The Communication Strategy of Chahar Culture from the Perspective of Intercultural Communication Theory

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Abstracts
This study focuses on how Chahar culture is spreading in today's multicultural development. Chahar culture is an important part of China's Inner Mongolian steppe culture. As an important branch of Mongolian culture, it has a unique language, customs, art and lifestyle, with a long history and deep cultural characteristics of ethnic minorities. Based on the theory of cross-cultural communication, this study adopts focus group discussion as a research method to understand the communication difficulties of Chahar culture. The results of the survey show that the Chahar culture has a low level of dissemination, many difficulties in inheritance and development, a low sense of identity, and the phenomenon of cultural misinformation. In response to the above problems this study argues that Chahar culture should be disseminated from the perspective of intercultural communication. The researchers suggest that the dissemination of Chahar culture should eliminate cultural conflicts and misinterpretations, shape the image of Chahar culture, and practice Chahar cultural ethics.
Keywords: Chahar Culture, Intercultural Communication, Image Building, Cultural Conflict, Cultural Misinterpretation, Cultural Ethics

Introduction

From its inception, the discipline of communication has evolved along with the process of human cultural development. The famous American philosopher, educator and psychologist, Pragmatism and pragmatist pragmatism and also the author of John Dewey, one of the founders of functionalist psychology John Dewey, the founder of pragmatism and one of the founders of functionalist psychology and modern pedagogy, once commented on communication that "society exists not only by transmission and dissemination, but rather it exists in transmission and dissemination" (Dewey, 1916)This evaluation undoubtedly explains the important role of communication in the development of human society. Culture and communication are inextricably linked to the survival, adaptation and development of individuals and societies as a result of the evolutionary process of human beings. Therefore, cultural communication has also become a topic of close attention for sociologists and communication scholars.

In his 2009 interpretation of the relationship between culture and communication, Li Yan said that "culture is recognised and understood through communication; communication provides not only information but also values; the development of mass media has led to homogenisation and diversification of cultural communication, and the act of communication itself and the content of communication have gradually influenced the public's cultural identity and cultural adaptation". (Li, 2009) From this, it can be known that cultural communication is a fundamental aspect of human interaction, a process of transmitting cultural information to another or more objects, and at the same time includes cultural understanding and formation as well as cultural change and development. Viewing the transmission of culture from such a perspective, it is easy to understand the importance of cultural transmission in promoting the formation of community beliefs, the transmission of values and the continuation of traditional practices. At the same time, the transmission of culture also accompanies the process of human society and gives rise to spiritual substance that meets the needs of the group's life and production, which provides people with a basis for understanding the world and for exchanges and communication.

The Chahar Mongols are one of the Mongolian tribes living primarily in the Inner Mongolia Autonomous Region of China. "The Chahar tribe is an extremely special tribe among the many tribes of the Mongols, and since ancient times it has been a tribe that exhibits toughness and has a heroic reputation and tradition of bravery, valour, and fortitude." (Ou, & Pan, 2014) "Chahar culture is a kind of regional culture created by the Chahar tribes in the steppe region over generations that is compatible with the steppe ecological environment, and this culture includes the Chahar Mongols' mode of production, way of life, and the customs, ways of thinking, values, and religious beliefs that are compatible with it, literature and art, etc. In the process of its formation and inheritance, it had extensive contacts and exchanges with Manchu, Tibetan, Han and other ethnic groups, absorbed the cultural factors and cultural elements of these ethnic groups, and gradually formed the unique Chahar culture." (Zhou, 2014)It can be seen that the Chahar culture is a kind of regional culture produced by the Chahar tribes living in the grassland area for generations that is compatible with the grassland ecological environment, and it is an important part of the grassland culture in Inner Mongolia, China. This culture includes the mode of production, way of life, customs, ways of thinking, values, religious beliefs, literature and art of the Chahar Mongols, who have a rich cultural heritage covering all aspects of daily life, customs, traditions, art and beliefs.

However, with the advancement of globalisation and changes in modern lifestyles, the inheritance and development of the Chahar culture is faced with the dilemmas of low cultural dissemination, low audience awareness, and inaccurate understanding of core values. It is the purpose of this study to study the dissemination of Chahar culture so that it will remain strong in the present and the future.

Research Question
The main problem addressed in this study is how to enhance cultural identity, eliminate cultural misinformation, and improve communication effects in the process of Chahar culture dissemination.

Research Design
Based on the theory of cross-cultural communication, this study analyses the current situation and problems of Chahar culture through a systematic review of cross-cultural communication theories, and comes up with a communication strategy for this minority culture at present. In order to achieve this research goal, the study adopts the qualitative research method, and the specific research method chosen is focus group discussion. In the focus group discussion, 25 respondents were selected and divided into five groups to obtain more in-depth opinions in order to understand the current situation and dilemmas of Chahar culture dissemination. Since the sample was not overwhelming, the study used manual coding analysis to thematically analyse the responses and identify key themes.

The limitation of the study is that when focus group discussions are used, individual participants dominate the discussion, they express themselves positively, and other participants who are relatively introverted or unwilling to express their views are sometimes suppressed, so it is inevitable that the results of the discussion are biased in favour of certain strong views. To address this limitation. The researcher deliberately guided the participants with weaker willingness to express themselves to fully express their views in the process of conducting group discussions. As a result, the sample was ultimately valid.

Literature Review
Sorting out the History of Intercultural Communication Research
The development of intercultural communication theory can be traced back to the beginning of the 20th century to the present day, and it is a constantly evolving and enriching field of study. Early researchers, in the study of intercultural communication, focused their attention mainly on the cultural diffusion and influence change of Western countries in non-Western regions, such as missionaries spreading religions and cultures as well as the role of the media in intercultural communication. After the Second World War, international exchanges and co-operation gradually increased, and intercultural communication became an important topic of research. At this time, scholars began to pay more attention to the role of cultural factors in transnational communication and how to cross cultural differences to achieve effective communication.

1959, Edward Hall in his book "Silent Language" for the first time put forward the concept of "cross-cultural communication", marking the official birth of the discipline. He said, "In the true sense of the word, culture is communication, and communication is culture. Every culture begins with a question that all human groups must face, and a set of answers. From this set

of answers comes a body of information, and it is this information as a whole that constitutes culture." (Hall, 1959) This viewpoint provides a practical basis for the formation of the theory of "intercultural communication", and at the same time provides a new research direction for cultural communication.

In the 1970s, Gilt Hofstede put forward the "cultural dimensions theory", through his investigation and research on different national cultures, he summarised cultural differences into several dimensions, such as individualism and collectivism, power distance, uncertainty avoidance, etc. (Hofstede, 1980) The theory has had a profound impact on cross-cultural communication research.The theory has had a profound impact on cross-cultural communication research. It has provided new perspectives for cross-cultural communication to think about, allowing researchers to have a more detailed understanding of the influencing factors in the process of conducting research on cultural communication.

After that, along with the acceleration of globalisation and the development of digital technology, cross-cultural communication research gradually expanded into more fields. Scholars began to pay attention to cross-cultural advertising, cross-cultural marketing, international business communication, new media and cross-cultural communication.

The Concept of Intercultural Communication
"Interculturality, in short, is communication or transmission between two different cultures, and there are two main forms of intercultural communication and intercultural communication. Intercultural communication mainly refers to interculturality at the level of interpersonal communication, which is a situation in which people from different cultural backgrounds interact with each other." (Sommers, & Porter, 2004) Comparing the above concepts, it can be concluded that intercultural communication is the process of transferring and exchanging information in different cultural contexts. This kind of communication involves a number of cultural factors such as language, values, beliefs, habits, etc. and plays an important role in the era of globalisation. In intercultural communication, individuals or organisations need to communicate and exchange effectively between different cultures in order to promote mutual cultural understanding, reduce misunderstanding and conflict, and promote cultural exchange and cooperation.

"Intercultural communication refers to the exchange of information between individuals who are unalike culturally. It involves the sending and It involves the sending and receiving of messages across cultural boundaries, and it is influenced by the different perceptions, interpretations, and evaluations that individuals from different cultures bring to the communication process. individuals from different cultures bring to the communication process." (Gudykunst, & Kim, 1997)The above concepts emphasise the important role of group cognition, comprehension, and influence in intercultural communication from different cultures on cultural acceptance and group communication. It is based on such cognitive concepts that this study focuses on Chahar cultural communication, placing it at the levels of enhancing cultural identity and eliminating cultural misrepresentation.

Relevant Theoretical Support
Focussing on the main questions addressed by this study, the authors consider the following theories as important theoretical underpinnings for the study:

(i) Culture Shock Theory

Kalvero Oberg1 developed the "Culture Shock Theory" in 960 (Oberg, 1960)This theory explores the psychological and emotional stages that individuals may go through when moving across different cultures. Culture shock theory suggests that when an individual enters a new cultural environment, they may go through different stages, including enthusiasm, frustration, adaptation and acceptance. This theory stands in the perspective of the audience at the end of communication and analyses the influencing factors of the degree of reception effect of cultural communication, which is an important theoretical basis for intercultural communication and at the same time provides the theoretical direction for this study.

(ii) Cultural Dimension Theory

In 1991, Gilt Hofstede proposed the "cultural latitude theory" (Hofstede, 1991)This theory proposes a framework for cross-cultural comparisons, attributing differences between cultures to several dimensions, such as individualism versus collectivism, power distance, and uncertainty avoidance. These cultural dimensions influence people's values, behaviours and communication styles, giving intercultural communication research a new understanding of culture itself.

(iii) Dissemination of the Theory of Alienation

Roberto Herrmann introduced the theory of communication alienation in 1999. (Herrscher, R. 1999) The theory of communication alienation focuses on the effects of similarities and differences between cultures on communication. The theory suggests that if the communication content is similar to the target culture, the audience is more likely to accept and understand it, while if the communication content is more different from the target culture, it may lead to communication failure or misunderstanding. This theory further suggests the important role of cultural identity in cultural communication.

Through the historical overview of the development of intercultural communication theory, the statement of concepts, and the in-depth analysis of relevant supporting theories, it is found that the study of Chahar cultural communication based on the theory and perspective of intercultural communication is of theoretical and practical significance. Because the formation of any ethnic culture is accompanied by the occurrence of communication, culture has local characteristics and develops dynamically in mutual interaction. The theory of intercultural communication opens up perspectives on the transmission of ethnic minority cultures, analyses the impact of modernisation and external influences on the transmission of ethnic minority cultures, and provides suggestions for promoting intercultural understanding and preserving ethnic minority cultural heritage. Chahar culture is an ethnic minority culture, so the study of Chahar cultural communication from the perspective of intercultural communication will help the Chahar Mongols to communicate and understand with Han Chinese and other ethnic minorities, and will be conducive to the better inheritance and development of Chahar culture.

Research Methodology
Introduction to the Research Methodology
This study takes as a case study the main settlement and one of the important birthplaces of the Chahar Mongols, the historical Chahar region, and now the city of Ulanqab in the Inner Mongolia Autonomous Region of China. Specifically, the focus group discussion method was

used to conduct data research on the transmission and development of verbal and non-verbal communication, rituals and norms cultural practices of the Chahar culture.

A case study is a qualitative research methodology that explores a particular issue or theme through in-depth description and analysis of one or more representative or typical individuals or phenomena. The advantage of case studies is that they can provide rich and nuanced information about complex and diverse realities. Robert K. Yin is a leading authority on the design and application of case studies, emphasising their wide range of applications in the social sciences, policy and education. His work is particularly concerned with how to structure the design and implementation of case studies. (Yin, 2018)B. Merriam emphasises the application of case studies in educational research, particularly how they can be used to delve into complex educational phenomena. (Merriam, 1998).

A single case was chosen for the study because of the desire to provide an in-depth and comprehensive analysis of the region, rather than compare and contrast different regions. The case study of this region is used to understand the history, current situation, characteristics, problems and prospects of Chahar culture in the region, and to provide a reference for the preservation and development of Chahar culture.

Description of Specific Research Methods
Five groups of interviewees were selected for this study's focus group discussion, with five people in each group. These five groups were: Chahar Mongolians living in Ulanqab; non-Chahar Mongolians living in Ulanqab; non-Chahar Mongolians living in the Inner Mongolia Autonomous Region (NMAR) not in Ulanqab; people living in non-Nemenggol who had never been to Ulanqab; and people living in non-Nemenggol who had been to Ulanqab. These five groups of people basically cover the different identities, regions, and roles of communication audience groups that need to be examined in the dissemination of Chahar culture, so the focus group discussions conducted with them are representative of the study.

Study Finds
Collation of Views
The views of the focus group discussions conducted by five groups of 25 interviewees, under different categories, are collated below:
(i) The content perspectives of this objective on what the non-verbal communication practices of the Chahar Mongolian language are, how they have changed, and how effective they are in terms of dissemination are organised as follows:
Question 1: What language do the Chahar Mongolians use to communicate in their lives, and do they have some unique non-verbal communication methods? For example, body language, facial expressions, etc. Do you think the non-verbal communication methods of the Chahar Mongols have changed in modern society?
This element deals with perceptions of non-verbal communication methods in the Chahar Mongolian language. Individual participants answered that they use the national language for communication, and there were diverse views on non-verbal communication factors, with some suggesting that there is a specific body language and rituals, but others stating that these have been assimilated or simplified by Chinese culture. When referring to communication methods specific to the Chahar Mongols, some mentioned traditional events and art forms such as the Naadam Assembly and the Khumai. Overall, however, the majority

of participants did not know much about or had no in-depth observations of Mongolian non-verbal communication styles.

Question 2: Are these non-linguistic changes influenced by external cultural influences or are they the result of local social change?
Participants generally agreed that the non-verbal communication methods and cultural transmission of the Chahar Mongols have been affected. Specific influencing factors include changing times, social change, cultural intermingling between different ethnic groups, and technological development. At the same time, modern popular culture has also had an impact on Chahar culture.

Question 3:What is the impact of this change on the social life and cultural heritage of the Chahar Mongols?
Participants had different views on change in cultural transmission. Some saw the positive impacts of change, such as enriching culture, promoting innovation and adapting to social development; others were concerned about the loss of original culture and assimilation into other cultures. Different people had different views on the specific impacts of change, but overall there was a general consensus that change was inevitable and the key was how to maintain and innovate in transmission.

Question 4.What is the role of non-verbal communication in social interaction and cultural transmission among the Chahar Mongols?
Regarding the role of Chahar Mongolian for non-verbal communication, although participants did not give specific answers, it can be inferred that it plays a role in social interaction and cultural transmission. As for the change of language use scenarios, one participant thought that it might decrease, but the exact reasons and effects are less clear. Overall, the participants' knowledge about the role of non-verbal communication in Chahar Mongolian is limited and needs to be further explored and researched.

(ii) The views on the content of this objective, as to what Chahar's own cultural norms, customs, rituals and ceremonial arts are, and how they have been passed on and developed in the course of history, are organised as follows:
Question 1: How are the cultural norms of the Chahar Mongols reflected in their daily lives, and are there any distinct codes of behaviour or values? Have cultural norms changed over the course of history? What factors have influenced them?
Some of the participants thought that the cultural norms of the Chahar Mongols were reflected in their daily lives, but they said they were "not sure" or did not answer the question of how they were reflected and whether they had changed. Only one participant gave a specific answer about changes in cultural norms and the factors that influence them.

Question 2: Do the customs and rituals of Chahar culture remain important in modern society? Have they evolved or adapted?
Participants agreed that cultural norms are very important in marriage and funerals and are still used in modern society. However, participants gave limited information or said they were "not sure, not aware" of the specific application and changes in cultural norms and how to understand them.

Question 3:How is the art of ceremony reflected in Chahar culture? For example, ritual expressions of weddings, funerals, etc.?

Several participants had some knowledge of Mongolian culture, especially one participant who had lived in Ulaanchabu and one participant who worked in a Mongolian restaurant. They were able to describe the cultural characteristics of the Tsahar Mongols in terms of cultural values, festivals and celebrations, and daily life. However, several other participants had relatively little or no in-depth knowledge of Chahar Mongolian culture.

Question 4: Are the cultural norms, customs, rituals and ceremonial arts of Chahar at risk of being lost in modern society? Are there any relevant protection and inheritance programmes?

One participant gave some specific examples of how culture is reflected in literature and art, but several others said "I don't know". All participants agreed that culture is facing a problem of loss, and two of the Chahar Mongolian participants saw the construction of the Chahar Folk Museum as a way of preserving culture. However, only one of the 25 participants answered "some of it has been protected and passed on", while the other 24 said they were "not sure" about the protection and transmission of intangible cultural heritage.

Question 5: Have the cultural norms, customs, rituals and ceremonial arts of the Chahar culture evolved and adapted over the course of history? How to balance the preservation of traditional culture and adaptation to the needs of modern society?

Participants were concerned about cultural heritage and preservation and discussed how to balance the preservation of traditional culture and the needs of modern society. They recognised that cultural heritage needs to be innovated and optimised, as well as adapted to the needs of modern society. One participant gave specific examples and ideas about the evolution of Chahar culture and the influence of foreign cultures, but the others said "I don't know".

The Conclusions are Summarised below
Table 1
Focus Group Discussion Findings

Research target	Reach a verdict
What are the current linguistic non-verbal communication practices of the Chahar Mongols, how have they changed, and how effective is the communication	1. Modern society has had an impact on linguistic non-verbal means of communication, with the adoption of national languages for communication, and non-verbal communication factors including body language and rituals, which are limited and have been assimilated or simplified. 2. The non-verbal communication of the Chahar Mongols has been affected by external cultural influences, including changing times, social change, the intermingling of cultures of different ethnic groups and scientific and technological development; however, all of them have also been manifested in cultural inheritance 3. Cultural heritage has a positive relevance, but its change is inevitable and may be lost or homogenised if not protected. 5. Chahar Mongolian non-verbal communication has a role in social interaction and cultural transmission, but many people have an inaccurate understanding of Chahar culture.
What are the cultural norms, customs and rituals, and ceremonial arts of the Chahar Mongols themselves, and how have these elements been passed on and developed in the course of history?	1. The cultural norms of the Chahar Mongols are reflected in their daily lives, but the specific ways in which they are reflected and their historical changes are not fully understood. 2. There is limited information about changes in cultural norms and the factors that influence them, and the audience is poorly informed. 4. Chahar culture has low dissemination effects and is misinterpreted. 5. Chahar culture is facing the problem of loss of heritage, and the specific protection and transmission of intangible cultural heritage is facing problems. 6. The audience does not have a high degree of recognition of Chahar culture.

During the focus group discussions, the authors found that of the 25 focus group participants, three were from the Chahar Mongolian community, one was from Inner Mongolia who had not been to Ulanqab, and one was a waiter from Ulanqab who had worked

in a Mongolian restaurant before and was able to participate actively in the discussion. The remaining 19 people were not very enthusiastic in participating in the discussion, saying "not sure", "don't know", "not interested" in some of the questions. 4 panelists from outside Inner Mongolia who had never been to Ulanqab, 2 panelists from Inner Mongolia who had never been to Ulanqab, and 1 waiter from Ulanqab who had worked in a Mongolian restaurant in the past were able to participate actively in the discussion of questions. Four panellists from outside Inner Mongolia who have never been to Ulanqab and two panellists from outside Inner Mongolia who have been to Ulanqab asked questions such as "Do the Chahar Mongols still live in yurts? Why don't they eat vegetables? Is it true that the Chahar Mongols are barbaric?" The two Chahar Mongolians also said that they "don't know much about their own cultural identity, we don't live much differently from ordinary Han Chinese, and we don't speak Chahar Mongolian, we just know that we are Chahar Mongolians."

Summarising the above findings, it can be found that in the process of inheritance and development of Chahar culture, there are indeed problems of low cultural awareness, low sense of self-worth, and low and biased recognition of Chahar culture by different ethnic groups.

Conclusion
In view of the above research findings and based on relevant theoretical guidance, the Chahar culture communication strategy is now derived:

Elimination of Cultural Conflicts and Misinterpretations
Chahar culture, as one of China's minority cultures, has a relationship between the "dominant culture" and the "group culture" with the mainstream Han culture, and a relationship between the "group culture" and the "heterogeneous culture" with other minority cultures. The relationship between Chahar culture and other minority cultures is between "group culture" and "heterogeneous culture". Therefore, in exploring the issue of cross-cultural communication and dissemination of Chahar culture, it is necessary to proceed from the following aspects.

(i) Good Handling of Emotions in Communication
When communicating with different cultural groups, we need to fully understand the connotation and characteristics of each other's cultures, look for cultural compatibility, accept the differences between cultures, carry out emotional links through "empathy", introduce the differences between cultures in communication, and incorporate emotions into them.

(ii) Encouraging Feedback
Pay attention to verbal and non-verbal feedback. In face-to-face communication, observe each other's expression and state when the communicator introduces and watches the content related to Chahar culture, and guide the enquiry in a timely manner; in the process of media dissemination, pay attention to the audience's message, audience evaluation and make feedback and explanation in time.

Shaping the Image of Chahar Culture
(i) Image Positioning
Firstly, a multicultural fusion of mainly nomadic culture is presented. The image of the Chahar culture can be reflected in the spirit of the Chahar Mongols, which is brave, free, warlike, nature-loving, freedom-loving and respectful of the grassland ecological environment, loyal to the motherland and obedient to the overall situation, while also highlighting the characteristics of the farming culture of the Han Chinese people, which is hard-working, simple and pragmatic.

Secondly, it presents rich and long history and folk culture. The image positioning of Chahar culture should emphasize its rich historical and cultural heritage, highlight its unique folk customs and cultural symbols, such as Mongolian yurts, Mongolian horses, Ovoo, Asir music, etc., and show its colourful folk life and cultural traditions.

Lastly, the image of Chahar culture should highlight the regional characteristics of the Mongolian Plateau steppe pastures. The image of Chahar culture should highlight the regional characteristics of the steppe pastures on the Mongolian plateau, emphasise its open and tolerant, magnificent natural landscape, as well as the worship of nature, reverence, and cultural representations of the steppe characteristics under such a natural landscape.

(ii) Shaping the Methodology
Firstly, it highlights the values and spiritual connotations of nomadic culture. Through song and dance performances, literary creations, stage plays and musicals, the survival and lifestyle of grassland herders and the core connotation of "respect for nature, solidarity and mutual assistance, and tolerance" are fully demonstrated.

Secondly, the image of Chahar cultural symbols is being shaped. Deeply excavate the outstanding contribution and important value of famous figures and heroes in the history of Chahar Mongols in the process of history and cultural construction. Through cultural programmes, cultural and creative products, and important cultural activities, the Chahar Mongolian costumes, food, embroidery, leather paintings, and asl music are displayed through performances, presenting the image of Chahar cultural symbols and enhancing cross-cultural identity and cross-cultural communication.

Finally, it reflects a multidimensional cultural linkage, highlighting the prosperity of culture. Tapping into the common historical veins of different cultures, in-depth study of the historical intersection of Chahar culture and other cultures in the region, such as the Great Wall culture and the culture of the merchants of Jin, and exploring their performance in architectural styles, folk customs, trade exchanges, and cultural exchanges. It conveys the idea of the common prosperity of multiple cultures and enhances the soft power and international influence of regional culture.

Practising Chahar Cultural Ethics
The Chahar Mongols practice the core concepts of "reverence for nature, openness, faithfulness, respect for etiquette, loyalty, courage and patriotism" in their daily behaviour and thoughts, and take culture as a guideline for their own behavioural norms. Through their

actions, they agree with the core concepts of "unity of heaven and mankind" and "the world as a common good" advocated by the mainstream culture of the Han Chinese people.

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