



The construction of China-ASEAN Zhuang and Thai language culture converged community in the context of the belt and road initiative

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ABSTRACT

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Thailand, other Belt and Road country, exists linguistic phenomenon that its official language which is Thai language and Zhuang language are on the isogeny and dissimilation. With a history behind Zhuang and Thai language, historic culture of Bai Yue ancestors are traced to the same origin. The relevance of two languages and culture of identical source need to be further studied. Zhuang and Thai language consensus in the cultural field is cultural practice of community with shared future for mankind consciousness. Transnational cultural blend maintain the minority culture vitality and extend potential influence of Zhuang and Thai language. Two countries, therefore, comply with the Belt and Road Initiative constructing Zhuang and Thai language culture community. Tracing back historical memories of nation and creating integration of language and culture are striven for greatest common cooperation in order to promote a sense of community between Zhuang and Thai nations and protect unique language culture symbol of Zhuang and Thai nations. Only in this way can the discourse power of Zhuang Language promote under expansively continuous transnational horizon, cultural transmission and dialogues among civilizations speed up and Chinese stories of Zhuang tell excellently.

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1. Introduction

According to the historical linguistics Grimm, our language is our history (Navidinia et al., 2019). Although more and more scholars tend to accept the cognate theory of Zhuang language and Thai language, more attention should be paid to the history and culture of Zhuang language and Thai people language (Kendzierska et al., 2021).

In the globalization tide of transnational cooperation and multi-cultural blending, it is not only necessary to express the cultural differences of different nations, but also to reflect the cultural symbiosis and cultural identity (Cruz et al., 2021), the historical and cultural origins of the Zhuang and Thai languages reflect the coexistence of diverse ethnic cultures, and the re-recognition and return of our own ethnic languages express the initial assumptions of the "Belt and Road" strategic

pattern, the similarities between Zhuang and Thai languages are reflected in the historical imprint of culture (Luis Sanchez et al., 2023). It may be an effective attempt to maximize the common ground of the languages and cultures of two sub-ethnic groups from the same nationality through the construction of a language and culture blending circle (Lin, 2022).

The Zhuang and Thai people are considered to be “Of the same origin and different currents”. Their common ancestor is the Xiou people of the Baiyue people in the spring and autumn and Warring States periods, to form their own unique national cultural style (Newman, 2022). The division of the Zhuang and Thai people is thought to have been the formation of the “Zhuang-tai corridor” between the unification of the Qin Shi Huang and the Tang dynasties, moving southward along the long line of the Zuo River River basin the Red River River basin the Lao Plateau and the Central Plains of Thailand (Wolf, 2021). Luo believes that the ancestors of Thais originated in the Guangxi-guizhou region, rather than other regions (Han et al., 2023).

Language as a “Living fossil” of history is the most powerful evidence of ethnic homology. Scholars have compared more than 2000 basic words in zhuang-thai, about 75% of which have the same or similar pronunciation (Luis Sanchez et al., 2023). Qin Shengmin believes that the similarities between Thai and Zhuang are not only contact relations, after all, the two languages are related not only in vocabulary use, but also in grammar (Jiang et al., 2022). Pan Qixu, a scholar, found that there are similar words of rice farming and processed food in zhuang-tai language. Moreover, there are very similar traditional customs and beliefs in rice production between the two nationalities. The invention of rice cultivation in the south of China, the ancestors of the zhuang-tai nation, the ancestors of the Yue people in the south of the Yangtze River first invented the rice cultivation method (Yan et al., 2022).

From the festivals and ceremonies of Zhuang and Tai nationalities, we can find the rice-farming culture passed down from one generation to another (Bunmee et al., 2018). The continuation of the Frog Worship Festival, the Ox Soul Festival in Zhuang people, and the Ploughing Ceremony and the Maung Hok Festival in Thailand is rooted in the conscious attitude of the ancestors of the Zhuang and Thai ethnic groups towards nature, it reflects the common cultural characteristics of farming and rice cultivation and the cultural inheritance of the same origin (Diers-Lawson, 2017). Frog worship is a prominent cultural feature of the ancestors of Zhuang people, and the totem image of frog is not only still existed in Zhuang people's “Maguaijie” festival and the songs of the Zhuang people scattered around the world, but also a strong evidence of the ethnic homology between Zhuang and Tai (Musakophas & Polnigongit, 2017).

A comparison of Zhuang people's epic bubo and the Thai myth the story of the Frog God reveals that the plot of the “Battle of wits” is extremely similar, the symbol of the frog indeed played an

important role in the long history of the Thai people (Dayama et al., 2021). The Nuo dance in Thailand is similar to those of the Hanayama frescoes in Guangxi, such as the standing frog movement, the worship of the community, the worship of the frog and the worship of reproduction (Muangsri et al., 2021).

Similar to the frog totem of the bronze drum in Zhuang people, the Nuo dance is performed during the Royal open-farming festival at the Royal Tian Square in Bangkok, bronze drums with statues of frogs were also used. In addition, the Han calendar is adopted in the different customs of Zhuang and Tai nationalities (Chuansangeam et al., 2022). Xie found that the Thai in Sukhothai and the Shan people in Burma, the Lao in Laos, the Thai people in Vietnam, and the Dai in Zhuang people and Dehong Dai and Jingpo Autonomous Prefecture in our country all use dry sticks to date and date. The collusion of Zhuang and Thai languages in history and culture calls for the formation of a common cultural circle.

2. Method

The methods of China-ASEAN Zhuang and Thai language cultural convergence research or community development projects in the context of the Belt and Road Initiative may include various stages and approaches. Here are some possible methods to use:

Literature Study: This involves searching existing literature to understand the historical, cultural, linguistic, and contextual context of the Belt and Road initiative before beginning field research. This helps in formulating appropriate research questions (Perić et al., 2020). **Field Research:** This may include interviews, surveys, and direct observations in relevant Zhuang and Thai communities.

In interviews, you can gather the views and experiences of individuals in the community regarding culture and language (Sternberg & Kostić, 2020). **Language Analysis:** This may involve language analysis to understand how Zhuang and Thai affect communication and understanding between community members. It can also involve the study of language maintenance efforts and how these languages undergo change or convergence (Prasad Gyawali, 2020).

Comparative Cultural Studies: This involves comparing cultural elements, such as traditions, customs, art, and food, between Zhuang and Thai communities (Pendakur, 2019). This can help identify points of cultural convergence or commonality. **Belt and Road Initiative Impact Analysis:** This involves research into how China's Belt and Road Initiative impacts cultural and linguistic interactions between the two communities. You can explore the impact of infrastructure development, trade, and bilateral relations on these communities. **Case Studies:** Analyzing concrete case studies of Zhuang and Thai communities engaged in joint cultural and linguistic activities under the umbrella of the Belt and Road Initiative can provide deeper insights.

Collaboration with the Community: It was important to collaborate with members of the Zhuang and Thai communities in this research. This involves listening to their perspectives, understanding their needs, and involving them in the process of building a community of cultural convergence.

Data Analysis: Data collected through various methods should be analyzed systematically. Data analysis methods, such as qualitative and quantitative analysis, can be used to gain deeper insight into cultural and linguistic convergence (Agarwal et al., 2020).

Dissemination of Results: Research results must be disseminated to relevant communities, governments, and other stakeholders. This can be done through scientific publications, seminars, conferences, or various other media (Ye et al., 2021).

Evaluation and Improvement: After the implementation of cultural convergence measures, it is important to evaluate their impact and, if necessary, make improvements to ensure that this community develops positively (Oznacar & Debes, 2020). The methods involved in this research may vary according to the purpose of my research, community accessibility, and available resources. It is important to plan this research carefully and consider the ethics of working with culturally vulnerable communities.

3. Theoretical Framework

First of all, because of the protection of Zhuang language, the status quo of ethnic minorities. The development of the two languages, Zhuang language and Thai language, shows an opposite trend (Zeng, 2023). The Zhuang ethnic group has the largest population of any ethnic group in the country, but the minority language language is facing a sharp decline in its use (Wu & Silver, 2023). Although the state encourages bilingual teaching, it is hard to resist the impact of the spread of Mandarin on the number of native speakers. On the other hand, Thai, because of the complexity of the ethnic composition in Thailand, all ethnic groups have their own language, and there are clear class differences in the use of language, including royal language, monastic language and secular language, the use of people covering the entire country, and therefore the language is more complex and diverse (Grey, 2021).

At present, there are 69 different languages (not including Chinese dialects such as Chaoshan and Fujian), but Thai is the only official language. Although the country pursues a single national language policy for all ethnic groups, it has unified the dialects widely used by the Zhuang and Dong people ethnic groups in the country into Thai, thereby recognizing ethnic identity in terms of language policy (Wei et al., 2021). Therefore, the Thai language has a relatively stable use of the community, with the support of the state's official language, it is difficult to weaken the scope of its language use and development, with the deepening of Thailand's national image in China, the influence of Thai will continue to grow. In particular, more mature Thai language professional and Thai language training institutions have been set up in domestic universities such as Beijing Foreign

Studies University, Guangxi University for Nationalities and Yunnan Nationalities University (Grey, 2019).

The construction of Zhuang-Tai language and culture blending circle is also out of the deep research on the development of cognate language (Wu et al., 2022). After the differentiation of the Baiyue language, what kind of variation, what kind of loan words, and what foreign languages have been merged in the two languages, the new changes in these languages all provide references for the study of language development (Zhuang et al., 2023). In terms of language development, Zhuang people needs to rely on a linguistic and cultural fusion circle to maintain its linguistic and cultural influence, and Thai is the space that can support this language development (Bodomo, 2010). The second is for the sake of Zhuang people's cultural heritage and ethnic identity. The impact of modernity and the popularization of the unified use of language have weakened the ethnic group consciousness of Zhuang nationality (Lu et al., 2023).

The historical process of Han migration to southern China led to the assimilation of Zhuang people and had a negative impact on Zhuang people identity. Zhuang people's way of life, language habits and other aspects are deeply influenced by the integration of Chinese culture, the boundary of national identity is more vague, the "Zhuang" became the imagined community of many young people who were only related to the Zhuang and were deeply influenced by Han culture (Zhang et al., 2022). Zhuang people has become almost entirely sinicized after a long period of integration, with the majority belonging to the sinicized Zhuang people, despite the preponderance of the ethnic minority population. How can we go back from the discourse system of Chinese culture to the self-construction of Zhuang People's language and culture, to build a cross-temporal cultural bond in Zhuang people.

4. Result and Discussion

Since 2013, when the general secretary Xijiping proposed the concept of "Belt and Road" economic cooperation, China and Southeast Asian countries have formed a closer China-ASEAN community of shared future. With the formation of regional economic integration, China-ASEAN has stepped into the fast lane of political, economic and cultural cooperation. The Guangxi Zhuang Autonomous Region, as an important frontier area of "Belt and Road", needs to broaden its channels of external propaganda, further deepen cultural exchanges between China and Thailand, and shoulder the heavy responsibility of telling Chinese stories well. In terms of local cultural communication, to spread Zhuang people's national language and culture well is to tell Chinese stories well.

According to Pierre Bourdieu's theory of the economy of language exchange, language is also the economic capital that can provide exchange. In the "Belt and Road" strategy, through the objective

network of relations or social space constructed by language, in the reproduction of the social world, different forms of "Capital" exchange with each other and in the process of "Exchange" by the distribution of various forms of "Capital" to determine its own position and the relationship between each other. Language, as an important element of "Capital" exchange, is the key to realize the cultural inheritance, development and communication innovation among countries and nations. To build a national cultural community based on the strategic concept of "Belt and Road" is the first initiative of cooperation in line with the times. National languages embody the spiritual characteristics and cultural sustenance of a nation, "The spiritual character of a nation is so closely connected with the formation of its language that if one aspect exists, the other must be able to fully derive from it.

The language seems to be the external expression of the national spirit; the national language is the national spirit, and the national spirit is the national language." The unique exclusivity of the national language embodies the cultural consensus and emotional support of the group, this sense of national identity can not be imagined out of thin air, "All great communities with classical traditions are mediated by some divine language associated with a transcendent order of power, imagining themselves at the centre of the Universe." Language as a non-renewable resource, increasing the frequency of ethnic languages is an effective way to achieve ethnic integration and sustainable development of ethnic regional characteristics and culture. Combined with the consideration of multi-language in our country, if the language can not be treated equally, then the language harmony will inevitably be destroyed, directly affecting the harmonious coexistence of national society. At the same time, language, as the core of a nation's common culture, must be built on the basis of shared experience and shared common ground, for example, the national internal oral language, religious ceremonies, historical memory, regional ownership to achieve.

Based on the Zhuang-thai language, the construction of the fusion circle of Zhuang-thai language and culture is to build a long-term communication mechanism of Zhuang-thai language and culture. In order to establish a cultural contact point between the two countries, permanent cultural contact centers will be set up in Nanning, the capital of the Zhuang Guangxi Zhuang Autonomous Region, and in cities such as Bangkok and Chiang Mai, Thailand, responsible for all kinds of zhuang-thai culture of daily interaction. There are about 8.5 million ethnic Chinese immigrants to Zhuang people, many of whom are from China. They can promote activities such as root-seeking visits and studies on the development and changes of the language in Zhuang people, enhance the sense of national identity.

They send cultural envoys and propagandists to carry out cultural promotion of each other's national culture. At present, the china-asean language and Culture Center built in Beijing Language University promotes the cultural exchange with Chinese culture as the main body, therefore, there

is still a gap in the key areas of Zhuang-thai language and culture exchange. China and Thailand can set up a research base for Zhuang-thai language and culture, develop the cross-cultural studies of zhuang-thai language, and build a communication platform based on this, it provides an opportunity for zhuang-thai transnational scholars to carry out the study of language and culture, and provides a platform for the study of Zhuang language, by combining the research findings of Zhuang people language with those of foreign languages, this paper reveals the international perspective of minority language studies and further expands the self-academic discourse space.

As an important place of scientific research, colleges and universities should also reflect their distinctive features in the curriculum, Guangxi colleges and universities in Thailand undergraduate course can explore the establishment of Zhuang basic courses, the comparison of Zhuang and Thai languages can be incorporated into the postgraduate curriculum of Thai major, and the characteristics of teaching and research can be formed through the establishment of a fixed curriculum system to expand the influence of language and culture radiation. At present, there are frequent chinese-thai exchanges between Guangxi and Nanning. In addition to the annual china-asean Expo (Nanning) , there are bilingual exchanges. The Thai consulate in Hong Kong also hosts the Guangxi University Thai speech open competition, the speech covered topics such as “ASEAN”, “The 40th anniversary of the establishment of diplomatic relations between China and Thailand” and “Belt and Road”.

However, chinese-thai communication can not satisfy the interaction between Zhuang and Thai. It is suggested that there should be more exchange activities in Zhuang and Thai languages on the basis of the existing ones, so as to encourage more people to master Zhuang and Thai bilinguals, therefore, through language cognition, it rises to culture cognition. At the same time, Zhuang-thai language and culture integration circle should highlight the national character, to create transnational national symbols. The Chinese Guangxi Zhuang Autonomous Region's song fair, “March 3”, and the buluotuo cultural and tourism festival in Ganzhuang Mountain, thailand's Song Kran Festival, the Loi Krathong Festival and other important ethnic festivals represent the Zhuang Thai cultural symbols, can effectively enhance the Zhuang Thai cultural influence.

In addition, depending on the rich cultural tourism resources of zhuang-tai nation, we can form zhuang-tai transnational cultural tourism corridor, build a new “Zhuang-tai corridor”, and build up the national tourism brands of Southeast Asian countries with zhuang-tai culture as the core. Sukhothai historic town, Phra Nakhon Si Ayutthaya Historical Park and Ningming Huashan frescoes in Guangxi, China are all World Heritage Sites. Through the history, the exchange and promotion of different cultural attractions links up the origin of national culture. Through ethnic tourism, it connects with the internationalization of the Zhuang and Thai ethnic cultures.

5. Conclusion

To build an inclusive language and culture circle is to emphasize the common features of the language and culture of the Zhuang-thai nation, but it is not a proposition of Pan-Thaism or a weakening of the national identity, instead, it seeks cultural identity on the basis of establishing a national position, and finds a co-prosperity ecology for Zhuang language that can promote language and affect the preservation of national culture, after all, the pursuit of national cultural heritage is also a complement to the national collective memory, National Historical and cultural development is also the direction of shaping national culture. The deepening of the china-asean “Belt and Road” strategy can not be separated from the cultural integration of the two countries. The formation of the Zhuang-thai language and cultural integration circle provides a practical concentric circle for further cooperation between China and Thailand, with the help of the national attribute of Thai language, the international discourse status of Zhuang language can be raised, and the common features can be found in the circle of linguistic and cultural integration, so as to tell the story of Zhuang people, a Belt and Road Chinese language.

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