

Analyzing the Strategy of "Going Global" of Chinese Traditional Culture

-- The Case of Confucius Institutes in Five Central Asian Countries

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Abstract

The excellent traditional Chinese culture was nurtured in China's long history of 5,000 years, with its long and profound origin, and is the crystallization of the wisdom of the Chinese nation. The excellent traditional Chinese culture is the unique label of the Chinese nation standing in the world, and it is the significant difference between us and other nations, containing the spiritual core of the Chinese nation. Confucius Institutes are a new model for Chinese traditional culture to go out, therefore, it is of great significance to examine the operation mode of Confucius Institutes in five Central Asian countries and explore their development experience for Chinese traditional culture to go out.

Keywords

Traditional culture; Going out; Confucius Institute.

1. Introduction

In China, most of the scholars focusing on Confucius Institutes are scholars in the field of Chinese international education or a few scholars in the field of communication studies, while scholars in the field of international relations or diplomacy have paid little attention in comparison. This study chooses to explore the role played by Confucius Institutes at the global level from the perspective of cultural diplomacy. In addition, this paper takes the Confucius Institute as a case study to assist the argumentation in the process of analyzing the research, which is a new research perspective.

2. Literature Review

The first is the exploration of the connotation of excellent traditional Chinese culture. The author looks at traditional culture from the perspective of historiography, pointing out that traditional Chinese culture mainly refers to the culture that has been accumulated and handed down over thousands of years of history and has been inherited and carried forward to the present day, and still has far-reaching influence on China's ancient culture until today [1]. pointed out the spiritual characteristics of traditional Chinese culture, which include: harmony, robustness, people-oriented and unity of heaven and man [2]. Professor Wu believes that Chinese excellent traditional culture is an important part of traditional culture, and it is a collection of the advanced essence of Chinese traditional cultural heritage [3].

Secondly, there are related studies on the promotion of Chinese excellent traditional culture. General Secretary pointed out that we should better promote Chinese culture to go out, to explain and promote to the world more excellent culture with Chinese characteristics, embodying the Chinese spirit, and containing Chinese wisdom, by means of writing to the world,

by means of writing to spread the voice, and by means of writing to educate people. suggest that in the current era of continuous social development, Chinese government departments should attach great importance to the innovation, inheritance and development of traditional Chinese culture [4]. argues that traditional Chinese culture profoundly influences the worldview perspective, value orientation and soft power foundation of Chinese public diplomacy, while its core idea Confucianism is the natural and structural value kernel of Chinese public diplomacy [5].

To sum up, in the study of Chinese excellent traditional culture, its research has formed certain results, but in general, there are still some problems and shortcomings, such as the current stage of the research on the connotation characteristics, value significance, specific practices and their paths and so on less. Therefore, this paper will take the Confucius Institute as an example to study the value of Chinese excellent traditional culture going out and make feasible solutions for its subsequent development.

3. China's Outstanding Traditional Culture to The World Is The Inherent Requirement of The Current Development Situation at Home and Abroad.

China's traditional culture is profound and profound, embodying the most core spiritual qualities of the Chinese nation, so we should pay particular attention to the international dissemination of Chinese traditional culture. However, since China's modern times, traditional culture has been influenced and impacted by Western thought, so that people in many countries around the world have misunderstood and misjudged Chinese traditional culture, so we should enrich and innovate the content and form of dissemination of Chinese traditional culture, so that China's traditional culture can "go out" with a brand-new look and show the world a real China. So we should enrich and innovate the contents and forms of dissemination of Chinese traditional culture, so that our traditional culture can go out with a new look and show the world a real China. Nowadays, under the background of globalisation, the cultures of every country in the world are displayed on the world stage, the civilisation exchanges between countries are more and more frequent, and the cultural integration is more and more in-depth, more and more countries hope to have a more comprehensive and in-depth understanding of the Chinese culture, and the Chinese traditional culture, which embodies the spiritual characteristics of the Chinese nation, needs to go out to the world urgently [6]. However, Chinese traditional culture has encountered a lot of difficulties in the process of going to the world, and has long been in the state of "not being able to speak with reason" [7]. Therefore, we need to enhance the cross-cultural communication capacity of Chinese traditional culture, so that people all over the world can understand the real Chinese excellent traditional culture.

4. Development of Confucius Institutes in Five Central Asian Countries

4.1. Development of Confucius Institutes in Five Central Asian Countries

Central Asia is located in the core of the Eurasian continent, the strategic position is important. China's northwestern and Central Asian geographic proximity, in the political, economic and cultural exchanges in various fields such as close, China and the Central Asian countries have a deep historical affinity, education and cultural ties are close [8]. At present, with the continuous expansion of the field of cooperation between China and Central Asian countries, the people of Central Asia have also experienced the real need to learn Chinese language and culture, the construction of Confucius Institutes will be more consolidated bilateral cooperation. The establishment of Confucius Institutes is a symbol of friendly exchanges between China and Central Asia, which further opens up the channels of civil and cultural exchanges between the

two sides and meets the needs of China's linguistic and cultural diplomacy, and it can be said that the Confucius Institutes are the demonstration projects of cultural exchanges between China and Central Asia. Since the first Confucius Institute was established in Tashkent, Uzbekistan, in 2005, a total of 13 Confucius Institutes have been set up so far, with 21 Confucius Classrooms, as shown in the table 1 below:

Table 1. List of Confucius Institutes in Central Asia

States	Name of the Confucius Institute	host city	Chinese Joint Venture	activation time
Kazakhstan	Eurasian National University Confucius Institute	Astana, capital of Kazakhstan	Xi'an International Studies University (XISU)	2007/12/5
	Confucius Institute at the Kazakh State National University	Almaty, previous capital of Kazakhstan	Lanzhou University	2009/2/23
	Confucius Institute at Zhubanov State University in Aktobe, Kazakhstan	Akhtobe	Xinjiang University of Finance and Economics	2011/3/24
	Confucius Institute, Karaganda State Technical University	Karaganda	Xinjiang Shihezi University	2011/11/1
	Confucius Institute at the Abraham Lincoln University of International Relations and Foreign Languages	Almaty, previous capital of Kazakhstan	Southwest University (Chongqing)	2017/4/28
Kyrgyzstan	Confucius Institute at Kyrgyz State National University	Bishkek, capital of Kyrgyzstan	Xinjiang Normal University	2007/11/6
	Confucius Institute at Bishkek Humanities University	Bishkek, capital of Kyrgyzstan	Xinjiang University	2008/6/15
	Confucius Institute at Osh State University	Osh (city in Kyrgyzstan)	Xinjiang Normal University	2013/1/24
	Confucius Institute, National University of Jalalabad	Jalalabad	Xinjiang University	2016/12/26
Tajikistan	Tajik State National University	Dushanbe, capital of Tajikistan	Xinjiang Normal University	2009/2/26
	Confucius Institute at the Metallurgical Institute	Hu Zhande (1933-), Mao Zedong's second wife	China University of Petroleum	2015/8/20
Uzbekistan	Confucius Institute in Tashkent	Tashkent, capital of Uzbekistan	Lanzhou University	2005/5/7
	Confucius Institute at the Samarkand State Institute of Foreign Languages	Samarkand, city in Uzbekistan	Shanghai International Studies University (SISU)	2014/11/28
Turkmenistan				/
Source: Collated data from the official website of the State Hanban				

From the above table, we can see that the layout of Confucius Institutes in Central Asia has been initially formed. In May 2005, the first Confucius Institute in Central Asia was officially signed and inaugurated, that is, Tashkent Oriental Institute. This Confucius Institute was jointly founded by Lanzhou University and Tashkent State Oriental Institute of Uzbekistan, which is a milestone in the development of Confucius Institutes in the whole Central Asia region. Since the establishment of the first Confucius Institute, other Central Asian countries have begun to apply for the establishment of Confucius Institutes. In terms of numbers, by 2017, 13 Confucius Institutes had been established in Central Asia. Among them, Kazakhstan has five Confucius Institutes, which is the country with the most Confucius Institutes within Central Asia. Kyrgyzstan has four Confucius Institutes, two of which are located in the capital city of Bishkek, and the other two in Osh in the south and Jalalabad in the southwest. Tajikistan and Uzbekistan have two Confucius Institutes each, and Turkmenistan has not yet established a Confucius Institute. With the strong support and joint efforts of the Chinese and foreign partner institutions, these Confucius Institutes have not only accomplished the basic Chinese language teaching work, but also carried out a wide range of cultural activities, actively promoted the development of Chinese language dissemination in the region, and made a positive contribution to the Chinese language education in the whole Central Asian region. In addition, from the point of view of the nature of foreign partner institutions, the specialized fields involved in Confucius Institutes are also expanding. From ordinary language institutes, to humanities universities, to cooperation with some technical and energy institutes, it shows that Confucius Institutes have been making continuous efforts to extend the value of Chinese language and culture to other fields. Overall, the layout of Confucius Institutes in Central Asia has been initially completed, and the overall development is promising.

4.2. Effectiveness of Confucius Institutes in Five Central Asian Countries

In the past eighteen years, the Confucius Institutes in Central Asia have developed from scratch and achieved remarkable results. On the one hand, the number of Confucius Institutes has increased and their scale has been expanding; on the other hand, the systems and mechanisms have been improved and the quality of teaching and exchange activities has been enhanced, and the Confucius Institutes have gradually become a model for educational cooperation and humanistic exchanges with the Central Asian countries, which has promoted people-to-people communication and friendly cooperation between China and the Central Asian countries, and has played an important role in public diplomacy.

On the one hand, Confucius Institutes have increasingly grown into an important platform for China and Central Asia to promote exchanges and deepen cooperation in various fields. For example, some Confucius Institutes in Central Asian countries played an important role in the SCO Summit, which was positively evaluated and affirmed by all parties involved; the Confucius Institute at Osh State University, in accordance with the teaching practice of the Institute and the economic status of local students' families, has carried out humanistic teachers' home visits, and set up a benevolence fund to provide assistance to families with poor incomes in the region, so as to promote people-to-people exchanges between China and Central Asian countries. On the other hand, the Central Asian people's understanding of the Confucius Institutes has gradually deepened, and their willingness to learn Chinese and understand Chinese culture has been increasing. The Confucius Institutes have not only trained a large number of excellent Chinese-speaking talents, but also become the messengers of cultural exchange between China and Central Asia.

5. Effective Ways and Rational Methods for Contemporary Chinese Traditional Culture to Go Global

The foreign exchange of Chinese culture can not only maintain the security of culture itself and enhance cultural soft power, but also strengthen the world's understanding of China. Therefore, the study of the current situation and effectiveness of Confucius Institutes also reminds us that we need to think about the reasonable methods that Chinese traditional culture needs in order to go out better.

Struggle for international discourse and endeavor to change China's structurally weak position in international cultural values

In a diverse world, plurality of cultural values is a very natural thing, and it is hard to say that one cultural value is superior to another, and it is equally hard to say that one cultural value is intrinsically disadvantaged, except for the fact that there are some common taboos of civilized societies that cannot be offended and common rules that cannot be trampled upon. However, the recent history of preferential development and expansion of the West has also constructed the worldwide strength of Western values, leaving the values of other cultures in a structurally weak position [9]. In today's world, although the power structure has changed dramatically, the strong position of Western culture still relies on two factors for its preservation: it relies on the hard power advantage that the West still has in general, and it relies on the discursive advantage that it originally constructed. A major manifestation of the strong cultural position is discursive dominance, which in turn maintains and consolidates the structural dominance of cultural values, as well as justifying the legitimacy of the national political system, domestic and foreign affairs and diplomatic behaviours, and thus translates into soft power. The key here is discursive dominance.

5.1. Improving the construction of core values in Chinese society and striking a balance between internationalization and the preservation of traditional culture

Reconstructing the core values of Chinese society is a logical requirement for making Chinese culture more influential and fulfilling its diplomatic function. Boldly absorbing the excellent civilizational achievements of other countries and nations with an open and tolerant mindset, and using them as fresh elements for reconstructing the core values of Chinese society, so as to make our culture more international and modern, and thus better gain global recognition and be transformed into a soft power, is undoubtedly one of the major basic demands of China's cultural exchanges with the outside world. The process of China's cultural diplomacy should be the process of reconstructing values and the process of modernization and internationalization of Chinese culture [10]. Therefore, the best balance between cultural modernization and internationalization and the maintenance of traditional cultural characteristics is not only the need to reconstruct the core values of Chinese society, but also the fundamental direction of China's cultural diplomacy and cultural "going out".

In short, traditional culture has shaped Chinese public diplomacy, and it is the most stable and fundamental thing in the history of China's diplomatic strategy development. Traditional Chinese culture has profoundly influenced the worldview perspective, value orientation and soft power foundation of Chinese public diplomacy, and its long and far-reaching cultural resources have shaped and will continue to shape the strategic thinking and realisation path of public diplomacy practice with Chinese characteristics.

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