jinping came up with the idea of creating the «New Silk Road» – «One Belt, One Road» (一带一路). This is one of the largest infrastructure projects, which, based on broad geographical connections with Eurasian countries, should help China become the global center of the economic and geopolitical system [8]. Currently, such a project is working in China's favor, because more and more European countries «are at the center of China's Belt and Road Initiative», which involves changing the geo-economic configuration throughout the European-Asian space. In recent years, there has been an intensification of China's economic ties with the EU as a whole and with the countries of Eastern Europe. In particular, for some of them, China has already become one of the most important economic partners», notes V. Kiktenko [8].

In recent years, the ideas of the Chinese Belt and Road Initiative have been most actively promoted, where a special place is given to the field of education, through cross-cultural exchanges of knowledge and students between higher educational institutions. If we consider this in more detail, then to implement these ideas, higher educational institutions in China are beginning to be active in the field of education. Their goal is to train talents, help their youth and youth from other countries to determine their future, and promote the spread of advanced technologies and the expansion of industries, within the framework of the Belt and Road Initiative. According to the Chinese researcher Zhang Jiu'an, intercultural exchange in education becomes the connecting link that will connect people of different countries, deepen their understanding, and also provide support between countries that have joined the Belt and Road Initiative. «As a strong driving force for global development, knowledge and talent are the keys to achieving high-quality connectivity. How to share scientific knowledge that promotes development and prosperity and cultivate more outstanding talent with a global vision, social responsibility, and a scientific spirit are key issues to be solved» [5]. Zhang Jiu'an believes that knowledge-sharing cooperation opens a new era of relations between the Belt and Road Initiative partner

countries, increasing consensus, common interests, and needs. However, there is a need for targeted collaboration between higher education institutions that have an international impact nurture interdisciplinary talent, and have a global vision. This contributes to the development of a global society with a common future, which is one of the main tasks of the Belt and Road Initiative.

Also, a significant amount of research is devoted to the topic of intercultural communication in the Belt and Road Initiative. In this aspect, the main attention is also paid to the educational sphere and its intercultural communication. Currently, the problem of researching the similarities and differences in educational philosophy between universities along the route of the Belt and Road Initiative is being raised. Special attention is paid to the quality of education, and determination of its sustainable development, which is reflected in the thematic plans of universities. As noted by Hengli Wang and Qiuyun Lu, increasing the level of quality of higher education in countries along the route of the Belt and Road Initiative contributes to the increase in the amount of knowledge about international cooperation and communication of higher education within the framework of the project for the globalized, joint and sustainable development of modern education [4].

With the expansion of the boundaries of the Belt and Road Initiative, the number of universities that actively participate in Sino-Western cooperation, international activities, and the expansion of academic student exchanges is also expanding. «Under this circumstance, it's urgent and crucial for Chinese universities to show their competitiveness and unique school culture to the outside world, which would help to raise its fame and build its reputation» [6]. By launching the Belt and Road Initiative, China thereby entered a new stage of development, striving to create a modern world-class education system with «Chinese characteristics» and make the «Chinese dream» a reality, namely national revival. As noted by Hengli Wang and Qiuyun Lu, it was under the influence of the Belt and Road Initiative that the basic values, culture, and philosophy of Chinese universities in the field of education made it possible to interact more actively and broadly with the values of the universities of the Initiative's partner countries. After all, education can increase human capital, increase individual productivity, and contribute to the economic development of the country. Hengli Wang and Qiuyun Lu, comparing the development of education in China and the countries that

have joined the Belt and Road Initiative, draw attention to the main features that unite them: «1) the educational philosophy of Chinese universities and universities in foreign countries along the BRI route are inclined to the pursuit of knowledge and truth, that is, the pursuit of virtue education; 2) although the cultural backgrounds of China and the foreign countries along the BRI route are different, the basic spirit of the university is the same, which is to pursue knowledge, explore science, and encourage learning and innovation; 3) China's educational philosophy emphasizes collectivism and the educational philosophy of foreign countries along the BRI route tends to be individualistic; 4) China's Belt and Road Initiative (BRI) is also a «Belt and Road» for educational exchange and communication» [4].

Jinghao Zhou devoted a significant number of his publications to the analysis of the development of education in China. As this scientist notes, the reform movement regarding the development of higher education in China began in 1978 and was continued by Xi Jinping, who tried to create an improved education system, bringing it to the world level by 2020. However, Jinghao Zhou emphasizes, there is still a big gap between Chinese education and successful education systems in the world. Therefore, the researcher notes, to create a «globalized educational system, build world-class universities, and train internationally recognized Chinese scholars, China must scrutinize and reshape its educational philosophy since a philosophy of education is the guiding principle for any country to achieve the goal of providing its citizens with a world-class education» [7]. Jinghao Zhou is convinced that it is education that contributes to the modernization that China seeks, becoming a regional power and trying to influence not only the future of the world but also the future of its own country, which is largely determined by the education system. China intends to realize the «Chinese Dream» to revive the Chinese nation, using education as the main mechanism of modernization. As Jinghao Zhou points out, China has partially succeeded in realizing its plans for education since the Mao Zedong era, but there remains a significant gap between the Chinese and global education systems. It should be recognized that Chinese education does not yet meet the requirements of modernization and faces challenges on the way to achieving the world level in the education system. Although the Chinese have longed for education for centuries, with the advent of the official ideology of Communism, the main efforts were aimed at criticizing



Confucianism, which was the center of education in China from the Han Dynasty (221-206 BC) until 1905. The promotion of basic the «movement for a new culture» (1910-1920) did not prevent the ideas of Confucius, his ideas still play an important role in Chinese education today. As Jinghao Zhou points out, significant gains in the development of Chinese education were achieved only after the era of Mao Zedong, when the Chinese Communist Party tried to restore the Chinese tradition of respect for education and recognized that the Confucian tradition of learning opened the way to the development of education and meets the needs of the 21st century [7].

Modern Chinese education, notes Jinghao Zhou, despite all the improvements that have taken place in it in the last decade, is still under the personal leadership of the CCP and remains the main tool to support socialism. Real academic freedom for Chinese intellectuals came in the early 1980s, but after the 1989 Tiananmen Square events, the CCP greatly increased its ideological control over Chinese education and called for support for the idea of «socialism with Chinese characteristics,» demanding that education serve this system. This means that the education system in China remains an important basis for the ideological work of the CCP and has two main goals: «to produce socialist ideas and to cultivate talented people. These two production processes are intertwined and the combination of them is seen as integral to the future of the party» [7].

Unlike scientists who praise the ideological component of Chinese education, Jinghao Zhou believes that this is what prevents it from developing and reaching the level of education in developed countries. Currently, he notes that since 2014, Xi Jinping has called for stronger ideological leadership in Chinese universities and deepening the study of Marxism. Xi Jinping also called on universities to strengthen the Party's leadership to strengthen its ideological and political work, and to cultivate and promote the core values of socialism, thereby emphasizing the importance of politics in the field of education. According to Jinghao Zhou, such traditional Chinese education and the modern system are united by one common goal – to hinder diverse ideas and academic freedom. Such principles of modern Chinese education have negative consequences: «First, non-experts lead experts at every educational institution from elementary school to university in that Party leadership is valued above that

of the educational administration... Second, China's educational institutions are not faculty-centered but administration-centered. Faculty members do play a role in education, but that role is very limited... Third, the socialist Chinese educational system puts political correctness at the top of the work agenda and regards cultivating socialist values as its number one priority. This directive requires teachers and students to support the Party unconditionally; accordingly, Communist philosophy and politics have become central to the curriculum. This education system conflicts with the spirit of academic freedom suffocates creative thinking, and weakens students' social ability. Without a doubt, socialist education is fundamentally opposed to the values of modern education in developed countries in the twenty-first century» [7].

As Jinghao Zhou points out, China's education system is the oldest in the world, but it continues to play a crucial role in the country's modernization. However, its development was negatively influenced by the Chinese political system for many years. For China's modern education to be on par with that of developed countries, and for China to become a world superpower, it is necessary to reform the entire education system, Jinghao Zhou believes. To do this, the scientist proposes, first of all: to reform the Chinese education system; the goal of education should be to foster creative thinking; invest more in poor regions to provide education to ethnic minorities; education for women and people with disabilities; develop a new admissions system to select the most talented; develop a comprehensive project that will help slow down the «brain drain» from the country; to reform China's political system and give students and teachers more academic freedom. «Although there are various explanations as to why rapid economic growth in China and the development of Chinese education are unbalanced, one issue is largely ignored – the so-called socialist education system with Chinese characteristics. This loyalty to Party policy explains why China's rapid economic growth does not guarantee an advanced education system. China will not be able to achieve the goal of providing its citizens with a world-class education until it systematically reforms both its educational system and its political system» [7].

Another Chinese scholar, Wang Shujuan, while researching the tasks of the Belt and Road Initiative, analyzed the achievements, prospects, and challenges of people-to-people and cultural exchanges within the

Initiative. He notes that over the past ten years, since the establishment of the Belt and Road Initiative, China has managed to achieve certain results in people-to-people and cultural exchanges, which have helped to create a strong social and cultural base that contributes to the quality development of the initiative. Unlike Jinghao Zhou, Wang Shujuan is not so categorical in his statements, he emphasizes that the deepening of cooperation in the field of science, education, and culture with countries along the Belt and Road Initiative route continues, cooperation is strengthened, and scientific research resources of various countries are actively used, developing scientific and technological talents. The scientist notes that since 2017, China has developed a «scientific and technological innovation plan of the Belt and Road Initiative» to cooperate with countries along the route in four aspects: scientific and technological cultural exchanges, joint construction of laboratories, cooperation of science and technology parks, exchange technologies, the transformation of the Belt and Road Initiative into an innovative road» [10]. Also, Wang Shujuan notes, special attention is paid to education, education policy is constantly being improved, and countries are supported and encouraged to jointly develop education and promote the development of talents. Various platforms, scholarship programs, and institutes are being actively created in China to realize these intentions. Among such institutions is the «Lublin Workshop», which is dedicated to the promotion of professional technologies and professional culture. It has become “the world-famous brand of China's vocational education and an important platform for cultural exchange between China and foreign countries; The Confucius Institute has become the largest language and cultural educational institution in the world, cooperating with some countries along the Belt and Road Initiative route. Thanks to the «Silk Road» scholarship program, the number of exchanges for studying abroad has expanded» [10].

Thus, by introducing the Belt and Road Initiative, China enables the countries along the route to learn more about the country, Chinese culture, and Chinese history, as well as by popularizing the history, culture, and customs of the countries that have joined the initiative. Such events significantly strengthen mutual understanding, mutual recognition, and create a basis for in-depth cultural exchange and cooperation, Wang Shujuan noted. However, the scientist notes, along with the achieved

results, interpersonal and cultural exchange within the framework of the Belt and Road Initiative faces several problems. First of all, this is a lag in economic and trade cooperation, which is affected by rapid changes in the world, the acceleration of the global model of evolution, and geopolitical and security risks that are growing more and more. Cultural differences also create certain difficulties, first of all, these are differences in religion, language, history, and cultural traditions of different countries and ethnic groups, this is what intercultural exchange within the framework of the Belt and Road Initiative faces. Therefore, Wang Shujuan believes, in the process of communication with the countries along the route of the initiative, Chinese companies should treat each other better and with deep understanding, listen to and take into account the historical, cultural traditions, humanistic customs of these countries, and apply communication methods. After all, non-compliance with these rules, misunderstandings, and mistrust make communication between countries ineffective and restrain the promotion of projects of the Belt and Road Initiative in practice [10].

In contrast to Jinghao Zhou's proposed actions to improve the education and research program of the Belt and Road Initiative, Wang Shujuan offers his vision for improving ways to further promote people-to-people and cultural exchanges within the initiative, but they appear quite politicized. Thus, Wang Shujuan notes that it is necessary to convey the history of China through intercultural communication, to spread the real, comprehensive, three-dimensional China. For this, it is necessary to use the media of online communication, to spread it in different languages, so that people in other countries can accept and understand the information provided correctly. On the one hand, it will help countries, regions, and people along the route to better understand Chinese culture, avoid misunderstandings, and promote exchanges; «on the other hand, it will help deconstruct some negative Western arguments regarding the One Belt, One Road initiative; it is necessary to strengthen the construction of external advertising platforms and content, improve communication methods, increase the efficiency of international communication; to conduct thorough work on talent development, training, research, and cultural exchanges. Necessary work must be done to prevent the risks, misjudgments, and conflicts faced by the US and Western countries using their discursive hegemony to attack and discredit the cultural exchange activities of the Belt and Road Initiative.

We must react calmly, take the initiative, actively work with the public, effectively eliminate barriers and opposition, and resolutely protect China's positive image» [10]. But the main thing in the planning, coordination, and improvement of the level of institutionalization of interpersonal and cultural exchanges, according to Wang Shujuan, is the establishment of close cooperation between the government and private institutions, this should contribute to the better achievement of the common goal. In this aspect, the researcher assures, the government plays a leading role in creating mechanisms, coordinating internal and external resources, focusing on policy clarification, and promulgating laws and opinions to countries along the route to create a good image of China. Therefore, Wang Shujuan believes, it is necessary to strengthen the synergy of the government at all levels, more effectively stimulate supervision and mechanisms of checks and balances, coordinate efforts to avoid inefficiencies, strengthen human, financial, and material support, increase investments in organizations, funds, and pay special attention to development language and intercultural communication talents [10].

Regarding the development of linguistic and intercultural communications, the Confucius Institute should be mentioned after analyzing its activities in the countries that have joined the Belt and Road Initiative. Regarding the Confucius Institute in the Belt and Road Initiative, a rather detailed analysis was made by Professor Kawashima Shin of the University of Tokyo. As the scientist notes, the Confucius Institute was established by China in other countries to teach the Chinese language and to promote and promote friendly relations. This institute was started in 2004 by Hu Jintao as one of the divisions of the Ministry of Education. «Although the Confucius Institute was created based on the experience of countries such as Great Britain, France, Germany, and Spain in promoting their languages in the world», it has a unique form. Unlike the cultural exchange organizations of the USA, Europe, and Japan, Confucius Institutes conclude agreements with foreign universities, becoming part of these universities... Confucius Institutes around the world are established through «independent» agreements with universities» [12]. The fact that the institute bears the name Confucius does not mean that it is related to the spread of Confucius' teachings but only contributes to the study of the Chinese language and the training of Chinese language teachers abroad and

the increase of people who will be able to understand China, create a positive impression on the country and establish friendly relations. Kawashima Shin notes that the institute is primarily aimed at the direct perception of Chinese propaganda in the Chinese language and thus plays a certain role in China's propaganda policy [12]. Also, the scientist notes, the position of China, and at the same time the Confucius Institutes created during the reign of Hu Jintao, was clear – this is to promote the understanding of China in Europe and the USA as a base for influencing world public opinion while using freedom and openness developed countries. Policy changes took place during the leadership of Xi Jinping. During this period, China achieved certain results, especially after the global financial crisis, when the world economy became more dependent on China. Since the beginning of Xi Jinping's leadership, the nation has become more confident, with a tendency to worry less about how foreign developed countries perceive China. The Xi Jinping administration has increased China's external promotion, the promotion of Chinese goods and information to other countries while restricting and trying to stifle everything coming into China. By promoting a narrative of «protecting free trade» with other countries, while demanding that the outside world abide by free trade rules, China is pushing its goods abroad, which in no way reflects the liberalization of the Chinese domestic market. In this aspect, the Confucius Institute was criticized and its subsequent penetration into Chinese culture, which strengthened its internal restrictions on information and introduced a surveillance society. However, the more the Institute restricts the activities of foreign organizations, the more obvious it will be that it has become a base for such activities. In this way, China's foreign propaganda activities were intensified, and a number of other methods were adopted, which were applied in particular to liberal countries and regions. By substituting the dissemination and exchange of research and innovation in education and science with political activity and the rejection of material that contradicts the Chinese government's position in other countries, all of this has become a clear indication of the way Chinese cultural infiltration is increasing, according to Kawashima Shin. «As the criticism of the Confucius Institute increases in developed countries, China's foreign cultural policy seems to be looking for a new direction. Nevertheless, these actions, at first glance, are «legal», so it is difficult to fight against them» [12].

For the Confucius Institute to continue to work and continue to spread its policies, it was given a new opportunity in the form of the One Belt, One Road Initiative. From that moment on, the Confucius Institutes that were established in the countries along the Belt and Road Initiative were given a new role, namely: 1) The Confucius Institutes are to train local Chinese speakers and supply them to Chinese companies operating in these regions; 2) as Confucius Institutes join cooperation agreements with Chinese universities, these universities should send teachers and students who would have the opportunity to learn the local language (this trend has been introduced in Confucius Institutes in developed countries), maintain bilateral relations between countries, which gives China has the opportunity to develop human resources who speak different languages along the Belt and Road route. As Kawashima Shin notes, this is a relatively new direction in the activities of the Confucius Institute, when Chinese universities provide students with the opportunity for short-term training, which increases the chances of getting a job in Chinese companies. This direction of activity of the Institute differs from precedents in developed countries and corresponds to the national Belt and Road Initiative [12].

Therefore, it can be assumed that the socio-humanitarian component of the Belt and Road Initiative is currently undergoing tests, which are visible in various innovations. In this, the Confucius Institute, which was created for the development of local Chinese-speaking human resources, aims to provide Chinese-speaking personnel to Chinese companies that are expanding in the world and provide an opportunity for the development of human resources in China. Thus, by providing the communication and media infrastructure, China gains the ability not only to control but also to provide information about the Belt and Road Initiative. Since its inception, the Belt and Road Initiative has already gone a certain way from a simple concept to implementation. Therefore, concludes Kawashima Shin, it should not be forgotten that although politics has different forms, one cannot ignore how it affects real economic advantages and disadvantages, and that the attachment to a specific direction of politics is contained in various spheres of its activity, such as propaganda, communications and cultural exchange [12].

In general, if we talk about the importance given to education in China's Belt and Road Initiative, one more study of this issue, which was carried

out by Cambridge University scientist Bowen Xu, should be analyzed. He notes that too little attention is paid to this problem in the Belt and Road Initiative in the scientific literature because the main attention is mainly focused on the combination of measures aimed at building the land economic belt of the Silk Road and the maritime Silk Road of the 21st century. Bowen Xu's research attempts to address this existing gap and aims to develop an understanding of the role that education plays in the context of the Belt and Road Initiative, emphasizing its complexity, multiplicity, and multidimensionality. Also, the scientist tries to study the relationship between education and entrepreneurs, examines the policy adopted by the Chinese government to include education in the development of entrepreneurs, as well as how the education system should be understood in the context of the Belt and Road Initiative, taking into account all social changes. Bowen Xu tries to find out how educational policy and practice can influence the processes of cultural, political, and economic dynamics within China and beyond [11]. Bowen Xu did not accidentally choose this problem for research, because he believes that education is an integral part of entrepreneurial activity, it is an important component to facilitate its materialization. As the scientist notes, education is a complex entity that develops, rationalizes, and is formed through an interactive process, it combines cultural, political, and economic factors and the dynamics of their formation. Therefore, it is necessary to advance the theory of educational research through interdisciplinary [11].

Among the modern scientific studies that reveal the importance of higher education in the Belt and Road Initiative, one should pay attention to the article by scientists Xiaoyao Yue, Suping Yang, Beibei Chen, and Weichi Wanglee published by the Canadian Center for Science and Education. It states that higher education is an important foundation and pillar of the Belt and Road Initiative, thanks to which Chinese universities are becoming more and more famous in the world. To achieve effectiveness in promoting the Belt and Road Initiative, China is working hard to improve the level of higher education, promoting its development along the route, improving cooperation between countries in the field of higher education, promoting the internationalization of higher education, defining its main functions and encouraging study in Chinese universities of foreign students. Both leading and provincial universities are working hard to join the Belt and



Road Initiative. Scientists also note that China has the largest cross-border educational resources in the world. Thus, establishing universities abroad, studying in China, and studying abroad have been identified as the «three-in-one» of cross-border higher education. The international community is increasingly turning to the overall picture of the knowledge base and is increasingly realizing that the Belt and Road Initiative plays a key role in the implementation of educational reforms. Although the research interest in higher education along the Belt and Road is growing, and the field of research experience continues to grow, all these efforts are still far from the cardinal and final results. Therefore, we should continue to focus on creating world-class universities to attract scientific talent, as well as provide an inclusive, supportive, and reliable research environment [13].

Another scholar, teacher, and researcher, Michael A. Peters, not only examines the Belt and Road Initiative but also offers his vision of its impact on the future of education. The scientist calls this Chinese initiative the «Chinese dream», which contains history and analyzes the philosophical and historical «narratives of the nation». Michael A. Peters calls it «a path to Chinese modernity» that examines the «philosophical and historical narratives of the Chinese dream» as well as Xi Jinping's thoughts on «socialism with a new era of Chineseness». Also, the scientist expresses concern about the challenges that China may face soon, which are directly related to the «Chinese dream» and the Belt and Road Initiative and «future education» [15]. Michael A. Peters believes that the Chinese Belt and Road Initiative is capable of changing global higher education, that the basis of its philosophy is the new «Silk Road», which is built on the philosophy of openness – this is the economy (trade); society (education, science, tourism); philosophy (interculturalism, world diplomacy); open science, open education; the new digital «Silk Road» 5G. It is worth noting that Michael A. Peters calls China a techno-state, with a civilizational state and a civilizational dialogue, training for the future of humanity. The scientist believes that the communication and media model of education (content, code, infrastructure with a distinction between data, information, knowledge, and wisdom) operates in China. Michael A. Peters notes that «future education» is «analysis of the philosophical narratives (Marxist, Confucian, Liberal) that comprise the Chinese Dream, and future Dreams (the Green Dream, the World Diplomacy Dream, the Space

Dream, Science Dream, and the Dream of the Bio-Informational Becoming. This is an attempt to build a philosophical approach to the Chinese Dream through the analysis of narrative (narratology) and the BRI highlighting the future significance of education as an emerging cultural and economic evolutionary development. This is, of course, both speculative and imaginative, and draws strongly on an approach from political economy that in the coming years I hope to develop as a philosophy of education» [15].

Also, Michael A. Peters calls the Belt and Road Initiative a new stage of globalization, which creates a new connection with Eurasia and can rebuild global higher education aimed at cooperation with universities of one hundred and thirty countries, as well as establish new partnerships with Russia and the European Union. According to the idea of Beijing, the scientist notes, this will be a real competition for admission to Chinese universities, which will significantly affect the restructuring of regional education and global higher education. Although Michael A. Peters believes that in this way the axis of higher education in the post-American world will shift towards China, however, he notes, that the Belt and Road Initiative is a completely different form of modernization, and it is not a neoliberal market approach. This means that the geopolitical transformation of higher education is taking place, there is a possibility of a revival of the humanities and social sciences, and cultural exchange is also increasing. The old model of education is gradually beginning to take on a new form, which is being joined by new countries that have joined the Belt and Road Initiative. On this basis, joint ministerial-provincial platforms are being created to support the Belt and Road Initiative, and leading programs such as the Silk Road Scholarship are being created. In this way, China establishes educational partnerships with countries and carries out educational cooperation and exchanges with important international organizations. In addition, the activities of Confucius Institutes and Confucius Classes are expanding in various countries and regions. Michael A. Peters believes that in this way China enters a new stage of education development, tries to improve education, create a modern world-class education system with «Chinese specificity» and makes the «Chinese dream» of national revival a reality [16]. Michael A. Peters points out that the development of Chinese core values is based on «socialism with Chinese characteristics»

and can help fight poverty through education and the «philosophy of pan-Eurasian interculturalism», which fills the new «Silk Road» with hope and security [16].

So, detailing the views of Michael A. Peters on the concept of «future education» used by him, it should be noted that the scientist connects this concept with a direct argument regarding the education of future generations of Chinese students. Justifying his vision of this issue, he sees a future that depends on the release of the talents and collective intelligence of the Chinese youth, which is a civilizational concept. Michael A. Peters explains that his position is not an argument for human capital, but only a semiotic view of creative intellectual work. The scientist also cites a few more programs that reveal the very concept of «future education» and these are programs that are more focused on the content of future educational programs. In other words, it is a scheme for promoting constructive narratives that make sense of the past while showing the future, and it is the national narratological resource that the Chinese dream needs. However, Michael A. Peters believes that this method is imaginary and populist and works only to divide the national vision. Only the use of the third meaning clearly shows that the «Chinese dream» needs the education of the entire population at the level of content and code. «This national education requires openness and freedom, the opportunity to experiment and work on a national consensus through the leadership of the CCP, which helps to understand the thinking process of China's future. In the West, this often takes the form of sci-fi dystopian reminders of what a digital or robotic future might become, as well as the utopian stories we imagine about the future» [15].

In contrast to the views of Michael A. Peters, Canadian professor Shen Maitan believes that the Belt and Road initiative is about cooperation in the field of education, but there is no evidence that it has a plan for educational resources that would contribute to the simultaneous development of education and economy. Also, the scientist notes, that the goal of the initiative is the desire for intercultural understanding, the intention to control the socio-cultural influence of China on the countries along the belt, efforts to adapt to local culture and politics, to carry out economic exchanges, which should be accompanied by social and cultural exchanges to strengthen trust, understanding and achieve peaceful results that were proposed by

Xi Jinping. Shen Maitan points out that it is a cross-cultural exchange that can teach how to establish spiritual friendship. True cooperation must respect cultural and religious differences and promote mutual benefit. The lack of dialogue between different ethnic and religious groups along the Belt and Road poses a threat to China's pursuit of peaceful cooperation. When friendship is built on investment and infrastructural ties, then such friendship is not an end, but a means to self-serving ends, in which priority will be given to power, capital, and influence. Therefore, the promotion of intercultural and interreligious exchanges for the common good can be both a problem and an opportunity in the field of further cooperation. Shen Maitan notes that «in terms of moral and spiritual leadership, China is trying to share its rich intellectual heritage. Xi Jinping wants to avoid the imposition of Sinicization, which requires the interaction of the intellectual resources of the East and the West to create a moral leadership that will make the Belt and Road Initiative a path to peace and interaction between different civilizations» [17].

In this aspect, it is necessary to analyze whether Chineseization affects the economic, cultural, and political spheres in the countries that have joined the Belt and Road Initiative, as well as how the idealization of international communism and the Chineseization of Marxism affect these processes.

### **3. Practical and theoretical studies of the Chineseization of Marxism and the idealization of international communism in the Belt and Road Initiative**

From the very beginning, the Belt and Road Initiative was a continuation of the historical experience of adapting Marxism to Chinese realities, as well as to modern times. This path of China can be traced in numerous scientific publications, where Xi Jinping's ideas are constantly presented, his understanding of the laws of the development of Chinese civilization is substantiated, as well as the idea developed by him of «combining the basic principles of Marxism with the specificity of China, with its traditions». In this aspect, the Chinese helmsman emphasizes culture, which he believes is the only way to develop «socialism with Chinese characteristics» based on the foundation of Chinese civilization, which is a guidepost for the party, a way to promote theoretical innovation and cultural prosperity. It follows that «entering a new era, the CCP continues to open a new field of

adaptation of Marxism to China, supports and continues Xi Jinping's ideas about «socialism with Chinese characteristics for the new era». He calls for adherence to Marxism as a thorough basis for building the party and the country and its revival. We should actively develop Marxism on Chinese soil, as well as the nation's history and culture, and use Marxism to activate China's traditional culture. Endowed with the vitality and connotations of a new era, the rich wisdom of the Chinese nation, all these bring a great spirit to Marxism, effectively combining the essence of Marxist thought with the essence of traditional Chinese culture. Helps to climb to new ideological heights [19].

It follows that the initiative «One Belt, One Road» proposed by Xi Jinping, both theoretically and practically, is based on Marxism, in its Chinese interpretation, namely «Chinese Marxism». Some Chinese researchers talk about Chinese-style modernization as a broad path to building a strong country and reviving the nation. Thus, Pei Changhong points out that the CCP follows this path, adhering to Marxism as its main guiding ideology, constantly deepening the laws of socialist construction and the laws of human society development, opening up new areas of application of Marxism, providing scientific guidance for Chinese-style modernization, deepening the analysis of the theory and practices of this modernization. As Pei Changhong points out, the theory of Chinese-style modernization is the last great achievement of scientific socialism in China in the 21st century, and which has been endowed with new vitality. Thus, Chinese-style modernization can be defined as socialist modernization under the leadership of the Chinese Communist Party, which embodies the development of scientific socialism [20].

Another Chinese researcher of the Belt and Road Initiative, He Xijun, notes that it was Marx's theory of international communications that was laid in the theoretical basis of this Chinese initiative. Marx's theory has been successfully used as an important theoretical guide to establish a scientific and correct way to implement the Belt and Road Initiative, He Xijun said. The scientist focuses on four main aspects of Marx's theory of international communication and notes that they formed the basis of the Belt and Road Initiative [18]. To better understand how Marx's theory could influence the implementation of the Belt and Road initiative, He Xijun analyzes the content of this theory. First of all, the scientist draws attention

to the fact that in Marxist theory the world is an organic whole, and labor productivity is a direct condition of interaction between nations and people. Exchanges between countries have a positive effect on the development of productive forces. The closer the exchanges, the more favorable the export of capital to other countries, which accelerates the development of productive forces between countries. However, He Xijun points out, that large exchanges between countries can be hindered by geographical restrictions, which is currently a modern trend. However, the implementation of innovations by countries significantly expands the scope of exchanges, and public recognition of these innovations significantly increases the country's chances of development in the social and economic spheres. The second aspect that He Xijun draws attention to is the integration of national history into world history. In this context, the scientist criticizes the fact that in the past the development of capitalist countries was mainly considered as world history. Thus, capitalism spread throughout the world, which contributed to the unification of the world into a single whole, which accelerated the circulation of capital and its accumulation. As a result, capital control has become common for countries and the international community, it acquires characteristic features, and this in turn leads to the gradual disappearance of the nation [18].

However, He Xijun considers the third and main aspect of Marx's theory of international communication to be world exchanges, which contribute to the realization of communism, and the expansion of contacts between the countries of the world is the main condition for the unification of the world proletariat. As the scientist notes, Marx and Engels emphasized that «the main goal of exchange between capitalist countries is the maximum accumulation of capital in the country, which is the personification of the exploiting class. There are still many underdeveloped countries in the world that have been in a state of war and disaster for a long time. Years of wars have caused social and economic stagnation and severe resource losses. This led to a decline in trade between the countries, putting them at a standstill. Therefore, the need for global exchanges can stimulate the economy of underdeveloped countries and regions and satisfy the basic needs of the people of these countries» [18]. In this context, Marx's theory of international communication provides worldview and methodological guidance for the Belt and Road Initiative, He Xijun notes. The scientist

believes that at the current stage, the social situation looks like the development of globalization is constantly expanding, and modern China can adapt to the development of modern trends, it can take new positions and show its own, strong initiative. Therefore, China has an inherent desire for close international cooperation and development with other countries based on the five principles of peaceful coexistence [18].

It is known that the development of «socialism with Chinese characteristics» continues in China, and therefore the Western, as they consider, the «old international order», in which the capitalist development of countries took place and the order of social and economic development was established, is condemned. This order meant the emergence of Western colonization and aggression. As He Xijun points out, against the background of global economic integration, the old international order loses its ability to adapt to the new realities of the modern world, which leads to economic and social decline. To get out of such a crisis, China proposed the Belt and Road Initiative, with its main key content – the restoration of economic and trade cooperation with countries along the entire route. This will contribute to economic prosperity and regional economic cooperation between countries along the Belt and Road Initiative and the implementation of uninterrupted trade. «The Belt and Road Initiative is in line with the main development trend of the modern era, it is based on respecting the sovereignty of the countries along the route and making full use of China's economic advantages, it accelerates the development of the predominant resources in the countries along the route, increases the efficiency of resource extraction, and promotes rapid economic development development of countries along the entire route, demonstrating China's new attitude to openness to the outside world... Building a community with a common destiny for mankind and promoting the development of economic globalization is the inspiration that Marx's theory of international communication gives us» [18].

It should be noted that Chinese researchers Yuan Zhengqing and Zhao Yang express the same narratives regarding the focus of the One Belt One Road initiative. They note that the Belt and Road Initiative proposed in 2013 is actively cooperating in many fields, including infrastructure construction, trade, investment, finance, science, technology, and humanities, which have received world-renowned achievements. This means that the Belt and Road Initiative has entered the stage of

qualitative development. Among the academic community, both in China and abroad, there are multifaceted studies on the joint construction of the Belt and Road Initiative, and they already have both theoretical and practical significance and results. In the implementation of this initiative, international organizations, which are important subjects of modern global governance, play an important role, and the Belt and Road Initiative is an important way for China to participate in the practice of global governance, promote the transformation of global governance, and solve the problem of deficit global management» [21]. As noted by Yuan Zhengqing, and Zhao Yang, effective work in this direction provides a plan of action. Therefore, facilitating the coordination of normative principles and specific proposals in the Belt and Road Initiative, and their coordination with the concepts of development and initiatives of international organizations, is an important prerequisite for further promoting the development of global governance in a more fair, reasonable, universally beneficial and win-win direction. However, according to the researchers Yuan Zhengqing, and Zhao Yang, in this aspect, to achieve effective results within the Belt and Road Initiative, the following suggestions must be followed. Firstly, «the transformation of China from a participant in international organizations to an innovator of reforms»; secondly, «the concept of Belt and Road Initiative should expand the capabilities of global governance»; thirdly, «the implementation of the concept of Belt and Road Initiative in international organizations»; fourth, «China's strategic construction of international organizations based on Belt and Road Initiative». To implement the fourth point, it is necessary: a) China to increase its institutional voice in international organizations; b) expand the functional coverage of existing international organizations; and c) encourage key organizations to adopt political initiatives. Yuan Zhengqing and Zhao Yang point out, «is an important way of China's participation in global governance, and the goal of China's participation in global governance is to build a community with a unified future for mankind and contribute Chinese wisdom to the innovation of global governance concepts. «Joint discussion, joint construction, and exchange» are the general principles of the Belt and Road Initiative and the basic principles of China's participation in global governance» [21].

Li Jian, a Chinese researcher, sees the purpose of the Belt and Road Initiative in a somewhat different way, noting that the purpose of this



Initiative is the welfare of all mankind, promoting the process of globalization based on moral principles, promoting the general prosperity of mankind, achieving peaceful coexistence and common development. With the countries of the world. She also noted that this initiative is aimed at reducing cultural misunderstandings with Western countries. Li Jan believes that consensus on this issue can be reached through «dialogue» with Western philosophical wisdom such as Kant's «Eternal Peace». She gives an example of the «philosophical principle of achieving permanent peace between countries» proposed by Kant, emphasizing that these ideas of the German scientist have «an important influence on modern Western international political theory» [1, p. 22]. However, the process of globalization has significantly affected the inequality between countries, which can be traced to the greater and lesser development of one or another country. To overcome this disparity, Li Jian notes, China's Belt and Road Initiative and the concept of a «common future for mankind» have to offer not only «permanent peace» but also «permanent prosperity», which is the philosophical transcendence of Western thought» [1, p. 22]. Also, the Belt and Road Initiative is focused on a concrete contribution to world peace, development, and common prosperity. It is a global initiative with unprecedented moral heights and offers solutions for the development of a new century and a new world. Li Jian points out that there are misunderstandings in international public opinion about the «strategy» of the Belt and Road Initiative, and this misunderstanding is focused on one point, namely, the use of «strategy» instead of «initiative», which leads to a misunderstanding of the motivation, goals, and logic of China's behavior. And such «misunderstanding mostly comes from the West. Some people believe that the Belt and Road Initiative is mainly for political purposes and that China wants to compete with the United States for power in Asia; others believe that the Belt and Road Initiative is because China is set to become the world's second-largest economy. It is time to confront the global financial system dominated by the United States and the European Union», Li Jan believes [1]. Also, the researcher believes that the West does not understand that the Chinese initiative Belt and Road Initiative reflects the rise of China and the United States. And here, «the root cause of the competition with the European Union for world hegemony lies mainly in the cognitive misunderstanding or historical shadow left on the people of

the world by the immoral process of globalization dominated by Western colonialism for the last two hundred years. Due to this influence, is deeply rooted in the fact that the discourse system of this paradigm takes a hegemonic position, which also prevents an accurate interpretation of the motivation of the Belt and Road Initiative [1].

Thus, Li Jian concludes that the Belt and Road Initiative proposed by the Chinese government is a new way to realize the process of moralizing human history. Through international communication, the initiative promotes consensus through dialogue. The Belt and Road Initiative is the concept of «community with a common future for humanity», it embodies practical and theoretical research on the Chineseization of Marxism and the idealization of international communism. However, the researcher notes, that the initiative «to a certain extent embodies the consistency between the view of the «universal world» in traditional Chinese thought and the Western «cosmopolitan» philosophical view presented by Kant. In this sense, the Belt and Road Initiative can achieve a global consensus through constructive dialogue with Western ideas. This reminds China's international communication not only to emphasize the Chinese wisdom, the Chinese way, and the Chinese plan embodied in this Initiative but also to focus on combining «what it wants to say» with «what the Western audience can understand» [1]. For the international dissemination of the Belt and Road Initiative, Li Jian points out the following three proposals: first, clarifying the favorableness of the concept and aspirations of the Belt and Road Initiative from a philosophical point of view, it does not mean that China, as the most powerful country among the countries along the Belt and Road Initiative route, will automatically lead to the so-called «neo-colonialism», but it puts forward new principles, new values, and new logic. This is the crystallization of the Chineseization of Marxism and the modernization of traditional Chinese culture. Second, China should emphasize the concrete efforts it is making toward the Belt and Road Initiative vision and the concrete benefits these efforts have brought to the countries and people concerned. Third, the relationship between the Belt and Road Initiative and the bright future of China and people around the world must be developed in a detailed and concrete manner. Promoting the creation of a community with a shared future for humanity through the Belt and Road Initiative will be able to realize the ideals of thinkers

at home and abroad, from ancient times to the present, and build a bright future for the world» [1].

So, summing up, it should be noted that in the scientific studies of both Chinese and some Western scientists, it is noted that the theoretical origins of the joint construction of the initiative Belt and Road Initiative is a development strategy proposed by the Central Committee of the Party of China and Xi Jinping, it is the core, which corresponds to the trends of time and historical traditions and takes place during the period of the entry of Chinese socialism into a new era. It is also the combination of the basic principles of Marxism with the concrete reality of China and traditional Chinese culture, which is one of the important achievements in the continuous promotion of the Chineseization of Marxism. The joint construction of the Belt and Road Initiative is the legacy and development of the theories of world markets and international cooperation of Marxist classics. In his speeches, Xi Jinping always emphasizes that the imitation and development of Marxism-Leninism, the ideas of Mao Zedong, the theories of Deng Xiaoping, important thoughts, and a scientific view of development are modern Chinese Marxism, Marxism of the 21st century, the essence of the times of Chinese culture and the Chinese spirit, which has achieved a new leap in the adaptation of Marxism to modernity, it expands the fundamental path of the adaptation of Marxism to China and the times and opens up a wide space for the further advancement of the party's theoretical innovations.

As Chinese researchers point out, the structure of the Belt and Road Initiative is quite open and inclusive, it is aimed at peaceful development and mutual benefit, it has never been aimed at «conquering peace» for international cooperation for development, and it does not seek the hegemony of the country. This initiative aims to create a new platform for international cooperation, the development of openness and cooperation and is a «new model» of China's pursuit of peace and development. Such an openness to the world is the spiritual basis of China's responsibility in the multipolar era. However, such narratives of the Chinese Initiative were not accepted by some countries, and scholars questioned and sometimes criticized the fact that the Belt and Road Initiative demonstrates the responsibility of a large country in the era of multipolarity, and also doubted the indication of «high evaluation» and support for this project from other countries.

Some analysts call the Belt and Road Initiative a debt trap, pollution theory, and digital authoritarianism. However, Chinese researchers disagree with such accusations and point out that, the structure of the Belt and Road Initiative is a fairly open and inclusive initiative aimed at peaceful development and mutual benefit, any country can equally accept participation in it and choose the necessary field of development, in any form and at any time, on the relevant international cooperation.

#### **4. Conclusions**

Summing up, it should be noted that the Chinese Belt and Road Initiative is one of the most ambitious foreign economic projects, the main program of which is the construction of infrastructure that will connect China with the countries that will join this initiative. This plan is considered one of the largest development plans in modern society. As the President of the Ukrainian Association of Chinese Studies V. Kiktenko notes, the Belt and Road Initiative is China's global geo-economic project. However, it should be noted that this project is aimed at strengthening China's economic and political leadership, as well as solving the problem of excess potential in the country's production. At the same time, the Belt and Road Initiative has ambitious plans for national, regional, and international development. A special place in the initiative is given to China's education policy, which should be conceptualized as a part of social policy and aimed at transforming the outlook of Chinese society. Also, in the course of this study, it was found that the intercultural communication practices of the Belt and Road Initiative are based on the potential strategy of implementing Chineseized Marxism, embodied in practical and theoretical studies of the Chineseization of Marxism and the idealization of international communism.

Therefore, the Belt and Road Initiative proposed by Xi Jinping in 2013, which was designed to open up opportunities for the globalizing world, should be reviewed by China at the moment, because the world order is currently being restructured from globalization to regionalization, which leads to review by states of their strategic opportunities in economic, political, social and cultural aspects. The whole world is closely following China's actions in the framework of the Belt and Road Initiative. By following the chosen path, China can show the world that it deserves to be treated like other developed countries, but for this, it must follow

only good intentions, its standards must be high, it must prove that its investments will bring many benefits to others countries that will join the.

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