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**Master Thesis**  
**Confucius Institutes in China's Foreign Policy**

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## **ABSTRACT**

With the highly develop of China's economy, the development of China's soft power and hard power are getting unbalance. With the trend of globalization, soft power becomes more important than hard power. The project of Confucius Institutes was designed to promote the increasing of China's soft power and broadcast Chinese language and Culture. Economic achievements and development make somebody concerns about the hegemony of China in the future. Together with this concern, there are some worries about Confucius Institutes such as cultural invasion, method of Communist ideology. The reflection of the public of the host countries to Confucius Institutes could be the reflections of them to China. Thus, this dissertation mainly focuses on determining the position of Confucius Institutes in China's foreign policy and functions of Confucius Institutes, and eliminating misunderstanding and prejudice of Confucius Institutes in host countries.

**Key words:** Confucius Institutes, Cultural and language diplomacy, specific activities.

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## INTRODUCTION

Globalization has been a continuous trend together with industrialization and modernization. It has become an unavoidable procession which influenced people from all aspect in their life. With the emerge of globalization, exchanges of productions, resources, labors, even culture have become possible between countries globally, especially after the two Industrial Revolutions, massive machine producing decreased the cost of production. In this way, there was less gap between communication and distance between countries. Fast growing of everything makes the whole map of the present society into its form under the trend of globalization.

China's economy has seized opportunities of globalization to developed itself. The Third Plenary Session of the 11th Central of Chinese Communist Party in 1980s, under the leading-ship of Mr. Deng Xiaoping (leader of second generation), determined the national strategy of reform, also known as 'opening policy', in the mainland of China. In this policy, the Chinese Communist Party decided to reform the China's economic system from the planned economic system to market economic system which released the freedom of market economic system and flourishing the development private business activities which promoted the capital accumulation, increased the productivity and increased the income for the public. Afterwards, with the efforts of Chinese government, China has become a member of WTO in 2002 which is benefit to the increasing of China's economy. According to the statistic which published by the Ministry of Foreign Affairs of China, the GDP of China in 2016 was nearly 8,000 U.S dollars<sup>1</sup> which is almost 80 times compared with the GDP of 179 U.S dollars in 1978. Suffering in the depression of world economy, the increasing rate of China's GDP still reached 6.9% in 2016 which was a big success of China's economy. In 2013, the

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<sup>1</sup> Speech of the Chinese Ambassador to Spain, Lv Fan, "the Present Situation, Prospect and New Opportunity with Western Cooperation for Chinese economy// June 6<sup>th</sup> 2016, the Ministry of Foreign Affairs of China. (《驻西班牙大使吕凡, 中国经济发展现状, 前景及中西合作新机遇》讲话稿, 中华人民共和国外交部).  
<[http://www.fmprc.gov.cn/web/dszlsjt\\_673036/t1370026.shtml](http://www.fmprc.gov.cn/web/dszlsjt_673036/t1370026.shtml)> (Accessed: December 6<sup>th</sup>, 2016)

Chairman of Chinese Central Communist Party, Mr. Xi Jinping, came up with the latest regional cooperation developmental strategy, which is known as ‘One Belt, One Road’. It would be the largest international project in 10 years which covers countries from Southeastern Asia, middle Asia, Eurasia and Europe. Once the project be accomplished, over millions of people would benefit from this area trading and communication, and China would definitely be a new economic power which might influence on the trend of international economy. In order to deepen multilateral understanding of China, Chinese government would like to deepen the cultural cooperation in all aspects and all fields with those countries attend the ‘one belt one road’ project, which will increase the demands of Chinese learning and speaking in the coming years.<sup>2</sup>

**Importance of the theme.** Accompany with the influence of globalization, intentions of Chinese government in world politics are turning to create a peaceful international environment in which its economic development can continue and in which it can portray itself as a responsible and constructive power<sup>3</sup>, instead of the growing of hard power. More and more countries have realized soft power as its important asset to achieve their national goals in international stage. China started focusing on the development of soft power in the fields of foreign policy and international diplomacies since 1990s. From the era of Mr. Hu Jintao to the era of Mr. Xi Jinping, China has increased its soft power by successful held a series of international or regional events such as the 2008 Beijing Olympic Games, 2010 Shanghai Expo and the G20 Summit in 2016. Leaning on the interests from foreigners to long Chinese history and unique language, Chinese culture and language play an increasing role in increasing China’s soft power. Thus, Chinese government conducted a series of cultural and language diplomatic activities abroad which covers almost all continents and areas such as exhibition of cultural relics, paintings and calligraphies, intercultural communication

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<sup>2</sup> ‘One belt, one road’ cultural development plan for 2015-2020// December 28<sup>th</sup>, 2016. the Ministry of Culture of China, (《文化部“一带一路”文化发展行动计划 (2016-2020)》, 中华人民共和国文化部) .  
<[http://zwgk.mcprc.gov.cn/auto255/201701/t20170113\\_477591.html](http://zwgk.mcprc.gov.cn/auto255/201701/t20170113_477591.html)> (Accessed: January 17<sup>th</sup>, 2017)

<sup>3</sup> Jeffery Gil, “China’s Confucius Institute Project: Language and Soft Power in World Politics” // The Global Studies Journal, Vol. 2, #1, 2009. pp.59-72

between scholars and the professional in all fields of Chinese culture, language, traditional Chinese medication, technology and economy. Among them, Confucius Institutes definitely would be the most successful one for increasing China's national image and soft power in international stage.

China is later than European countries in improving nations' soft power in international society. European countries have realized the importance of soft power and have made full use of their cultural and language diplomacy to increase its national influences and national image at an early stage. There are varieties of language and cultural institutes all over the world. The earliest institutes of them is the Alliance of France which was established in 1883. This is a non-profitable institution which are focusing on promoting French and French all over the world. Besides, there are Goethe Institutes of German for the promoting of Germany and Germany culture was established in 1951, Institute Cervantes which established in 1991 for broadcasting of Spanish and Spanish culture and the British Council, which was the most influential world-wide, established in 1934. Based on the same intention, the United States also published it Fulbright Program in 1946, which provides fund for international scholars conduct their studies and communications in America. Taking successful experiences by European institutes and America, Chinese government started it project of Confucius Institutes which aims at promotions of Chinese language and culture, intercultural communication and cultural exchange, was established in 2004 with the joint efforts of the China's State Council, the Ministry of Foreign Affairs, the Ministry of Education and the Ministry of Culture.

**Relevance.** The developing of Confucius Institutes has attracted lots of attentions from the international society because of its fast expansion and special background with the Chinese Communist Party. The growth and development of Confucius Institutes has always been related to China's foreign policy and national strategies. Relying on China's new policy of 'One belt and One Road' recently, Confucius Institutes have been rejuvenated in those related countries which attract some attention in the international

society one more time. According to the *People's Daily online*, China has plans to establish Confucius Institutes in all the countries along the Belt and Road route, in an effort to promote Chinese language and culture. This will benefit both China and the Belt and Road nations, according to Hao Ping, vice minister of the Ministry of Education.<sup>4</sup>

The road of the developing of Confucius Institutes is not as smooth as Chinese government's expected. Accompanying with the growing of Confucius Institutes overseas from 1 in 2004 to 512 until the end of 2016, there are lots of problems of the development of Confucius Institutes as well. The problems not only come from the interior of Confucius Institutes and the headquarters of Confucius Institutes, but also come from the exterior of international society.

On the one hand, the teaching quality of Confucius Institutes cannot keep up with the high speed growing numbers of Confucius Institutes in host countries especially in some developing countries such as African countries. Africa is the new growth point of Confucius Institutes since there are increasing cooperation between China and Africa in all kinds of fields which enlarge space for the development of Chinese teaching in Africa. Since the first Confucius Institute established in Africa in 2005, there are 48 Confucius Institutes in Africa until the end of 2016. Fast growing of African Confucius Institutes causes some unbalance problems of funds, teaching material and resources of teachers which are also typically for all Confucius Institutes overseas. Africa has financial tensions for years which could not provide extra funds for the promotion of Confucius Institutes and Chinese teaching. Except the starting funds from the headquarter in Beijing, most of operational funds come from tuitions. The shortages of educational funds made the shortages of teaching facilities in Universities. Confucius Institutes have no classroom and enough teaching resources in those Universities as well. Besides, most of African Confucius Institutes are relying on the Chinese teachers

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<sup>4</sup> China to establish Confucius Institutes in all countries along Belt and Road route // *People's Daily Online*. December 12<sup>th</sup>, 2016. < <http://en.people.cn/n3/2016/1212/c90000-9153777.html> > (access: April 7<sup>th</sup>, 2017)



and volunteers for Chinese teaching, there is not enough African Chinese teachers. What's more, the standard of African Chinese teachers couldn't fit the Chinese teaching for the students in Confucius Institutes.

On the other hand, Confucius Institutes are suffering some doubts from the international elites and international medias. There is negative news about the cancellation of Confucius Institutes in host countries which are doubting the function of Confucius Institutes.<sup>5</sup> One of the outstanding problem is the international worries that Confucius Institutes influences on the academic freedom because Chinese government provides funds for Confucius Institutes and headquarter of Confucius Institutes under the administration of the Ministry of Education and the State Council of China. Although most of Confucius Institutes are locating at the campus of the local universities, they are not one of the facilities of the universities which follow the operation of the headquarter of Confucius Institutes in China. Besides, from the view of national strategy, some elites worry that Confucius Institutes might be a tool of Chinese government which are conducting cultural invasion in host countries about some sensitive topics such as Tibet, Taiwan and South China sea since Chinese teachers of Confucius Institutes have the opportunities to influence the political preferences during the class. That negative news could affect the public who knows nothing about Chinese culture and Confucius Institutes.

Together with positive views and negative views in international stage, Confucius Institutes have formed its characteristic from the teaching oriented, research and study oriented, Chinese teaching and occupation teaching oriented and special Chinese

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<sup>5</sup> There is some negative news online about Confucius Institutes:  
Research: the background of the cancellation of Confucius Institutes in Lyon, France // BBC online (Chinese), January 26<sup>th</sup>, 2015.(《调查：法国里昂孔子学院关闭的背后》，BBC 中文网)  
<[http://www.bbc.com/zhongwen/simp/china/2015/01/150126\\_congfciousinstitute\\_france](http://www.bbc.com/zhongwen/simp/china/2015/01/150126_congfciousinstitute_france)> (accessed: February 15<sup>th</sup>,2016)  
Why did the west's relationship with Confucius institutes turn sour // VOA Online (Chinese), January 25<sup>th</sup>, 2015. (《焦点对话：孔子学院连遭关闭，谁之过？》，VOA 中文网)  
<<http://www.voachinese.com/a/pro-and-con-20150123-why-did-the-wests-relationship-with-confucius-institutes-turn-sour/2610656.html>> (accessed: February 15<sup>th</sup>,2016)

culture oriented. Teaching oriented means that the main function of those Confucius Institutes is providing basic Chinese teaching to the public. Most of Confucius Institutes all over the world belong to this category. Research and study oriented aims to Confucius Institutes which focus on high standard intellectual researches of sinology instead of basic Chinese teaching for the public. The audiences of study and research oriented Confucius Institutes are researchers, professional scholars and sinologists. The Chinese teaching and occupation teaching oriented are those that concentrating on Chinese teaching together with occupation training in Chinese. This model is welcomed by developing countries which eager to cooperate with China or trade with China by the big market. The last model is the special Chinese culture oriented means those Confucius Institutes only focus on one side of Chinese culture or characteristic such as traditional Chinese medicine which focus on Chinese teaching with a professional field.

As a window of China to those host countries, reflections of the public to Confucius Institutes are also the reflections of the public towards China at some degrees. The developing of Confucius Institutes would be the developing of the understanding of China in host countries.

Hence, the **research goal** of this thesis is to reveal the specifics of the activities of Confucius Institutes in terms of global and regional scope. The research has the following **objectives**:

1. To find out the place and role of Confucius Institutes in China's Foreign Policy
2. To determine the different functions of Confucius Institutes in different regions and areas
3. To figure the facts of some prejudices of Confucius Institutes in host countries

**The research methods** include historical analysis, documentary analysis, system analysis, and comparative analysis. In the first chapter, we mainly used the historical analysis the understanding of China about soft power which covers the historical background of China's foreign policies. And in Chapter two, we mainly used the system

analysis and historical analysis to understand the change of Confucius's social position, the system and operation models of Confucius Institutes. The documentary analysis and comparative analysis were being used in the third chapter which focused on variety of activities of Confucius Institutes in host countries. All those methods contributed to our understanding in historical development of the Confucius Institutes and their current role in the system of international relations.

**Review of literature.** After research published works related to Confucius Institutes in the Chinese database of CNKI (Chinese National Knowledge Infrastructure), we could see the studies of Confucius Institutes mainly concentrate on four categories. The first one is the study of textbook, teaching methods and teachers from the point of teaching Chinese as a foreign language. The second one is the study of Confucius Institutes' operational models and the future developing plans from the perspective of the host countries and international sights. The third one is the study of how Confucius Institutes improve China's soft power in international society from the perspective of cultural and language diplomacy. The last one is the study of the development of Confucius Institutes themselves and related activities.

In the article by American scholar, James F. Paradise<sup>6</sup>, *China and International Harmony: The Role of Confucius Institutes in Bolstering Beijing's Soft Power*, the scholar has pointed out that some provisions from Confucius Institutes and the headquarter of Confucius Institutes might cause tensions or problems between China and the host countries since there is no flexibility is shown by those provisions. American academia is wary about the establishment of Confucius Institutes, that is why there are no Ivy League colleges have Confucius Institutes in their campus and some famous American Universities. James F. Paradise believes that judging the Confucius Institutes from the standpoint of expanding Chinese soft power, however, may be the wrong standard for measuring their success. Judging the Confucius Institutes in the

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<sup>6</sup> James F. Paradise is a Ph.D. candidate in the Department of Political Science at the University of California, Los Angeles.

terms in which Chinese university administrators view them, may produce a conclusion of a different sort.<sup>7</sup> He thinks the real winner of this cultural program goes to Chinese universities instead of Chinese government because they increase communications and exchanges between Chinese university and all over the world.

Disagree with James F. Paradise about the standpoint of China's soft power of Confucius Institutes, in the article *China's Confucius Institute Project: Language and Soft Power in World Politics* by Dr. Jeffery Gil<sup>8</sup>, he thinks that the promotion of Chinese language learning throughout the world, conducted primarily through the Confucius Institute Project, is an important aspect of China's soft power strategy.<sup>9</sup> He thinks although there are some limited to shaping international preferences in Chinese learning and benign image of China, China would gain lots of outcomes from this project and this project is good for China to developing its diplomatic relations with the others from a long term perspective.

In the article of Don Starr<sup>10</sup>, *Chinese Language Education in Europe: The Confucius Institutes*, he stated the similar attitudes as Dr. Jeffery Gil. He believes the national pride is the big factor which promoting the development of this project, that the 'soft power' concept is a useful way of selling this to the Chinese people: if foreigners understand China better, they will be more accommodating to China's interests<sup>11</sup>. He reckoned that even English has the global status at presents, Chinese still has the possibility to become a new global language in the future since modern communications have arguably changed the ground rules on it.

Scholar of China Foreign Affair University, Wu Xiaoping<sup>12</sup>, conducted a survey about

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<sup>7</sup> James F. Paradise, "China and International Harmony: The Role of Confucius Institutes in Bolstering Beijing's Soft Power" // *Journal of Asian Survey*, Vol. 49, #4, 2009. pp.647-669

<sup>8</sup> Jeffery Gil is a lecturer of Flinders University, faculty of Education, Humanity and Law.

<sup>9</sup> Jeffery Gil, "China's Confucius Institute Project: Language and Soft Power in World Politics"// *The Global Studies Journal*, Vol. 2, #1,2009. P.59-727

<sup>10</sup> Don Starr is a Lecturer of Durham University, school of modern languages and culture

<sup>11</sup> Don Starr, "Chinese Language Education in Europe: The Confucius Institutes"// *European Journal of Education*, Vol.44, #1,2009. pp.65-82

<sup>12</sup> Wu Xiaoping is a lecture of China Foreign Affair University, College of Foreign Languages

Confucius Institutes in American Universities. In her work, *The Rise of China's Image: the Implications of Confucius Institutes* (《中国形象的提升 :来自孔子学院的启示》), she found that there are not enough studies and works about the diplomatic functions of Confucius Institutes based on the database of Tsinghua University. Among them, most of works are qualitative analysis about the cultural diplomatic functions of Confucius Institutes based on the political perspective. Only a few of them are quantitative analysis of concrete cases. Based on the questionnaire of scholar, most of interviews hold positive judgements on teaching activities from Confucius Institutes and they concentrate more on China after studied in Confucius Institutes. However, she also pointed out that Confucius Institutes have problems of market promotions and information updates since most of audiences of Confucius Institutes get information about Chinese course from the private channels<sup>13</sup>.

Scholar of Fudan University, Dai Rong, talked about the cultural and language function of Confucius Institutes in her work, *Confucius Institutes with Language and Cultural Diplomacy* (《孔子学院与语言文化外交》). She thinks that the reason why Chinese government named this institute as Confucius Institutes is the same as those western institutes such as Goethe Institutes and Institutes Cervantes. Government wants to rely on the reputation of those the great to promote its culture and language. In the daily operation of Confucius Institutes, Chinese government takes charge of the funds and coordination at some points. The main approaches of how Confucius Institutes influence on the world are language teaching, cultural promotion and economic interaction.<sup>14</sup>

Same as Dai Rong, professor of Beijing Foreign Language University, Zhang Xiping<sup>15</sup>,

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<sup>13</sup> Wu Xiaoping, "The Rise of China's Image: the Implications of Confucius Institutes", (《中国形象的提升 :来自孔子学院教学的启示》, 吴晓萍) // Journal of Diplomatic Review, Vol.1, #10, 2011. pp.89-102

<sup>14</sup> Dai Rong, "Confucius Institutes with language and cultural diplomacy", (戴蓉, 《孔子学院与语言文化外交》) // Journal of Aichi University, Vol. 1, #24,2011. pp.121-138

<sup>15</sup> Zhang Xiping, Professor and Vice dean of the school international communication in Beijing Foreign Languages University

published an article, *On the function of Soft Power about Confucius Institutes* (《简论孔子学院的软实力功能》) which mainly talked about how to improve the soft power of Confucius Institutes from four perspectives, they are find more proper distribution of Confucius Institutes all over the world, get rid of the utilitarian purpose of Confucius Institutes, improve the quality of cultural promotion and study from western experience.

Similar with Don Starr, Chinese scholar Liu Cheng<sup>16</sup> also believes there would be a very optimistic situation of Chinese in global status, even English is the world language now. In his work, *A Review of Overseas Research on Confucius Institutes to Inform Future Development* (《孔子学院海外研究现状、特点及对策》), he believes that Chinese is getting more and more important in international society. The growing of Confucius Institutes globally is a present of equal communication between the eastern world and western world<sup>17</sup>. Accompanying with the improvement of Chinese economy, there must be a balance of Chinese culture and culture of host countries.

**Structure of the dissertation.** The MA thesis consists of three chapters, introduction, conclusion, and the list of references. The first chapter is ‘Soft Power in China’ which provided a brief situation of China’s understanding of soft power and how Chinese government starting studying soft power in China’s foreign policy especially in the aspect of cultural and language diplomacy. The second chapter is ‘Confucius Institutes Projects’ which would give a brief outline of Confucius, Confucius Institutes, Headquarters of Confucius Institutes, operational model, general problems of Confucius Institutes overseas. The third chapter is specific illustrations of different activities in America, Europe and Asia.

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<sup>16</sup> Liu Cheng is a professor from South China University of Technology.

<sup>17</sup> Liu Cheng, “A Review of Overseas Research on Confucius Institutes to Inform Future Development”, (刘程, 《孔子学院海外研究现状, 特点及对策》 // Journal of Intercultural Communication Studies, Vol. 20, #1, 2011. Pp.193-207

## Chapter 1 Soft Power in China

The concept of soft power was first proposed by American scholar, Joseph Nye, in the late 1980s. He interpreted this concept in his article ‘*Soft Power*’ which published in the journal, *Foreign Policy*, in 1990. Later on, Nye added some explanation about soft power in his book, *Soft Power - The Means to Success in World Politics*, in 2004. Generally speaking, Joseph Nye has interpreted soft power as the following:

*A country may achieve its preferred outcomes in world politics because other countries want to emulate it or have agreed to a system that produces such effects. In this sense, it is just as important to set the agenda and attract others in world politics as it is to force others to change in particular situations. This aspect of power – that is, getting others to want what you want – might be called attractive, or soft power behavior. (Joseph Nye, 2005, p. 61 italics original)*

Broadly speaking, based on the identification from Joseph Nye in his works, there are three ways which states might properly interpreted the understanding of soft power: coercion (the use of force and sanctions), inducement (the use of material rewards and payments) and attraction<sup>18</sup>. In 2006, Joseph Nye also published an article, *Think Again: Soft Power*, in the journal of *Foreign Policy* to fulfill some explanations to this concept. He pointed out that soft power is a great national power which is parallel with hard power. Only the balance of soft power and hard power could strengthen a nation’s power in global politics. Only relying on soft power or hard power could not make a country become powerful in international society.

### 1.1 China’s Understanding of Soft Power

Despite some important changes and challenges brought about by globalization, the international system is still largely based on sovereign states exercising power to

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<sup>18</sup> Joseph Nye, *Soft Power: The Means to Success in World Politics*. New York: Public Affairs, 2005. pp.2

achieve their goals and protect their interests<sup>19</sup>. Chinese government realized that it is more important to develop the ability to influence other countries and the outcomes of some international events in the international politics instead just sending army to some disputed areas or using the threat of hard power. With the increasing attentions from the Chinese government, Chinese scholars started paying attention to the studies of soft power in 1990s. The former professor of Fudan University, Wan Huning, who was the chief advisor of the Chairman Jiang Zemin once introduced the importance of Soft Power (软实力 in Chinese) to China in his work in 1993. Later, Professor Pang Zhongying of Nankai University published his work, *Soft power and others in international relations* (《国际关系中的软力量及其他》), which illustrated the concept of soft power in greater details. However, most of studies of Soft power in China are based on the conceptions and definitions of Joseph Nye. Afterwards, works and researchers of Soft Power in China has been mushroomed in the era of the Chairman Hu Jintao and Xi Jinping. However, Chinese scholars have not formed their own understanding of soft power with Chinese characteristics, instead, most of them till use the concept of Joseph Nye to conduct their studies and researches.

According to the understanding of Joseph Nye in his article, *Think Again: Soft Power*, he believes that a country's soft power can come from three resources: its culture (in places where it is attractive to others), its political values (when it lives up to them at home and abroad), and its foreign policies (when they are seen as legitimate and having moral authority)<sup>20</sup>. The Beijing government has fully use of those three aspects to improve its soft power to achieve its national goal in international society. Chinese government has its own advantages of the cultural resources since China is one of the Four Great Ancient Civilizations. There are lots of international people who are interested in Ancient Chinese History, the Great Wall, the Forbidden City, Confucianism

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<sup>19</sup> Jeffery Gil, "China's Confucius Institute Project: Language and Soft Power in World Politics" // *The Global Studies Journal*, Vol. 2, #1, 2009. P.59-72

<sup>20</sup> Joseph Nye, "Think Again: Soft Power" // *Journal of Foreign Policy*, February 23th, 2006, <[http://foreignpolicy.com/2006/02/23/think-again-soft- power/](http://foreignpolicy.com/2006/02/23/think-again-soft-power/)> (accessed: March 16<sup>th</sup>, 2017)



and so on. That is why the opening ceremony which involves lots of traditional Chinese culture were welcomed by the international society.

To the cultural aspect, Chinese government now is trying to make a full use of cultural resources not only in the level of government such as the intercultural communication and cultural diplomatic activities, but also focus on non-governmental intercultural communication and activities. Besides, with the growing of the fourth and fifth generation of the Central Chinese Communist Party, Beijing government presented a new national strategy which is known as ‘Peaceful Rise’ (which has been changed into ‘Peaceful Development’ afterwards) which aims at showing a better image of Chinese government that China has no interest in becoming the great power in the future and China has no intention to form the hegemony of China in international society.

The Third Plenary Session of the 11<sup>th</sup> Central Committee of the Chinese Communist Party accelerate the development of China’s economy, military and technology. Comparing with the high-speed development of Chinese economy, the development of China’s soft power is obvious slower than them. According to the statistics of National Statistics, the GDP of China in 2015 was 67.67 trillion, among them, there is only 3.86% came from the cultural industry<sup>21</sup>. Although Chinese Cultural industry made some progress compared with the past time, it still falls behind to some developed countries. According to the statistic of *Blue paper of Cultural industry: the report of the study of China’s soft power (2013)*, the portion of Chinese cultural industry in international market was less than 5% while American Cultural industry account to the portion of 42%.

## 1.2 China’s Foreign Policy

China’s foreign policy is one of the important resources of China’s Soft power. As Nye argues, as a key factor of soft power resources, and the implementation of well-thought-

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<sup>21</sup> Sun Tianwei and Pu Chunjiang, “On the Study of the Routine of the Improvement of China’s Soft Power”, (《中国文化软实力提升的基本路径研究》, 孙天微, 卜春江 // Journal of Theoretic Observation, Vol. 8, #2, 2016. pp.112-113

out foreign policy can greatly affect a country's soft power.<sup>22</sup> Since the establishment of the People's Republic of China in 1949, China's foreign affairs was tough no matter the inside or outside. Due to the influence of the Cold War, the international influence of China was weak. As a new Communist country and one of the ally of the Soviet Union, China was suffered a series of unfriendly treatments from capitalist countries and imperialism countries. Thus, a determination to reassert China as a leading world power whose voice will be heard and heeded on all major world issues.<sup>23</sup> Besides, in international society, some countries have already built a diplomatic relation with the Republic of China, which is controlled by the Government of Nationalist Party in Taiwan. Base on the international situation and the national conditions, Beijing government has made different foreign policy from the 'three main diplomatic policies', 'one line' policy to 'non-alignment' policy in different period.

Factors proved that the different foreign policies based on different backgrounds was efficient which made Chinese Communist Party get rid of all those complicating international society and solid its sovereignty. Since the establishment of the People's Republic of China, there was only 25 countries who have the diplomatic relations with China in 1956. Later on, with the new policy of 'one line', China has built diplomatic relations with over 70 countries in 1980s and after the policy of 'non-alignment', China has made diplomatic with most of countries all over the world and has a loud voice in international society. The People's Republic of China got its legal position in the United Nations from the Republic of China in 1972. Since then, China has joined more and more international organizations and NGOs. China was the membership of 71 NGOs in 1977, the number of it has increased to over 1,000 nowadays which could be a good factor to prove that China has a stronger voice and influence in international society. Accompanying with the policy of 'One belt, One Road', there would be an increasing China in international society soon.

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<sup>22</sup> Young Nam Cho and Jong Ho Jeong, "China's Soft Power: Discussions, Resources, and Prospects" // *Journal of Asian Survey*, Vol.48, #3,2008. pp.453-472

<sup>23</sup> Charles Taylor, "China's Foreign Policy" // *Journal of International Journal*, Vol.21, #3, 1966. pp.311-322

### **1.2.1 Three Main Diplomatic Policies**

The international society had stepped into the polarization pattern accompanying with the cold war in 1947 which influenced the development of the People's Republic of China which established in 1949. Because of the bias of America and its allies of imperialist and capitalists in direct and indirect ways such as military threats, political isolations and economic blocks, there was a tough time for the new Chinese government to develop its national power. During the 1950s, the priority of China's foreign policy was consolidating the political independence of the new China and creating a beneficial international society which was benign to the development of the socialist constructions in all aspects. The leader of the Chinese Communist Party, Mao Zedong, came up with the foreign policy which is known as 'the three main diplomatic policies' on Jun 30<sup>th</sup>, 1949.

The main content of 'the three main diplomatic policies' involved that 'start all over again', 'clean the house then treat' and 'lean on one side'. The policy of 'start all over again' means that the new Chinese government would build its new diplomatic relations with foreign countries and all those treaties and diplomatic relations which were signed and built by the Nationalist Party of China, also known as Kuo Ming Tang (KMT) were illegal and invalid. Besides, all treaties which were signed by the Nationalist Party needed to be audited again by the new government in Beijing. The policy of 'clean the house then treat' was the second one which required the new government focus on sweeping up the influences of imperialism and capitalism existences in the mainland of China instead of solving the problem whether those western countries admit the legal position of People's Republic of China in international society or not. The new Chinese government would like to build the diplomatic relationship with all international countries under the condition of multi-trust of the sovereignty. The third one is the core of three main diplomatic policies, which was known as 'lean on one side'. Based on the historical background of Chinese Communist Party, the People's Republic of China will stand firmly with the camp of Soviet Union with all Soviet countries. During that time,

there were only 25 countries which have official diplomatic relation with the People's Republic of China, most of them are Soviet countries.

### **1.2.2 Foreign Policy of 'One Line'**

The period of 1960s was the time of unstable and changeable. The strength of two poles in international society had changed. Soviet Union gradually caught the leading position in the competition with the United States which made Soviet Union became the hegemony in the world. Meanwhile, the hegemony and expansion of Soviet Union had threatened the national security of the United States. In order to seek the balance of international power and break the hegemony of the Soviet Union, the United States had changed its diplomatic policy towards the People's Republic of China and tried to seek the breakthrough of the Chinese government. Before, the government of the United States did not admit the legal position of the People's Republic of China which governed by the Nationalist Party of China (KMT) and stand with the government of the Republic of China in Taiwan. Later on, the Korean War on June 25<sup>th</sup>, 1950 made the China-America relations worse than before.

The hegemony of the Soviet Union also effect on the independent and national interests of the People's Republic of China, the Chairman of the Chinese Communist Party, Mao Zedong, had changed China's foreign policy that leaning on the Soviet camp in 1950s. China started seeking the solutions to break the block of the Soviet Union and rebelling the Soviet Union with the international society. Together with the border conflict between China and Soviet Union in Wusuli River which is also known as Ussuri River, the relationship between USSR and China suddenly worse, which provided a chance for the normalizing of China-America relationship.

With efforts of two sides, the normalization of diplomatic relations between China and America started from a well-known unofficial activity, the American table tennis team paid a visit to China in 1971 which was known as Ping-pong diplomacy. This was a

remarkable of the beginning of diplomatic relations of two countries, since then, there were more and more connections between two countries. On July 7<sup>th</sup> to 11<sup>th</sup>, 1971, Mr. Henry Alfred Kissinger paid a visit to China secretly. Later on, the American president, Mr. Richard Milhous Nixon paid an official visit in Beijing, Hangzhou and Shanghai in China and signed *the Three Sino-US Joint Communique* with the Chinese government of mainland of China. This communique is the base of normalization of diplomatic relations between China and America. In the communique, American government acknowledged the legal position of the People's Republic of China and came up some policies about reduce the weapon selling to Taiwan government. Beijing government and Washington government announced that China and America will establish official diplomatic relations from January 1<sup>st</sup>, 1979 on December 15<sup>th</sup>, 1978. Since then, the China-US relation has walked into a new period.

During that time, the leader of Chinese Communist Party, Mr. Mao came up with the foreign policy which known as 'one line', together with the Prime Minister, Zhou Enlai. The main idea of 'one line' policy is that China would like to develop diplomatic relationships with America, Japan, Pakistan, Turkey and European countries in a line to rebel the hegemony of the Soviet Union. United all the possible countries who would like to against the Soviet Union to break this hegemony. Under the policy of 'one line', US-China relation has made some breakthroughs, which also laid the foundation for today's general relationship of United States, China and Taiwan Island.

### **1.2.3 Foreign Policy of 'Non-alignment'**

The third foreign policy came from the second generation of the Chinese Communist Party. After the ten years of the Cultural Revolution from 1966 to 1976, Mr. Deng Xiaoping became the leader of the second generation of Chinese Communist Party in 1977. There were some negative effects of the Cultural Revolution on the Chinese society, economy and politics. It was very urgent for the second-generation leaders to changes the social situation in China. Meanwhile, in international world, the Soviet

Union had enrolled in the War in Afghanistan during 1970s which weaken the hegemony of Soviet Union. Thus, the Soviet Union no longer was a threat to China. Meanwhile, there was some unfriendly voice towards China in America, which made the foreign policy of 'one line' has no meaning. During that time, there was no necessary to stand with America to break the hegemony of the Soviet Union. There will be another unbalance of the international no matter which part China will join in. Under this complicating situation, Chinese Communist Party held a milestone meeting on December 18<sup>th</sup>,1978, in Beijing, that is The Third Plenary Session of the 11<sup>th</sup> Central Committee of the Chinese Communist Party which saved the Party and pointed the correcting developing way for China. The committee established the established the new ideological line of the Communist Party which were emancipating the mind, seeking truth from facts, changing the focus to economic development, setting out the opening policy of China. At the same time, the focus of the whole party should be economic development. Due to the complicating situation, Mr. Deng gave up the foreign policy of 'one line', and came up with the 'non-alignment' policy in the Third Plenary Session of the 11<sup>th</sup> Central Committee of the Chinese Communist Party. The main idea of the policy is that China welcomes all other countries who would like to build a normal and healthy diplomatic relations with China. China would not ally with any country in the world, and China will not chase for hegemony in the Asia-Pacific Region, even the international society. China has made some outstanding achievements in this period. In 1997, Hong Kong has returned to the People's republic of China from the Great Britain and Macao returned from the Portugal in 1999.

#### **1.2.4 Foreign Policy of 'Peaceful Development'**

Entering the twenty first century, there were some anxieties and doubts about the fast growing of China in international Society. The old foreign policy could not fit the reality of China and international society. The fourth generation of the Chinese Communist Party came up with the latest foreign policy which is known as 'peaceful rise' and continuous developed by the fifth generation of the central leaders of Chinese

Communist Party by the Chairman Xi Jinping.

This theory was first introduced by Zheng Bijian in November 2003 at the China-sponsored Boao Forum for Asia<sup>24</sup>. Then, this concept was mentioned by the Premier, Mr. Wen Jiabao at Harvard Lecture in the December 2003. In the same year, Chinese Chairman, Mr. Hu Jintao had also mention this phrase in his speech. However, the phrases of peaceful rise cause the suspicions of the international society that China might want to be another great power in the world because the government wants to rise in the world. Since the April,2004, the central Chinese government has modified the phrase of 'Peace Rise' into the term 'Peace development' which sounds more gentle to international society. In this respect, China's proposal of the rise itself has great significance with regard to its foreign policy<sup>25</sup>. By proposing this term, Chinese government wants to emphasize that there is no threat from China to the Asian countries and the whole world, the development of Chinese economy and military are good for regional peace and stability. China is not the world hegemony and will not trying to be a world hegemony in international society.

### **1.3 Language and Cultural Diplomacy**

Culture is a significant part of a national's soft power. People has conduct their diplomatic activities by using language and cultural activities since the time of Ancient Greece and Ancient Rome. Until the 19<sup>th</sup> century, when the European established national countries and international cultural communications were conducted by some public rights, the real cultural diplomacy has emerged in international society. Later on, the American diplomatic historian, Mr. Larf Turner was the first person who proposed the concept of language and cultural diplomacy in 1940s.<sup>26</sup> In the work, *The Diplomacy of Ideas: U.S Foreign Policy and Cultural Relations*, he explained cultural diplomacy

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<sup>24</sup> Young Nam Cho and Jong Ho Jeong, "China's Soft Power: Discussions, Resources, and Prospects" // Journal of Asian Survey, Vol.48, #3,2008. pp.453-472

<sup>25</sup> Young Nam Cho and Jong Ho Jeong, "China's Soft Power: Discussions, Resources, and Prospects" // Journal of Asian Survey, Vol.48, #3,2008. pp.453-472

<sup>26</sup> Dai Rong, "Confucius Institutes with language and cultural diplomacy", (戴蓉, 《孔子学院与语言文化外交》) // Journal of Aichi University, Vol. 1, #24,2011. pp.121-138

*from the idea that culture services the politics*, another American diplomatic historian, Frank A. Ninkovich developed and interpreted this theory. He believes that language and cultural was a special tool firstly which use the influence of culture in international politics.<sup>27</sup>

Cultural diplomacy is a very wide concept which includes a range of activities from religions, education even to charity. France was the first country in the world which conducted cultural diplomacy. Later on, the Great Britain, Germany, Spain, the United States, Italy and some other countries has conducted some cultural diplomacies in international activities.<sup>28</sup> That is why there are lots of language institutes of different countries in international society such as the British Council, Goethe Institutes and Fulbright Project. As a significant part of public diplomacy, no matter the concept of Joseph Nye or the theory of the clash of civilization by Huntington, all put culture at a high position of global politics and international order.

Language and culture has the closed relation which could not be separated in some ways. Language could reflect the society, culture, physical structure of a nation and the personal social value also could be effected from a language. Language is the most important carrier of culture and also the tool of the spreading of a culture. While people are learning a language, he / she could also get into or accept the cultural world of this language. At some point, the promotion and spreading of a language could be regarded as appearance of the international status, general national power and international image. Moreover, by analyzing the tendency of a development of a country, we could make a prediction of the future of a country. The reason why English formed the international influence and become the international language mainly because of the hegemony of America and the Great Britain in international society and trading system.

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<sup>27</sup> Frank A. Ninkovich, *The Diplomacy of Ideas: U.S. Foreign Policy and Cultural Relations*, Cambridge: Cambridge University Press, 1981. pp.851

<sup>28</sup> Zhao Kejin, *Theory and Practices of Public Diplomacy*, (《公共外交的理论和实践》, 赵可金), Shanghai: Shanghai dictionaries press, 2007. P.238



Using language and cultural activities to form a better national image is the basic policy for a developing country to achieve the need of expansion. Since the sixteenth century, European countries have used the language to influence the attitudes of African people towards Europe. As the colonies of European countries, English, French and Spanish are popularized in African countries and languages also influences the thought of African people towards the European countries and the whole world. At the same time, there are two similar examples of this cultural diplomacy in Asia. As the only developed country in Asia, Japan also has conducted its cultural and language diplomacy through Japanese culture and language. There are some famous Japanese elements which are welcomed by the international such as Japanese Cuisine, Kabuki, Cartoon and Bushido. And as one of the members of the Four Asian Tigers (the four fastest economic development countries or region in Asia, they are South Korea, Singapore, Taiwan and Hong Kong), South Korea also use this policy to enlarge its international influence. In other words, the attractiveness of Japanese popular culture helps determine what products are available to buy and contributes to consumers of such products developing positive attitudes towards Japan<sup>29</sup>. At that time, South Korea opened the door of cultural diplomacy by Korean Wave which includes Korean TV Series, Korean songs (which also known as K-Pop) and Korean stars together with the big event, the 2002 World Cup which were joint held at Tokyo and Seoul.

China also has made some progress in the field of language and culture. On the one hand, there are more and more institutes which are conducting language teaching and Chinese cultural transmission by the promoting of Chinese government. One of the most outstanding one is Confucius Institutes which combining Chinese culture and Chinese studying by the assistant of the Ministry of Education, the development of Confucius Institutes in international society is satisfied. Besides, China's Ministry of Culture also set some Overseas Chinese Cultural Centers in some countries. However, there are not only that two institutes which are conducting Chinese cultural transmission

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<sup>29</sup> Otmazgin N.K, "Contesting Soft Power: Japanese Popular Culture in East and South East Asia" // Journal of International Relations of the Asia Pacific, Vol.8, #1,2008. pp.73-101

activities. On the other hand, there were countless intercultural activities. In order to improve the understanding of China and Chinese culture. The Ministry of Culture conducted a series of cultural exhibition all over world, which includes the permission of highest ever number of top-tier ancient treasures to leave the country, to be sent the Fitzwilliam Museum in Cambridge, England.<sup>30</sup> What's more, the exhibition of Terra Cotta Army which was entombed at Qing Dynasty (259B.C-210B.C) was displayed at Time Square. Matching with a series of activities and institutes overseas, the Chinese media also conducted matching TV show from the Central Chinese Television (CCTV) to some local channels. At presents, CCTV has its own foreign language channel which includes English, French, Spanish, Russian, Italian, and Portuguese. CCTV 4 is the Chinese international channel which has lots of programs relates to Chinese culture, Chinese study and it is the host unit of Chinese Bridge (Hanyuqiao, Chinese proficiency competition) by Hanban. And local channel also provides some Chinese language learning programs such as Chongqing TV.

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<sup>30</sup> Sally Peck, "China exports its history to soften its image abroad" // Journal of The World Today, Vol.68, #.4, 2012. p.41

## Chapter 2 The Confucius Institutes Project

With the continuous elevation of China's international position and the daily expansion of its international relationships, the demand for Chinese language learning has been growing enormously in many countries worldwide. In recent years, there has been a "Chinese language fever" across the globe, especially in the U.S., Europe and Southeast Asian countries<sup>31</sup>. Being an important resource of China to improve its soft power, Chinese has been promoted all over the world. In January 2000, Li Daoyu, then Vice Chairman of the Overseas Chinese Affairs Committee of the National People's Congress (NPC), announced that China would support Chinese language education outside of China and support schools run by overseas Chinese, stating that, "spreading Chinese is a task of strategic significance". More recently, a National People's Congress deputy, Hu Youqing, was even more explicit about the role of the Chinese language learning "can help build up our national strength and should be taken as a way to develop our country's soft power"<sup>32</sup>. Both of the quotes show us that Chinese government has regarded Chinese as an implemented tool for soft power, or as a method of cultural and language diplomacy.

Although there are not only Confucius Institutes but also some other institutes and organization which are contributing to the promotion of Chinese language and culture overseas. Confucius Institutes definitely are the one which develop the fastest and have the biggest scale all over the world. After 10 years' expansion, Confucius Institutes have become the most influential institutes for the promotion overseas comparing with TV programs, Chinese language and cultural centers and other institutions and intercultural programs.

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<sup>31</sup> Demand for learning Chinese language grows enormously in many countries // People's Daily Online, March 04, 2009, <<http://en.people.cn/90001/90782/90873/6606014.html>> (accessed: December 18<sup>th</sup>,2016)

<sup>32</sup> Jeffery Gil, "China's Confucius Institute Project: Language and Soft Power in World Politics" // The Global Studies Journal, Vol. 2, #1, 2009. P.59-72

## 2.1 Confucius and Confucianism

Dates back to the era of ancient China, once there was a time which was called ‘Hundred Schools of thought’ from the 6<sup>th</sup> century to 221 B.C in the period of Spring and Autumn and the Warring States in ancient Chinese history. A variety of philosophies and philosophers, such as Confucius, Confucianism, Legalist and Taoist mushroomed in the society. As one of the outstanding character of those hundreds of philosophers, Confucius definitely is the one who has the deepest influence on China and Chinese society nowadays. Comparing with other thoughts, Confucianism would provide some harmonious idea and moral implication about domestic issues and international relation which couldn’t be solved by Legalist who advocates states control everything, farming has the priority in national issues and heavy punishment of illegal issues. Confucius advocated the right of equal education that every student should has a chance to study is widely accepted not only in China but also in international countries. Of all the Chinese philosophers, Confucius is the most studied in the West. Fundamentally, the teachings of this man have influenced Chinese thoughts for more than two thousand years<sup>33</sup>.

Taking the profound influential into consideration, Confucius definite is the proper figure for the publicity of Chinese government about its language and culture project. On the one hand, Confucius and Confucianism hold the harmonious idea and benign thought which are in accordance with the Chinese government’s thought about the ‘peaceful development’. Thus, Chinese government could spread its benign will all over the world by the image of Confucius. On the other hand, the popularity of Confucius and Confucianism is global. Those who eagers to know more about or interested in Chinese thoughts and thinking mostly begin with the thoughts of Confucius. As a new intercultural institute, which will be located in the host countries, it would be easier for them to open the market if the name of the institute would be someone which are familiar to foreigners.

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<sup>33</sup> Cheuk-Woon Taam, “On Studies of Confucius” // *Journal of Philosophy of East and West*, Vol.3, #2, 1953. pp.147-165

### 2.1.1 History Background of Confucius and Confucianism

Confucius, also known as Kong Qiu and Kong Fuzi, a well-known Chinese philosopher, politician and educator in Spring and Autumn period (Approximately from 771 to 476 B.C) of Ancient Chinese History. Confucius was born in Qufu, Shandong Province in 551B.C. When he was only 3, his father passed away. After several years of hard life and study, he became a governor when he was already 51 years old. One year later, he got promotion in his political life in Lu (which is the Shandong Province nowadays). Followed his successful of career, he also attracted some anxiety and unfriendly treated by others which made him left for the stated of Wei. Later on, he finished his political career in Wei, started focusing on travelling to enlarge view and teaching his students all around those countries. Under the persuaded of his students, he finally came back to his homeland after 14 years of walking around several countries. At the age of 73, Confucius passed away at his hometown in the state of Lu.

Kind heart, ritual, faith, filial, piety, loyalty, forgiveness, respectful and some other good manners and morals were topics which Confucius always talked with his students. In all of those virtues, he advocated *li* and *kind heart* mostly. According to the dictionary, *Li* could be understood as the rulers of the court or proper behavior in the court. It was however a much broader term than what we mean by propriety. *Li* included matters of politeness, court etiquette, religious ritual, governmental practices and the state constitution, codes of conduct and ethical principles<sup>34</sup>. As to kind heart, which also known as *Ren*. There are two general understanding of *Ren* in social life. On the one hand, for those governors, *Ren* requires them understand the hardness of normal life, against heavy tax, against heavy punishment and carrying out the policy of benevolence. And as to the public, *Ren* requires them hold the faith that not doing unto others what you don't want done to yourself.

Meanwhile, Confucius has made a great contribution to education in ancient China.

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<sup>34</sup> Homer H.Dubs, "Confucius: His Life and Teaching" // Journal of Philosophy, Vol.26, #96, 1951. pp.30-36

Based on some biographies, Confucius has over 3,000 students all over his life. He opened a private school which welcome students no matter how the students' background, educational level, wealth and achievement are. He advocated teaching students in different ways according to the different characteristics of them (which is known as 因材施教); reviewing knowledge and conclude new things ( which is known as 温故知新); be patient to those who are professional at some field not because of he is teacher ( which is known as 三人行, 必有我师). All his thoughts of teaching are suitable for contemporary education and that is why Confucius is welcomed not only Chinese but also the international.

After centuries of study and analysis, interpretation and elaboration, the ideas of Confucius have formed the famous Confucianism in Chinese History. The most outstanding representative of Confucius and Confucianism is *the Analects*(论语, Lunyu), which is the classic for Confucianism generation after generation. There are lots of people from Eastern Asian countries are still learning this book and regard this as the social value and core of morality nowadays. Until now, it has been published for over ten million times.

### **2.1.2 Changes of Confucius's Social Position**

However, there is no possibility for Confucius as the representative of Chinese Language and Culture at very beginning of Chinese history. The social position of Confucius and Confucianism has been ups and downs in China several times. Dates back to the Late Qing Dynasty when the Opium War (1840-1842) just ended, there were varieties of social problems and political problems which were weaken the power of the Emperor of Qing. Different people held their own opinions about how to strengthen the power of country. Confucius and Confucianism have been regarded as the tool which could solve those multi-dimensional problems of Chinese society at that time. Kang

Youwei(1858-1927), the leader of Reform Movement in 1898, published his book which is known as K'ung Tze Kai Chih K'ao (孔子改制考, Confucius as a Reformer) at the end of nineteenth century. In his book, he came up some new understanding of Confucius and Confucianism, he believed that Confucius is a social reformer full of creative thoughts, and he is totally different from the traditional interpretation of him. At that period, Confucius won a pretty high position in the society and even in the Court of the Emperor.

However, the position suddenly changed after the failure of the Emperor Tongzhi, also known as T'ung-Chih Restoration (1862-1874) and Hundred-Day Reform (1898) by Kang Youwei and some activists. After the failure of this social movement, most of activists realized that Confucius and Confucianism were not the correct tool to solve all the problems at that time. Only the change of the social structure and regime could save the future of China. Thus, most of activists changed their standpoint which totally against Confucius and Confucianism. There were lots of voice of against of Confucius and Confucianism which made the public held the idea that Confucius and Confucianism were the mark of old society and feudal thoughts.

This negative situation of Confucius and Confucianism continued to the establishment of the People's Republic of China. In the May Fourth Movement and the New Cultural Revolution which was conducted by the leader of the Chinese Communist Party, Confucius and Confucianism were still the root of all feudal thoughts, due to the different value and ideology. During the period of the New Cultural Revolution, the slogan of national cultural propaganda, 'Down with the Confucianism', has become a popular tendency in the whole society. The situation has changed until the Premier Minister of State Council, Mr. Zhou Enlai, who has made his political report to the 10<sup>th</sup> National Party Congress of the Chinese Communist Party in 1973, which denied those misunderstandings of Confucius and Confucianism. Since then, people has changed their misunderstandings of Confucius and Confucianism and regarded them as the

valuable historical and cultural heritage from the Ancient China which still meaningful to contemporary Chinese society.

### **2.1.3 The Influences of Confucius and Confucianism**

After the ups and downs of the social position of Confucius and his philosophies, contemporary Chinese society reckons Confucius and his Confucianism as the core of social value and the rule of social behavior at some points. In the Opening Ceremony of 2008 Beijing Olympics Game, there were lots of elements which came from Confucius and Confucianism in the show, which were welcomed not only by Chinese audiences but also international audiences.

The profound influence of Confucius and Confucianism is not only on China but international, especially on those eastern Asian countries, such as Japan, South Korea and North Korea because of the geographic reasons. The study of Confucius and his philosophies started very early in Japan which has been over a thousand years. In the Tang Dynasty of Ancient China, Since Japan is a very closed neighbor, the book of Confucius's thoughts and talks which is also known as Analects, was first introduced to Japan in 285 A.D. As to both the South Korea and the North Korea, it is also most Confucian of states. Korea was the last part of China's traditional cultural empire to be forcibly removed from her grasp by Japan following 1894-1895 Sino-Japanese War<sup>35</sup>. South Korea still keeps some traditional manners which comes from Confucianism and every year Korean holds a memorial ceremony at the birthday of Confucius for the morality and Confucianism. That's why we could still see some traditional Confucianism manners are still be used in Japanese and Korean life, especially for some traditional activities and ceremonies.

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<sup>35</sup> Don Starr, "Chinese Language Education in Europe: The Confucius Institutes" // *European Journal of Education*, Vol.44, #1, 2009. pp.65-82



## 2.2 Confucius Institutes Project

In order to solve the problem of misunderstanding of China, with the demanding of soften Chinese international image, Chinese government is putting out more information in English, it is also moving vigorously to provide more opportunities for people to study Chinese and to learn about Chinese culture. A principle means to this end is establishing Confucius Institutes<sup>36</sup> which is similar as some other institutes from the western countries such as the British Council and Goethe Institutes.

### 2.2.1 Background of Establishment

Globalization provides an incomparable chance for China with the special advantages of cheap labor and large market, which strengthens the comprehensive national strengthen of China in international society, especially after China has become a member of WTO in 2002. The successes of China's economy and the increasing of China's voice overseas makes the increasing of demand of Chinese. Meanwhile, Chinese government also has realized the importance of developing of China's soft power. With the concerns of China's soft power, the Office of the Chinese Language Council International, also is known as Hanban, was established in 1987 under the administration of the State Council of China. Later on, the States Council approved the five years' development planning of the career of Teaching Chinese as a Foreign Language from 2003 to 2007 by the Office of the Chinese Language Council International. By doing so, the first Confucius Institute was established in Seoul, South Korea on 21th November, 2004, cooperating with the Beijing Language and Culture University.

Functions of Confucius Institutes are multiple not only from the political aspects but also from the non-governmental aspects and economic aspects. According to the *Xinhua*

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<sup>36</sup> James F. Paradise, "China and International Harmony: The Role of Confucius Institutes in Bolstering Beijing's Soft Power" // *Journal of Asian Survey*, Vol. 49, #4, 2009. pp.647-669

News Agency online (April 29<sup>th</sup>,2006):

*Confucius Institutes provide Chinese-learning-related courses and programs, such as Chinese language teaching at all levels, professional training for university, secondary and elementary school Chinese teachers, tests for a certificate of Teaching Chinese as a Foreign Language, Chinese competitions, consultations for further Chinese studies in China and introductions to Chinese culture.*<sup>37</sup>

China expected to expand the scale of Confucius Institutes overseas further in a harmonious way. Comparing with those western intercultural institutes, the growing speed of Confucius Institutes overseas is incomparable. Since the first Confucius Institutes was established, until December 31<sup>th</sup>, 2016, there are 512 Confucius Institutes and over 1000 Confucius Classrooms have been established in 134 states and regions all over the world. Among them, there are 115 in 32 Asian countries and regions; 48 in African countries and regions; 160 in European countries and regions; 170 in American countries and regions and 18 in Oceanian countries.

### **2.2.2 Leading-ship of Confucius Institutes Project**

Although Hanban defined Confucius Institutes as non-profitable intercultural institution, Confucius Institutes still under the administration by several governmental organizations. The headquarter of Confucius Institutes is the Office of the Chinese Language Council International, which is also known as Hanban (Guojia Hanyu Gongzuo Xiaozu, 国家汉语工作小组). Hanban/Confucius Institute Headquarters, as a public institution affiliated with the Ministry of Education, is committed to providing Chinese language and cultural teaching resources and services worldwide, it goes all

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<sup>37</sup> Confucius Institutes // Xinhua News Online, April 29<sup>th</sup> 2006.  
< [http://news.xinhuanet.com/english/2006-04/29/content\\_4489644.htm](http://news.xinhuanet.com/english/2006-04/29/content_4489644.htm)> (accessed: May 24<sup>th</sup>,2016)

out in meeting the demands of foreign Chinese learners and contributing to the development of multiculturalism and the building of a harmonious world.<sup>38</sup> Meanwhile, the headquarter of Confucius Institutes also governed by several members. As we mentioned above, its directed leader is the Ministry of Education, together with the govern by the Ministry of Foreign Affairs and the Ministry of Culture, together under the general ruling of the State Council of the People's Republic of China.

### **2.2.3 Structure of Confucius Institutes**

With the growing amount of Confucius Institutes, the function of every division of Confucius Institutes is getting more and more specific. There are twenty different divisions in the Confucius Institutes Headquarters. They are the Division of Chinese testing and scholarship, the Division of Teachers, the Division of Volunteer Affairs, the Division of teaching materials, the Division of International Exchanges and several divisions which take charges of general affairs, human resources, legal affairs, accounting and auditing, development and planning, policy studies and Confucius Institute magazines.<sup>39</sup>

The Division of Chinese testing and scholarship, which focus on the HSK, also known as the test of Chinese level( Hanyu Shuiping Kaoshi,汉语水平考试), and the approval of governmental scholarship of Chinese Government for international student about Chinese learning. The Division of Teachers which main concerns the election, training and servicing of Chinese teacher for those Confucius Institutes all over the world and deal with the affairs for those Chinese teachers. The Division of Volunteer Affairs focus on the annual election, training and general affairs of those volunteers. The Division of International Exchanges mainly takes charge of International cooperation and some

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<sup>38</sup> Hanban// The Headquarter of Confucius Institutes.

<[http://english.hanban.org/node\\_7719.htm](http://english.hanban.org/node_7719.htm)> (accessed: August 29<sup>th</sup>, 2016)

<sup>39</sup> Confucius Institutes Headquarters // the Headquarter of Confucius Institutes.

<[http://english.hanban.org/node\\_7716.htm](http://english.hanban.org/node_7716.htm)>(accessed: September 19<sup>th</sup>, 2016)

exchange activities which would be conducted by Confucius Institutes. And the Division of Teaching Materials main concerns about the promotion of Chinese learning books and all those teaching materials.

#### **2.2.4 Operational Models**

In general, there are three main models of the operation of Confucius Institutes in the host country, they are Confucius Institutes which are totally operated and owned by Hanban, Confucius Institutes which are operated by host country with the license by Hanban and the Confucius Institutes with the joint operation by Hanban, Chinese University and local university. The third model is the most common model for the operation of Confucius Institutes overseas now. For example, in European area, the Confucius Institute of Far Eastern State University in Vladivostok, Russia is under the cooperation both Far Eastern State university and the Heilongjiang University in Northern China. In Asia, the Confucius Institute of Waseda University in Japan has the cooperative relationship of Peking University, China. In North America, the Confucius Institute of Maryland had the cooperation with Nankai University. The headquarter of Confucius Institutes would like to provide those international institutes started funding from 50,000 to 100,000 U.S dollars at the beginning, meanwhile, the new institution would get 3,000 books and varieties of teaching material for free by the headquarter of Confucius Institutes.

Except Confucius Institutes, there are some secondary institutes of Confucius Institutes, known as Confucius Classroom which located at local primary schools, middle schools and communities. The local institutes which wants to have some Chinese language course could applying for Chinese courses to the Confucius Institutes in the host countries. Based on the local campus, Chinese teachers of Confucius Institutes would go to the schools or communities to give students Chinese class in the Confucius classroom and hold Chinese cultural activities regularly. Until December 31th, 2016,

there are 1,073 Confucius Institutes all over the world.

### 2.3 Functions of Confucius Institutes

There are three main objectives of the Confucius Institutes, according to a Hanban program director, they are to teach Chinese, to promote cultural exchange, and to facilitate business activities.<sup>40</sup> According to the Constitution of Confucius Institutes of the website of headquarter of Confucius Institutes, the general principle of Confucius Institutes as follows:

*Confucius Institutes devote themselves to satisfying the demands of people from different countries and regions in the world who learn the Chinese language, to enhancing understanding of the Chinese language and culture by these peoples, to strengthening educational and cultural exchange and cooperation between China and other countries, to deepening friendly relationships with other nations, to promoting the development of multi-culturalism, and to construct a harmonious world.*<sup>41</sup>

Chinese belongs to Sino-Tibetan Languages which is unique comparing with other languages such as English, French and Spanish. The unique characters of Chinese have the special attractiveness to the international society and it is also the root of some Asian countries such as Japan and old Korean. Based on long history of China and attractiveness of Chinese Culture, Confucius Institutes make full use of the rich cultural resources to promote the popularity of Confucius Institutes all over the world. There are a series of activities, seminars and exhibitions which held by Confucius Institutes in host countries that aiming at promote the understanding of Chinese culture for the international. Most of Confucius Institutes provide Chinese culture course which

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<sup>40</sup> James F. Paradise, "China and International Harmony: The Role of Confucius Institutes in Bolstering Beijing's Soft Power" // Journal of Asian Survey, Vol. 49, #4, 2009. pp.647-669

<sup>41</sup> Constitution and by-laws of Confucius Institutes // the Headquarter of Confucius Institutes, <[http://english.hanban.org/node\\_7880.htm](http://english.hanban.org/node_7880.htm)> (accessed: April 10<sup>th</sup>, 2017)

provide an overall understanding of Chinese culture such as Chinese painting, tea ceremony, calligraphy and Chinese Kongfu. Every year, there are some celebration and activities of traditional Chinese festival such as the Spring Festival and the Lantern Festival in host countries by Confucius Institutes also. By doing so, more and more international students are getting to know more about traditional Chinese culture and Chinese social value. By improving the understanding of China, it would be easier for Chinese industries and companies to make business in the international market. Confucius Institute assistance is helping the Chongqing motorcycle industry export motorcycles to Thailand. Requests also come from companies abroad seeking to do business in China.<sup>42</sup>

After over ten years' development in the host countries all over the world, Confucius Institutes have formed four types of its functions. First of all, Confucius Institutes which are oriented in Chinese teaching. Most of Confucius Institutes are this type such as the Confucius Institute in Seoul, Confucius Institute at Ritsumeikan, Confucius Institute at the university of Düsseldorf. Confucius Institutes provide Chinese courses for the public in a profitable price comparing with the business language schools. The public could have a general study about Chinese, Chinese Characters, oral Chinese and Chinese culture without a specific requirement of credits. Students from Confucius Institutes could get opportunities to continue their study in China by applying the attached projects which also sponsored by the Headquarters of Confucius Institutes. Hanban (the headquarter of Confucius Institutes) will provide some teaching materials, Chinese volunteers and Chinese teachers to the host countries to help the development of Confucius Institutes. The second model is the research and study oriented such as the Confucius Institute at Waseda University. For Confucius Institutes from this model are focusing on the professional researches and Chinese studies such as Chinese linguistics and Chinese literature. The institution conducted professional cooperation with some top universities in China and have developed some joint projects with some professional

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<sup>42</sup> James F. Paradise, "China and International Harmony: The Role of Confucius Institutes in Bolstering Beijing's Soft Power" // *Journal of Asian Survey*, Vol. 49, #4, 2009. pp.647-669

Chinese scholars. The third mode is the combination of Chinese teaching and occupation teaching. In order to meet the demand of workers who has the advantage of Chinese, lots of Confucius Institutes provide some professional career training courses for the public. For example, the Confucius Institutes at J.F Oberlin University provides special program of Japanese students who could go to China to have a further Chinese education for two years. Besides, with the further cooperation between China and African countries, more and more Confucius Institutes in Africa now together with some Chinese enterprises provide Chinese training related with the vacant occupations in Africa such as tourism Chinese course, business Chinese courses and aviation Chinese courses which oriented in Chinese market in African countries. The fourth model is the Confucius Institutes for the promotion of Chinese characteristic. For this type, Confucius Institutes are focusing on one aspect of Chinese culture such as traditional Chinese medicine. The representative institute of this model is the Confucius Institute for traditional Chinese medicine in London South Bank University which is the only one related with traditional Chinese medicine all over the world. The general courses include acupuncture of traditional Chinese medicine, MBA courses and Chinese courses.

## **2.4 Problems of the Confucius Institutes**

Even the rapid development proof that Confucius Institutes have made a great success at some point, this project also suffers a variety of doubts and concerns which is harmful for the growing of Confucius Institutes in the host countries and deeply influence on the opinion of the public towards to the Confucius Institutes and China from the international society no matter the intention is positive or negative.

### **2.4.1 The Circumstance of International Public Opinion**

Doubts and concerns from some international medias never stop since the establishment

of Confucius Institutes in 2004. The circumstance of international public opinion has become one of the most important factors which are influencing the development of Confucius Institutes overseas. The increasing of China's national power makes more concerns about the Confucius Institutes. Smooth circumstance of international public opinion makes the influence of Confucius Institutes goes well and vice versa. There are two kinds of medias in international society which are highly concerns about Confucius Institutes, the local medias and national medias, which are influencing the opinions about Confucius Institutes on the public. According to the statistics of CNKI (Chinese National Knowledge Infrastructure), the number of articles about Confucius Institutes by Chinese scholars and professors which were published in Chinese journals and collected in Chinese Database were increasing from 2007 to 2010. The same as the Chinese statistics of CNKI, the news of Confucius Institutes which were published by international medias recent years also has a large increasing during this period of time which mainly because that China has successfully held the Beijing Olympics Games in 2008 and Shanghai Expo in 2010. Those international activities cause more attentions from the international society which also increase the attention of Confucius Institutes in international medias.



(Source: Chinese National Knowledge Infrastructure 中国知网)

On the one hand, the local medias are focusing on the effectiveness of Confucius Institutes in communities and if Confucius Institutes bring some real advantages for communities. Confucius Institutes provide profitable Chinese courses for the public



comparing with some business language schools, which are very useful for the promotion of career and business. Thus, most of local medias hold friendly attitudes towards the increasing of Confucius Institutes. On the other hand, the national medias are considering about the influences of Confucius Institutes from the points of international configuration and international relations. Based on the study of two Chinese scholars, Zhang Donghui and He Yalin, known as *Public Opinions over Confucius Institutes in the International Arena*. The main negative impression comes from national and local media goes to the political factors such as the relationship between Confucius Institutes and Chinese government and the ideology of Confucius Institutes in the host countries. Due to the rise of China in international society and the strong economic influences, some countries have held negative impressions and anxieties about China already. The establishments of Confucius Institutes deepen these negative attitudes. Plus, Confucius Institutes have the special relations with Chinese government which might have some political infiltrations through the Chinese course about some sensitive topics such as the independent of Tibet and the Taiwan, since the government provides funds for the operation of them and all Confucius Institutes are under the administration of the Headquarters of Confucius Institutes which are under the guide of the Ministry of Education of China.

#### **2.4.2 Options of Languages**

Even the official language of Chinese government is Mandarin, Confucius Institutes still are challenging by some other Chinese dialects such as Cantonese and Southern Fujian Dialect. Based on some historical factors, most of the early Chinese immigrant came from Guangdong Province, Fujian Province and Hong Kong Area, so the first language of them are not mandarin, instead, they spoke Cantonese or Southern Fujian Dialect at most of the time in their life. With the influence generation after generation, it is common for those overseas Chinese regard Cantonese or Southern Fujian Dialect as their mother tongue. For these portion, they might not have the strong willing to study Mandarin in Confucius Institutes, instead, they would like to go to some business

language schools which could provide these Chinese dialects courses for them as the second or third language. What's more, with the increasing importance of Hong Kong as a world business center, Cantonese has a profound influence on those who will have some business relationship with Hong Kong.

### **2.4.3 Conflicts between Confucius Institutes and Host Countries**

According to the general principles of constitution of Confucius Institutes, the headquarter of Confucius Institutes defined Confucius Institutes as 'non-profit educational institutions' which devoted themselves to the Chinese language teaching and intercultural communication. However, more and more voices of the host countries are doubting about the function and aims of Confucius Institutes in the host countries because of its operation model and administration in the host countries. On the one hand, some doubted that Confucius Institutes have effect on the freedom of academic since Confucius Institutes belongs to the headquarter of Confucius Institutes which is under the administration of the State Council of China. On the other hand, some doubts that Confucius Institutes are promoting the ideology of the Communist Party all over the world since the Headquarter of Confucius Institutes could provide Chinese teachers, volunteers and teaching materials to the host countries. Staff from Confucius Institutes have the chance to contact with the public during the Chinese courses directly which could be a chance to promote the ideology of the communism and Communist Party of China.

Under the pressure of those two parts, there are some universities stopped the cooperation with Confucius Institutes in host countries. The first Confucius Institutes in Europe, Confucius Institutes of Stockholm university, stopped the cooperation in 2015. Besides, Chicago University and Pennsylvania University in United States also stopped the cooperation with the headquarter of Confucius Institutes. Some scholars are worrying about the Confucius Institutes might influence the freedom of academic and

speech since they are funded by Chinese government. At some procedure of the operation of Confucius Institutes, Chinese government also could be the one who will make the final decision of some issues.

Besides, Confucius Institutes also have problems of providing enough teaching facilities and teaching materials for students in host countries. Some developing countries has the problem of national finance which could not provide funds for improving the education. However, as the definition of Confucius Institutes themselves, they are non-profitable intercultural institutes, the tuition of Chinese course only can sustain the daily operation of the institutes which also has not enough money for the uploading of teaching environment of Confucius Institutes in those countries. Even the headquarter of Confucius Institutes provides the start funding around 50,000 to 100,000 dollars, the situation of shortage of supporting facility is still remain especially in website constructing. As the window to the host countries, some website of Confucius Institutes even could not open or there is no useful or latest information about the course and activities.

There is no website about the Confucius Institute in Waseda University in Japan. And in the website of Confucius Institute in Moscow State University, the latest news was on July 14<sup>th</sup>, 2014. And there is no useful information about the new Chinese course or activities.<sup>43</sup> If a student wants to study Chinese by Confucius Institute of Moscow State University, there is no useful information for him/her at all. The same situation also happened in the website of Confucius Institutes in Kazan Federal University, the latest new was on July 15<sup>th</sup>, 2015, and there is barely useful information about the latest arrangements also.<sup>44</sup>

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<sup>43</sup> The information comes from the website of Confucius Institutes of Moscow State University, < <http://msu.ru.chinesecio.com/>>

<sup>44</sup> The information comes from the website of Confucius Institutes in Kazan Federal University, < <http://kashankongyuan.ru.chinesecio.com/zh-hans/node/124>>

### Chapter 3 Variety of Activities of Confucius Institutes in the World

In order to increase the interests of the international public, there are a variety of activities which are held by the headquarter of Confucius Institutes and the Confucius Institutes all over the world. The headquarters of Confucius Institutes holds some general activities to attract more students to study Chinese such as ‘Chinese Bridge’, ‘Confucius China Studies Program’ and ‘Scholarship of Confucius Institutes’. All Confucius Institutes attend those three general activities every year. As to the activities of Confucius Institutes overseas, they hold different kinds of cultural activities based on the realities of the host countries.

The "Chinese Bridge" Chinese Proficiency Competition is a large-scale international contest sponsored by Hanban, and is well-known in the cultural and educational exchanges worldwide. It consists of 3 events: "Chinese Bridge" Chinese Proficiency Competition for Foreign College Students, "Chinese Bridge" Chinese Proficiency Competition for Foreign High School Students and "Chinese Bridge" Chinese Proficiency Competition for Foreign Students in China. The competition is held yearly, organized and carried out by the Organizing Committee.<sup>45</sup> With the increasing scale year by year, now the competition hold and broadcast in CCTV 4 (national television of China), all competitors will come to Beijing for the final round. Since the first ‘Chinese Bridge’ was held in 2002, the total number of participants for preliminary rounds of the three contests has exceeded 800,000.<sup>46</sup>

In order to foster deep understanding of China and the Chinese culture among young generations from around the world, enable the prosperous growth of China studies, promote the sustainable development of Confucius Institutes, and enhance the friendly relationship between China and the people of other countries, the Confucius Institute

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<sup>45</sup> Chinese Bridge// the Headquarter of Confucius Institutes.

<[http://english.hanban.org/node\\_8080.htm](http://english.hanban.org/node_8080.htm)>(accessed: November 29<sup>th</sup>, 2016)

<sup>46</sup> Ibid.

Headquarters has set up the “Confucius China Studies Program”. There are six subprograms of this project in different fields, they are joint Research Ph.D. Fellowship, Ph.D. in China Fellowship, ‘Understanding China’ Fellowship, Young Leaders Fellowship, International Conference Grant and Publication Grant.<sup>47</sup> The headquarter of Confucius Institutes and top Chinese Universities would like to provide opportunities and fund for those who are doing related research about China and Chinese. By doing so, Chinese government would like to have more scholars conduct researches about China which might increase the international influence of China and better the national image as well.

As to the scholarship of Confucius Institutes, Hanban provides sponsorship to students, scholars and Chinese language teachers of other countries for pursuing a study in relevant universities in China. The Confucius Institute Scholarship provides full coverage on tuition fee, accommodation fee, living allowance and comprehensive medical insurance expenses.<sup>48</sup> Students, scholars and Chinese teachers who pass the exams and audit of qualification will get the fund to conduct their studies and study in China. By doing so, those scholars and students could have a better chance to understand China which is similar as the Fullbright Project of American government.

Meanwhile, the promotion activities of Confucius Institutes in the host countries vary from traditional Chinese art such as martial arts, calligraphy, paper cut, wash painting and Beijing Opera to traditional Chinese Festivals such as the Spring Festival, Dragon boat festival and the lantern festival. Based on the situation of the host countries, some Confucius Institutes also provide Chinese cultural classes which are major in traditional Chinese medication, Chinese regimen to Chinese cuisine and business Chinese are also welcome in host country. In the meantime, some will hold free seminars regularly to make some introduction of China not only from the aspects of ancient Chinese culture,

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<sup>47</sup> Confucius China Study Program // the Headquarter of Confucius Institutes.  
<<http://ccsp.chinese.cn/>> (accessed: February 19<sup>th</sup>,2017)

<sup>48</sup> Scholarship // the Headquarter of Confucius Institutes.  
< <http://cis.chinese.cn/ScholarShipSite/UserLogin.aspx>> (accessed: February 19<sup>th</sup>,2017)

but also from the aspects of contemporary Chinese economy, lifestyle and international cooperation.

### **3.1 Confucius Institutes in the North America**

There are over a hundred years' history of the activities of Chinese teaching and study in the North America continent since Chinese labor were sent to build railways here since 1900s. After several years' development, America continent has become the largest region which has the most Confucius Institutes all over the world.

After years' developing, there have formed two typical models of Chinese teaching in the United States, they are the mainstream teaching and non-mainstream teaching. The mainstream Chinese teaching activities are mainly located in academic institutes such as universities, primary schools and middle schools which have the subject of Chinese that students could get credits after finish their study and pass the exam. As to the non-mainstream Chinese teaching, there is no specific limitations of credits to students and it is open to the public who eager to learn a new language such as the business Chinese language school, all kinds of language institutes and Confucius Institutes. However, the non-mainstream are the root of the Chinese in America since 1847 when the first group of Chinese labors arrived in America. In order to meet the demand of those Chinese labor and their descendants, the first group of Chinese language schools appeared in American cities such as San Francisco, mainly located in the West Coast in America. Later on, the mainstream institutes started Chinese teaching as well in 1871 in Yale University.

#### **3.1.1 Three Periods of Chinese Teaching in the United States**

The history of Chinese teaching and learning in America could be divided into three periods based on the development of Chinese. The first period started from 1871 to the

eve of the Second World War. In this period, scholars were the main power of promoting the establishment of Chinese class in some top universities, the main campus of the Chinese teaching and learning were top universities that there were only three top universities which set Chinese as a subject in nineteenth century. This situation slightly changed until the twenties century when some first-class universities started setting the course of Chinese in their universities. However, the popularity of Chinese in America at nineteenth and twentieth century is not high and the development of Chinese teaching and learning were quite slowly. Few American students would like to study Chinese.

The unpopular situation changed until the Second World War, the demand of cooperation between America and other anti-fascist countries promoted the development of foreign language learning in America, especially in the level of government. In this period, the development of Chinese was mainly relied on the oral Chinese because of the needy of efficient usage of Chinese. During the Second World War, U.S Army once trusted this matter to the three top universities, the Yale University, the Harvard University and the Columbia University, to teach soldiers Chinese. The war time was regarded as the second period of the Chinese learning and teaching. Yale University was the center of the Chinese learning and teaching because of the needy of the Second World War. During this period of time, more and more people started knowing Chinese and learning Chinese.

The third period was the steady growing period since 1958 to the end of twentieth century. American government passed the bill, which is known as the National Defense Education Act (short for NDEA) in 1958, because of the successful launch of manmade satellite of USSR. The act confirmed the importance of foreign language in national defense and technology. Federal government provided some funds for the development of some foreign language. They set three levels of the critical language. Chinese together with Japanese, Indian, Urdu, Portuguese and Russian are the language of the

first level<sup>49</sup>. In this period, more and more primary and middle schools started teaching Chinese with the fund and donation from the federal government and foundations.

### 3.1.2 Confucius Institutes in the United States

Since the Maryland University at Confucius Institute in the United States was established in 2005, after over ten years' working, the United States has established 110 Confucius Institutes already in the end of 2016, which has the most Confucius Institutes all over the world. Besides, the growing route of Confucius Institutes in America also has been regarded as one of the important strategies of Chinese government about increasing its soft power because America has the highly developed cultural industry and profound cultural influence all over the world. The acceptance of America would influence the acceptance of the rest of world to Confucius Institutes.

The Confucius Institute at Maryland University is the first Confucius Institutes which was established in the United States in 2005, meanwhile, it is also the second Confucius Institutes all over the world after the Confucius Institutes in Seoul, South Korea. Confucius Institute at Maryland University has shaped its scale in its courses installation during over 10 years' growth. Based on students' age, this Confucius Institutes provides Chinese courses for both adults and the youth. The program for adults includes following parts: Chinese lessons for beginners, intermediate, advanced students, intensive and the specialized course such as one on one and programs customized for groups in a particular technical area or industry<sup>50</sup>. Aiming at characteristics of the youth, there are some Chinese courses which are more interesting than the adults'. The program for youth provides 'play and learn Chinese' for Pre-K to 6 years old students, 'Introduction to Chinese' for early elementary students from 6 to 9 years old and

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<sup>49</sup> Cong Cong and Li Lianming, "the Enlightenment of Foreign Language of American Universities Service for National Security Strategy", (《美国高校外语教学服务国家安全战略的启示》, 丛丛和李联明)// Journal of Educational Studies, Vol.10, #10, 2008. pp. 122-126

<sup>50</sup> Program for Adults // Confucius Institutes at Maryland University.  
<<http://globalmaryland.umd.edu/offices/confucius-institute-maryland/registration-forms>> (accessed: April 29<sup>th</sup>, 2017)



‘Introduction to Chinese’ for elementary, middle schools’ students from 10 to older<sup>51</sup>. Two programs cover almost all age range from the kids to adults for their different requirements. Except regular Chinese classes for the adult and the youth. Confucius Institutes here also provides some weekly activities for students which might help them know Chinese language and culture better. CIM’s Friday afternoon Chinese Culture and Conversation Corner is a casual, weekly Chinese language partner program with Chinese tea and snacks, a taste of culture, open conversation on topics of choice in both languages, and other fun. Confucius Institute sometimes feature a photo or art display, hands-on exploration of traditional art and handicraft objects, seasonal performances, and special visitors.<sup>52</sup>

The Confucius Institute at George Washington University was established with the cooperation of Nanjing University in 2013. The goal of this Confucius Institute are as follows:

- (1) Expand the teaching of Chinese language and culture classes beyond current students to the professional and government community of Washington, D.C.
- (2) Provide a platform to facilitate research activities on China and Asian studies, through collaboration with Nanjing University.
- (3) Strengthen GW’s relationship with China through collaborative and diplomatic endeavors.”<sup>53</sup>

Based on its advantage location in the Washington D.C, the institute also provides course aiming at providing a chance for the staff from international organizations and government of American State Council to get a chance to learn Chinese language and Chinese culture. Based on the statistic from the website of Confucius Institute at GW

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<sup>51</sup> Program for the Youth, issued by Confucius Institute at Maryland University, < <http://globalmaryland.umd.edu/offices/confucius-institute-maryland/registration-forms-0>> (accessed: April 29<sup>th</sup>, 2017)

<sup>52</sup> Cultural and Conversation Corner, issued by Confucius Institute at Maryland University, <<http://globalmaryland.umd.edu/offices/confucius-institute-maryland/culture-conversation-corner>> (accessed: April 29<sup>th</sup>, 2017)

<sup>53</sup> Institute goals of Confucius Institute at George Washington University// Confucius Institute at George Washington University. < <https://confucius.columbian.gwu.edu/about>> (accessed: May 3<sup>rd</sup>, 2017)

University, there are students come from over sixty international organizations who are studying at Confucius Institute at GW University, the top five student-affiliated institutions are Department of Commerce, Georgetown University, IMF, Noblis and the World Bank<sup>54</sup>. At present, there are 6 different Chinese courses are offering for the Spring semester, they are Beginner Chinese, advanced, Intermediate, Characters & Composition, Business and Individual Instruction.

Except those regular courses, there are some activities also provide for students. Movie night holds every Tuesday night after evening class, which introduce some classical Chinese movies to audiences, following the movie, there will be an open discussion time for teachers and audiences. With the cooperation of Nanjing University, Confucius Institutes also holds ‘Jiangsu Cup Chinese Speech Competition since 2010. The contest is run by Jiangsu government information office, and was sponsored by Jiangsu International Cultural Exchange Center, Institute for International Students, Nanjing University and George Washington University.<sup>55</sup> Competitors are selected from nine Universities in Washington metropolitan areas.

The Confucius Institute for Business at the State University of New York (CIB) was established in 2010 with the cooperation of Nanjing University of Finance and Economics. The Confucius Institute for Business at SUNY (CIB) is the destination for people and companies currently or seeking to be engaged with the China business world. CIB builds bridges between the U.S. and China through thought leadership, education, special events and cultural and business exchanges.<sup>56</sup>

Based on this aim, this institutes provides specific Chinese courses about economy and business such as Weekend Intensive Chinese courses, Chinese Business

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<sup>54</sup> 2016 Impact Report // Confucius Institute at George Washington University.  
< <https://confucius.columbian.gwu.edu/2016-impact-report>> (accessed: May 3<sup>rd</sup>, 2017)

<sup>55</sup> 2016 Impact Report // Confucius Institute at George Washington University.  
< <https://confucius.columbian.gwu.edu/2016-impact-report>> (accessed: May 3<sup>rd</sup>, 2017)

<sup>56</sup> The Confucius Institute for Business Approach// Confucius Institute for Business at State University of New York,  
<<http://confuciusbusiness.suny.edu/about.cfm>> (accessed: May 15<sup>th</sup>, 2017)

Communication and Chinese Business Series. ‘*Weekend Intensive*’ is an intensive introduction to Chinese language, culture and business. Topics will include business protocol, food and restaurant etiquette, contemporary Chinese values systems and history highlights. Fundamental rules for doing business with Chinese will be discussed with case study illustrations. Participants will also enjoy two Chinese meals and a traditional Chinese tea ceremony, and learn about their implications for business practice in China.<sup>57</sup>

### **3.2 Confucius Institutes in Europe**

The history of Chinese study in Europe is quite long. France was the first European country which conducted Chinese study. Of the statistic of the website of Headquarter of Confucius Institutes in December 2016, 160 of 512 total Confucius Institutes were in Europe which is the second number of all regions.<sup>58</sup> Plus, this figure is slightly flattered by the fact that Hanban counts all of Russia as Europe.<sup>59</sup> Unlike Asian countries which share the similar historical and cultural background with China, the development of Confucius Institutes is influenced by economic reasons at some degree.

#### **3.2.1 Confucius Institutes in Western Europe**

Europe, especially European Union is a large trading partner to China. With the conduction of the project of ‘One Belt, One Road’, this region definitely will be another economic increasing spot in Europe. However, the development of Chinese teaching and Chinese study in this area are unbalance which mainly lies on the relation between two countries and the amount of trading with China.

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<sup>57</sup> Courses Offering // Confucius Institute for Business at State University of New York, < <http://confuciusbusiness.suny.edu/language.cfm> > (accessed: May 15<sup>th</sup>, 2017)

<sup>58</sup> Confucius Institutes and Confucius Classrooms // the Headquarter of Confucius Institutes, <[http://www.hanban.edu.cn/confuciusinstitutes/node\\_10961.htm](http://www.hanban.edu.cn/confuciusinstitutes/node_10961.htm)> (accessed: May 15<sup>th</sup>, 2017)

<sup>59</sup> Don Starr, “Chinese Language Education in Europe: The Confucius Institutes”// *European Journal of Education*, Vol.44, #1, 2009. pp.65-82

The Confucius Institute Dusseldorf at Heinrich-Heine University was established in December 2006 in Dusseldorf with the assistance from Beijing Foreign Studies University. Based on the business center of Germany, Confucius Institute here provides four categories of Chinese courses which include Chinese language, Chinese Characters, Business Chinese and Calligraphy & Chinese painting.<sup>60</sup> There are three levels of course for Chinese language, Chinese Characters and Business Chinese from beginning, semi-advanced and advanced. As to the course of Calligraphy & Chinese painting, there are background information courses and practicing courses. For those who want to have an intensive training of Chinese, the Confucius Institute here also provides summer vacation training courses which have 5 continuous classes for beginning and advanced Chinese learners. Every week, there is a seminar about contemporary Chinese politics, economic and culture in the Confucius Institutes which attracts some audiences who are interested in China and Chinese language and culture.

The Confucius Institute at the University of Manchester was established in 2005 with the cooperation of Beijing Normal University. It provides Chinese courses covering four fields of Chinese language, Chinese characters, Business and intercultural context. The main courses are language courses, business courses, one-to-one tuition, Chinese culture, intensive summer school and professional development courses<sup>61</sup> with a profitable price comparing with the business language training school in Manchester. The duration of all those provided courses are ten weeks with different levels for Chinese beginner, semi-advanced and advanced.

There are conversational Mandarin, Comprehensive Mandarin and Advanced Mandarin with different levels from beginning to advanced learners in Chinese language course. As to business Chinese course, it provides cross-cultural communication, business etiquette and practices, together with advice on relocation and repatriation. What's more,

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<sup>60</sup> Confucius Institute Dusseldorf at Heinrich-Heine University // the Confucius Institute Dusseldorf at Heinrich-Heine University. < <http://www.konfuzius-duesseldorf.de/>> (accessed: December 29<sup>th</sup>, 2016)

<sup>61</sup> Courses // the Confucius Institute at the University of Manchester.

< <http://www.confuciusinstitute.manchester.ac.uk/study/courses/professional-development/>> (accessed: May 15<sup>th</sup>, 2017)

they also offer a bespoke training package for company's staff which can be developed from any areas of Language (basic and useful phrases), Cross-cultural communication styles, Consumer behavior, Brand management and relationship marketing as well as Chinese society and cultural habits.<sup>62</sup> Leaning on the closed trading relations between two countries, the customized business Chinese course are welcomed by businessmen in the U.K. Now there are two types of tuitions which provides for students, the general one and the business tuition. And the cultural courses include Tai Chi, Chinese Calligraphy and traditional Chinese brush painting which last six weeks for one short term.

Unlike others which are concentrating in basic Chinese teaching, Confucius Institute for Traditional Chinese Medicine in London, located in London South Bank University, is the only Confucius Institute which mainly focus on spreading traditional Chinese medicine all over the world. The general courses of this institute include acupuncture of traditional Chinese medicine, MBA courses and Chinese courses combine with professional traditional Chinese medicine words and teaching. This institute also holds seminars and some communication about traditional Chinese medicine regularly and also invites some professional traditional Chinese doctors to pay a visit and give a speech in this institute.

### **3.2.2 Confucius Institutes in Eastern Europe**

In the statistics which published by Hanban, Russia is a part of Europe instead of Eurasia. Russia and China share the border in land for 4,000 kilometers. Cooperation between two countries started at Yuan Dynasty in ancient Chinese history around 13 B.C. The Russian Emperor, Peter the Great, who realized the importance of foreign languages study and made the contribution to promoting the spreading of Chinese in Russia. The Kazan Federal University establishment the office of Chinese at very early

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<sup>62</sup> Courses // the Confucius Institute at the University of Manchester.  
<<http://www.confuciusinstitute.manchester.ac.uk/study/courses/professional-development/>> (accessed: May 15<sup>th</sup>, 2017)

in 1837 which is the first base of Chinese teaching in Russia. The Saint Petersburg State University established its department of oriental study in 1855 which mainly focus on Chinese also. Later on, in 1898, the Far East Federal University established its Oriental institute. After century's development, there are two centers of Chinese teaching and learning, they are Far East Federal University and Saint Petersburg State University, meanwhile, they are the HSK test school also. The former has become the biggest base of Chinese learning and Sinology study in Far East region of Russia. Dates back to 2013, the Chinese Chairman, Mr. Xi Jinping, came up with the policy 'one belt, one road' which provide a wider market by connecting Asian market with European market. Economic developments would increase the demand of Chinese speaker at some points. At the same time, with the development of good-neighborly and friendly relations between Russia and China, the non-governmental contacts are more intensive. Since 2005, every year there is a Congress of Cultural exchange for China and Russia in Heihe, Heilongjiang Province, China<sup>63</sup>. Both of them provide a wider space for the development of Confucius Institutes in Russia.

The development of Confucius Institutes in Russia is unbalance because of influence of geographic position. From the aspect of the popularity of Chinese learning, the Far Eastern Region and Siberian Region are the most outstanding. Increasing border activities between Russia and China, together with the development of tourist industry made the shortage of Chinese speaker heavier than before. According to the information from the Far Eastern Federal University, among 60 students from the first Chinese courses, more than half of them are conducting border trade and tourism industries<sup>64</sup>. Since the first Confucius Institute, the Confucius Institute at Far Eastern Federal University, has been established in Vladivostok, Russia, until December 31th 2016, there are already 17 Confucius Institutes in Russia.

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<sup>63</sup> Li Yongxin, "the Present Situation of Confucius Institutes in Russia and the further development", (《俄罗斯孔子学院的现状及前景展望》, 李永欣)// Journal of Siberian Study, Vol. 3, #37, 2010. pp.49-52

<sup>64</sup> Li Yongxin, "the Present Situation of Confucius Institutes in Russia and the further development", (《俄罗斯孔子学院的现状及前景展望》, 李永欣)// Journal of Siberian Study, Vol. 3, #37, 2010. pp.49-52

The Confucius Institute of Saint Petersburg State University (СПбГУ, 圣彼得堡国立大学) was established on 3<sup>rd</sup> September, 2007, which has been ten years already. As one of the Chinese centers in the west region of Russia, it is also the exam pot of HSK (Chinese proficiency test) in west region. Confucius Institute of SPBU provides two semesters of Chinese courses, the spring semester and the autumn semester.<sup>65</sup> There are two curriculums which are providing to Russian students, the two years' basic Chinese which mainly focuses on oral Chinese, listening and reading. And the Oral Chinese which mainly focuses on high level requirements for students. The Confucius Institute of Saint Petersburg State University combines Chinese textbooks with Russian textbooks in their teaching. The Chinese texts, *contemporary Chinese* and *the Great Wall Chinese*, are provided by the headquarters of the Confucius Institutes. And teachers also use textbooks by Russian scholars, *Introduction to Chinese (ВВЕДЕНИЕ В КИТАЙСКИЙ ЯЗЫК)* by Н. А СПЕШНИЕ and *introduction to the Science of Chinese Character* by А. Г СТОРОЖУК.<sup>66</sup> Half of Russian Chinese teachers who are working in Confucius Institutes of Saint Petersburg State University graduated from the St. Petersburg State University.

Besides, with the permission and assistance of the headquarter of Confucius Institutes, Confucius Institutes at St. Petersburg State University also takes charge of editing and publishing of the journal of Confucius Institutes in Russian. This journal involves parts of Chinese Cultural Life, Chinese Custom, Chinese food and Contemporary China since 2010. Aiming at the interest of Chinese literature from Russian, recently this journal opened a new part which introduces Chinese Literature to Russian readers<sup>67</sup>. They made an exclusive interview of Mr. Mo Yan who was the winner of the Nobel Prize of Literature and published his novels in Russian which are welcomed by Russian reader.

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<sup>65</sup> Timetable of 2016 // the Confucius Institute at St. Petersburg State University.

<<http://ci.spbu.ru/obuchenie-v-ik-2/raspisanie-zanyatii>> (accessed: September 19<sup>th</sup>, 2016)

<sup>66</sup> Confucius Institutes at St. Petersburg State University // the Confucius Institute at St. Petersburg State University. <<http://ci.spbu.ru/o-nas>> (accessed: April 30<sup>th</sup>, 2017)

<sup>67</sup> Journal of Confucius Institutes // the Confucius Institutes at St. Petersburg State University. <<http://ci.spbu.ru/chitalnyiy-zal/zhurnal-institut-konfutsiya>> (accessed: April 30<sup>th</sup>, 2017)

Aiming at the interests of Chinese Literature from Russian market, Confucius Institute at Saint Petersburg State University is conducting a joint project, translation and publishing project, with the Headquarter of Confucius Institutes, aiming at translating and publishing good contemporary Chinese literatures, novels and poems in Russian.

Since the establishment of the Confucius Institute at Novosibirsk State Technical University(НГТУ,新西伯利亚国立技术大学孔子学院) in September 2007 with the cooperation Dalian Foreign Language University, there are over 3,000 people have attended the courses by Confucius Institute<sup>68</sup>. Unlike the single resource audience from the universities, after the promotions of Confucius Institutes which make the increasing popularity in Siberian region, audiences of Confucius Institutes extend to the youth, the old and the public. Based on different audiences, Confucius Institute here provides variety of courses for students with different requirements. Based on students from different level, they have Chinese courses for the youth, Basic Chinese, Advanced Chinese, Chinese Reading and Business Chinese course. For those who wants to have a special arrangement of Chinese course, it also provides one on one, one on two or some intensive Chinese training courses. Plus, in order to enhance the understanding of Chinese culture, Confucius Institute here provides short term Chinese cultural courses such as Tai Chi, Chinese tea ceremony, Chinese cuisine and Chinese Chess.<sup>69</sup>.

What's more, in order to provide more channels for students to learn Chinese, Confucius Institute here are seeking different methods to broaden teaching channels. With the help of Russian Chinese teachers at Novosibirsk State Technical University, Confucius Institute created the new Chinese course, Learning Chinese online, which were also included to the project of university and it's the highlight of Confucius Institute in Novosibirsk State Technical University. Teachers from China take charge of the design

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<sup>68</sup> Li Yongxin, "the Present Situation of Confucius Institutes in Russia and the further development", (《俄罗斯孔子学院的现状及前景展望》, 李永欣) // Journal of Siberian Study, Vol. 3, #37, 2010. pp.49-52

<sup>69</sup> Confucius Institutes at Novosibirsk State Technical University // the Confucius Institute at Novosibirsk State Technical University. < <http://www.confucius.nstu.ru/> > (accessed: February 1<sup>st</sup>, 2017)



of the Chinese textbook and filming audio and video for the textbook while teacher from Russian take charge of the explanation of grammar and design the exercise.<sup>70</sup> This course will teach students some basic Chinese for daily communication and Chinese Culture.

For the purpose of increasing the popularity of Chinese, Confucius Institute held a series of activities with local institutes. Together with the State Ministry of Culture, it held the competition of Chinese cooking in the state. With the cooperation of cultural center of Novosibirsk State Technical University, it held the regional competition of Chinese song and the experience activity of the Lantern Festival. With the cooperation of local Chinese Cheese Association, it held the local Chinese Cheese competition. Among them, the most influential one is the TV program at local TV channel, РБК, launched a Chinese program which is called series of the seminar of Chinese Culture, which introduce Chinese food, Chinese art, Chinese festival and Contemporary Chinese to Russian people which broadcasts once a month.<sup>71</sup>

Blagoveshchensk State Pedagogical University(布拉戈维申斯克国立师范大学) locates at the border between Russia and China, with the cooperation of Heihe University which located at the other side in front of the river. The special location provides a large market for Chinese teaching and learning. Same as all the other Confucius Institutes in Russia, it provides general Chinese courses based on the level of Chinese learner such as Beginning Chinese, semi-advanced Chinese, advanced Chinese, Chinese course for primary school students and middle school student. Besides, it also holds some Chinese activities such as Chinese calligraphy, Chinese tea ceremony, Chinese knots, Chinese martial arts and Chinese Chess which charges 400 rubles per

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<sup>70</sup> Wang Chanjuan, "Reflections on the development strategies of the Confucius Institute in the Russian Federation: A case study of the Confucius Institute of Novosibirsk State Technical University", (《俄罗斯孔子学院发展对策思考——以新西伯利亚国立技术大学孔子学院为例》, 王婵娟) // Journal of Yunan Normal University, Vol.14, #1,2016. pp.1-7

<sup>71</sup> Wang Chanjuan, "Reflections on the development strategies of the Confucius Institute in the Russian Federation: A case study of the Confucius Institute of Novosibirsk State Technical University", (《俄罗斯孔子学院发展对策思考——以新西伯利亚国立技术大学孔子学院为例》, 王婵娟) // Journal of Yunan Normal University, Vol.14, #1,2016. pp.1-7

month. In order to attract more people to know Chinese culture, they provide discount for retired people and students which charges 200 rubles for the old and 300 rubles for students.<sup>72</sup> Moreover, the Confucius Institute also makes full use of its advantage of the border to provide some special Chinese courses for border trading, tour-guide training in Chinese, certification training of foreign Chinese teacher and further training for foreign Chinese teacher.<sup>73</sup> For those who wants to have an advanced improvement, it also provides simultaneous translation for Russian speaker to Chinese together with Heilongjiang University in Haerbin, China.

### **3.2.3 Cancellation of European Confucius Institutes**

Similar with the situation of Confucius Institutes in America, there are some Confucius Institutes in Europe which stopped the cooperation with the Headquarter of Confucius Institutes since 2013. Unlike those Confucius Institutes in America which stopped the cooperation with China because of the pressure from political aspects, reasons why some European universities stopped the cooperation with the headquarter of Confucius Institutes are multiple, not only for political reasons.

For example, reasons of why the Stockholm University stopped the cooperation with Confucius Institute are multiple. First of all, it is a waste of educational resources for Confucius Institutes in Swedish universities. Chinese study in Sweden is highly developed, there are some famous sinologist such as Bernhard Karlgren (高本汉 in Chinese), Göran Malmqvist (马悦然 in Chinese) and Torbjorn Loden (罗多弼 in Chinese) who have a deepen reputation of Chinese study in international society. Thus, Swedish universities have formed their own comprehensive system based on long history of Chinese study and teaching. Universities which has the college of Chinese

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<sup>72</sup> Chinese courses// the Confucius Institutes at Blogoveschensk State Pedagogical University. <<http://sinocenter.ru/school/>> (accessed: January 29<sup>th</sup>, 2017)

<sup>73</sup> Chinese courses// the Confucius Institutes at Blogoveschensk State Pedagogical University. <<http://sinocenter.ru/school/>> (accessed: January 29<sup>th</sup>, 2017)

such as Stockholm University provide high standard Chinese teaching for students who want to study Chinese as a major. Thus, the Confucius Institution at Stockholm University has repeat the function of Chinese teaching in Sweden. Second, shortage of students. As a northern European country, the population of Swedish is not large. Except those students who are learning Chinese in the universities, there are only a few students who would like to study Chinese in the Confucius Institute. Third, Confucius Institutes cannot meet the requirement of professional researches of Chinese. Confucius Institutes as an intercultural communication institutes which are focusing on providing promotion of Chinese culture and basic Chinese language teaching. However, it cannot meet the requirement of the study of Chinese linguistics and deepen Chinese study for further education and researchers. After the cancellation of Confucius Institutes in Stockholm University, the university has signed the contract with Peking University about deepen the cooperation about Chinese study which have published some research results already.

### **3.3 Confucius Institutes in Asia**

South Korea has the first Confucius Institute in 2004, after over ten years' growing, there are 115 Confucius Institutes in Asian area until the end of 2016. Unlike other region, the development of Confucius Institutes is pretty smooth in Asian region. For the eastern Asian region, people share the same cultural and historical background of the Confucianism and Confucius, most of the public still keep respectful attitude toward them. It is easier for people in this region to understand the social core value of China and the harmonious idea of China. Moreover, same root of characters of ancient Korean characters and Japanese hiragana and the similar historical background since Japan and South Korea once were tributary of ancient China, that makes most of the people think Chinese is easier than other languages. Besides, demands from overseas Chinese provide a big space for the development of Confucius Institutes, especially in southeastern China. According to the information from Overseas Chinese Affairs Office,

the portion of overseas Chinese in Southeast Asia occupied 73% of the total overseas Chinese.

Recent years, Chinese government more and more realized the importance of the relationship with neighbor countries. There are some complicating issues between China and Asian countries such as the disputes of territory, Tibet and Taiwan. The image of China to those which have disputes with China is not as good as expected. Following to the strategic policy of Chinese government about keeping up with neighbors in Asian area, Confucius Institutes definitely would be a useful tool to better the image of China in these countries. Besides, China's projects in Southeast Asia such as 'one belt, one road' and construction of Gwadar Port and new Malaka Gateway in Philippine not only provides vacant jobs in host countries but also enlarge the space of Chinese learning. From all above, Confucius Institutes have unique advantages which helps them develop well in the host countries.

### **3.3.1 Confucius Institutes in Eastern Asia**

Contacts between China and Korea could date back to 2,000 years ago, and Confucianism are widely accepted by the Korean public. What's more, China is also one of the biggest trade partners of South Korea. Samsung, SK, Hyundai, Amore and other big Korean enterprise leans on huge Chinese market at some points nowadays which laid a deep foundation for Chinese learning. Confucius Institute in Seoul is the first Confucius Institutes all over the world, with the cooperation with non-governmental Korean organization, Korean-Chinese Cultural Research Institute in Seoul. Chosen South Korea as the first country which has Confucius Institute was not accidental. Since the first Confucius Institute was established in Seoul in 2004, until the end of 2016, there are 23 Confucius Institutes already<sup>74</sup>.

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<sup>74</sup> Confucius Institutes and Confucius Classrooms // the Headquarter of Confucius Institutes.  
<[http://www.hanban.edu.cn/confuciousinstitutes/node\\_10961.htm](http://www.hanban.edu.cn/confuciousinstitutes/node_10961.htm)> (accessed: March 19<sup>th</sup>, 2017)

Meanwhile, contacts between Japan and China has been over 2,000 years since the Qin Dynasty in ancient Chinese history. Japan was influenced by ancient China in some fields such as art, architecture, cuisine and social system. With the influence of Chinese characters, the Japanese scholar Kibi Daijin(吉備 真備) created the Katakana(片假名) in the Nara period, which laid the foundation of Japanese. Since then, Japan has its own characters in written. The spread of Confucianism also influences on Japanese nowadays. Although there were some ups and downs in the contacts between two countries over the past hundred years, the cultural connections between Japan and China has never been stopped. Since the first Confucius Institute, Confucius Institute in Ritsumeikan, has been established in Kyoto in 2005, until the end of 2016, there are already 14 Confucius Institutes in Japan.



(source: Wang Shuyuan, the situation of Japanese Confucius Institutes and analysis, p.154-155)<sup>75</sup>

At present, there are two kinds of Chinese teachers in Japanese Confucius Institutes in Japan, they are professional Chinese teachers who are selected by the headquarter of Hanban from Chinese cooperation university or the selection of Chinese teachers from provinces, and part-time Chinese teacher who are local Japanese Chinese teacher,

<sup>75</sup> Wang Shuyuan, the situation of Japanese Confucius Institutes and analysis, 《日本孔子学院的发展现状及问题分析》, 王淑元) // Journal of High Level Education, Vol. 64, 2014. pp.154-155

Chinese students who are studying in Japan and Japanese Chinese. Unlike Confucius Institutes which are doubted by international scholars about the function and aim in European countries and American countries, the development of Confucius Institutes is quite optimistic in Japan. None of Japanese University stopped the cooperation with Confucius Institutes since 2005. In order to have a better development in the future, Japanese Confucius Institutes formed their own Consultation of Japanese Confucius Institutes for information exchange and academic researches and hold the national wide seminar every year. The number of students at Japanese Confucius Institutes are steady growing every year and Japanese Confucius Institutes with the branches of Confucius Classrooms in communities and schools has formed it network which covers almost the whole Japan.<sup>76</sup>

The main reasons of this optimistic growing are the profitable price and the increasing demands of the market. On the one hand, as non-profitable institutes, the tuition of Confucius institutes are cheaper than the business language school which are welcomed by Japanese students and social people. In general, the price of one hour Chinese learning in a business language school is around 250 RMB, while the price of Confucius Institutes is 160 RMB. The profitable price provides a chance for the young social people who have no money to improve themselves by learning another foreign language. On the other hand, the demand of the market requires more bilingual people who can speak both Japanese and Chinese. High speed development of Chinese economy makes more and more Japanese companies want to share the Chinese market which need more and more bilingual employees. Based on their characteristics, Confucius Institutes in Japan has developed some special Chinese courses which are welcomed by students. After almost ten years' development, most of them have formed its type. There are two types of Confucius Institutes in Japan, academic research oriented and Chinese teaching oriented. Among them, the Waseda University is the typical academic oriented one; J.F Oberlin university, Kogakuin university and Ritsumeikan are the Chinese teaching

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<sup>76</sup> Wang Shuyuan, *the situation of Japanese Confucius Institutes and analysis*, (《日本孔子学院的发展现状及问题分析》, 王淑元) // *Journal of High Level Education*, Vol. 64, 2014. pp.154-155

oriented.

The promotion activities of Confucius Institute in Seoul in South Korea are diversified based on the characteristics of South Korea. South Korea has spread its cultural influence through popular Korean culture, especially by the Korean Wave of K-Pop and Korean stars. Leaning on rich resources of Korean entertainment industry, Confucius Institute in Seoul makes full use of Korean stars to conduct its promoted activities such as inviting some Korean stars to experience Chinese courses and invited some of them to be the representatives. By doing so, attract more the youth to learn Chinese. Besides, Internet in South Korea is highly developed. Most of the youth are used to the convenient of Internet. The website of Confucius Institute provides the online BBS which provides an efficient way for the public who want to know the information from the audiences, to get feedbacks from students for those Chinese teachers and to create a free platform for students, teachers and the public to discuss about Chinese learning, courses and latest information.

The arrangements of courses are comprehensive. Based on different function, there are four basic categories of courses for HSK, Chinese Courses, Youth Course and training courses<sup>77</sup>. The HSK courses provides Chinese courses from HSK 3 to HSK 6. And the Chinese courses are focusing on the practice of oral Chinese based on students' Chinese level from the beginning level to advanced level. Students could choose courses and match them by their free time, so are the courses for the youth. Based on the situation of market, Confucius institutes provides training courses for Chinese teacher of the youth, HSK Chinese teacher, Chinese wash painting and Korean-Chinese translation. Besides the language learning courses, there are also some interesting seminars about Chinese movie, traditional Chinese medication, traditional Chinese instruments and Chinese study of humanities which also provide a comprehensive view of Contemporary China.

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<sup>77</sup> Introduction of Confucius Institutes in Seoul // the Confucius Institutes in Seoul.  
< <http://renew.kongzi.co.kr/?c1=2&c2=0101> > (accessed: December 26<sup>th</sup>,2016)

Confucius Institute at Ritsumeikan (立命馆孔子学院) in Japan is one of the biggest Confucius Institute all over the world. Hanban provides 40% fund and Ritsumeikan University provides 60% fund which is just keep the balance of the cost and tuition. If there are some big events and activities, Hanban would provide some extra fund for the activities<sup>78</sup>. After 10 years' development, it now has 6 Confucius Classrooms which are located in Tokyo, Kyoto and Osaka. Total annual courses are over 90 and annual number of students are over 1,500. Except the Chinese teaching for undergraduate students and adults, Confucius Institutes are extending its branches to the local primary and middle schools. At present, there are four main categories of courses and activities of the Confucius Institute at Ritsumeikan which includes Chinese study, cultural activities, Chinese researches and exchange program in China.

As to the Chinese study, Confucius Institute at Ritsumeikan provides three main courses, general Chinese course, HSK courses and Weakness of Chinese.<sup>79</sup> The HSK course aims at helping students pass the HSK test. And the course 'Weakness of Chinese' helps Japanese students overcome their mistakes and weakness in learning Chinese. As for the Cultural activities, there are seminar of 'understand China', 'ancient Chinese Culture', special seminar, reading club and Chinese library.<sup>80</sup> The seminar of 'understand China' provides information and explaining to Contemporary China, the seminar of Ancient Chinese Culture which focus on traditional Chinese culture such as tea ceremony, painting, calligraphy and so on. Among them, the most popular is the seminar of traditional Chinese Opera which is held by Japanese scholar. 'Special seminar' would be some which is provided by the scholars from the Chinese cooperating University about Chinese study and Chinese culture<sup>81</sup>.

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<sup>78</sup> Guo Haifei, Zhou Weisheng: the Present Situation and Future Development of Japanese Confucius Institutes, (《周炜生：日本孔子学院生存现状》，郭海飞) // Journal of Chinese World, pp.34-35

<sup>79</sup> Chinese course for 2017// the Confucius Institutes at Ritsumeikan.  
< <http://www.ritsumei.ac.jp/confucius/lecture/>> (accessed: March 20<sup>th</sup>, 2017)

<sup>80</sup> Cultural Communication, issued by the Confucius Institute at Ritsumeikan.  
< [http://www.ritsumei.ac.jp/confucius/activities/culture\\_c/](http://www.ritsumei.ac.jp/confucius/activities/culture_c/)> (accessed: March 20<sup>th</sup>, 2017)

<sup>81</sup> Cultural Communication, issued by the Confucius Institute at Ritsumeikan.  
< [http://www.ritsumei.ac.jp/confucius/activities/culture\\_c/](http://www.ritsumei.ac.jp/confucius/activities/culture_c/)> (accessed: March 20<sup>th</sup>, 2017)



In Confucius Institute at J.F Oberlin University (樱美林大学孔子学院), the set of Chinese courses and activities are different from Ritsumeikan University. J.F Oberlin set a major of Chinese for undergraduate students together with the Confucius Institute and its Chinese cooperating University (Tongji University), which is known as ‘special course for academic diploma of Chinese’.<sup>82</sup>

Unlike other Confucius Institutes which provide no credits for students after they finish the Chinese courses, J.F Oberlin University provides credits for students from this special course once pass all the exams of Chinese course in Confucius Institutes. Confucius Institutes provides immersion Chinese teaching for those students, courses in Confucius Institutes are included students’ major courses for the first year for this special course. After first year’s study at Confucius Institute, students could make a choice from continue their Chinese study as sophomores in J.F Oberlin University in the major of Chinese or to be an international student in Chinese cooperating university to continue their Chinese study. For those who will continue their study in J.F Oberlin University, Hanban also provides an exchange project for one semester in China after the selection of Haban. Both students who will exchange for one semester and students who study the rest 3 years in Chinese universities, Hanban provides all the spends of accommodation, tuition, medical care, insurance and subsistence allowance for 2,500 RMB per month. Every year, there will be 14 times of ‘Chinese salon’ which students could communicate with Chinese students in the university of J.F Oberlin and 12 times of ‘Chinese square’ which holds activities of Chinese cultural ceremony, Chinese food and seminar of China. As a private university, J.F Oberlin also offer a Chinese training course for companies, Chinese training course for Japanese Chinese teachers and short-term Chinese study in China.

Confucius Institute at Kogakuin University (工学院大学孔子学院) not only provides

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<sup>82</sup> Special course for academic diploma of Chines // the Confucius Institute at J.F Oberlin University.  
< [http://www.obirin.ac.jp/kongzi/chinese\\_course/index.html](http://www.obirin.ac.jp/kongzi/chinese_course/index.html) > (accessed: March 21<sup>th</sup>, 2017)

some professional Chinese courses such as advanced Chinese, Spoken Chinese, HSK preparation and Japanese to Chinese translation, but also provides ‘Interesting Chinese Cultural Courses’ such as Business Chinese, Chinese wash painting, Chinese tea ceremony, Chinese literature, Calligraphy and Chinese seal cutting.<sup>83</sup> All those courses will be held every two weeks and basically 5 or 6 classes would be all courses for one semester. The Confucius Institute at Kogakuin University could freely choose the Chinese textbook and Chinese teachers. The Confucius Institute not only hires the Chinese teachers from the headquarter of Confucius Institutes, but also hires teachers from experience Japanese Chinese teachers, Japanese Chinese and Chinese international students. And the Chinese textbook will be chosen by all Chinese teachers who are working at the Confucius Institutes instead of the material which are provided by the headquarter of Confucius Institute.

Compared with those Confucius Institutes which are Chinese teaching oriented, there is a special Confucius Institute which are research oriented, the Confucius Institute at Waseda University (早稻田大学孔子学院). It is the only Confucius Institute in Japan which are not provides Chinese course but only conducts some Chinese research, Seminars about Chinese and some exhibitions. With the cooperation of Peking University, Confucius Institute at Waseda University has published some dissertations of Chinese study which made lots of contributions to the development of Chinese study in Japan.

### **3.4 Confucius Institutes in Africa**

The connections between China and Africa could dates back to the Ming Dynasty when the Zheng He traveled to Africa from Yunnan Province in China. Later on, in the event—the Bandung Conference, diplomatic relations between two countries are

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<sup>83</sup> General seminars of Kogakuin University // the Confucius Institutes at Kogakuin University.  
< [https://ssl.smart-academy.net/kogakuin/cik/course/list/ct\\_8/](https://ssl.smart-academy.net/kogakuin/cik/course/list/ct_8/)> (accessed: March 22<sup>th</sup>, 2017)

getting closer. After over 60 years' development after the establishment of People's Republic of China, the relationship between China and Africa have reached a peak in Chinese history, the new type of China-Africa strategic partnership also goes well. President Hu Jintao has visited Africa more than once since coming to power and many state ministers have followed suit. In 2006, there were more than 40 African heads of state gathered in Beijing for the FOCAC, the largest gathering of African heads of state outside of the United Nations.<sup>84</sup> The Ministry of Foreign Affairs of China published the document, China's African Policy, in Johannesburg, 2016. In this document, Chinese government stressed the importance of China-African bilateral partnership. In the coming ten years, Chinese government will increase cooperation and trading with African countries, provide new technologies and knowledge for Africa and help African countries improve their education, health care, agriculture and so on.<sup>85</sup>

The China-African cooperation also attract attentions all over the world. Except the traditional cooperation in the fields of politics, military and economy, education cooperation become increasing important in the language and cultural diplomatic relationship to African countries for China. Facing with the anxiety of China's fast development, some reports from western countries regarded the policy of China towards Africa as a new colonialism of Chinese government, and they are doubting what China is doing in Africa is for the rich resources of Africa. With the spread of the negative news of western countries, the image of China in Africa also be influenced, which is challenging the soft power of China and understand of some African media and the public. Thus, the promotion of Confucius Institutes made a contribution to form a better image of China in Africa. Meanwhile, it also could meet the needs of understanding Chinese culture and Chinese language in Africa.

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<sup>84</sup> Adams Bodomo, "Africa-China Relations: Symmetry, Soft Power and South Africa" // *Journal of China Review*, Vol.9, #2, 2009. p.169-178

<sup>85</sup> China's African Policy // December 5<sup>th</sup>, 2016. The Ministry of Foreign Affairs. (《中国对非政策文件》中人民共和国外交部). <[http://www.fmprc.gov.cn/web/ziliao\\_674904/tytj\\_674911/zcwj\\_674915/t1321556.shtml](http://www.fmprc.gov.cn/web/ziliao_674904/tytj_674911/zcwj_674915/t1321556.shtml)> (accessed: February 19<sup>th</sup>, 2017)

The attraction of Chinese Culture, the economic needy and the deepen cooperation between China and African countries recent years promotes the development of Confucius Institutes in Africa countries. Since the first Confucius Institutes was established on December 19<sup>th</sup>, 2005 in University of Nairobi in Kenya, there are 48 Confucius Institutes are functioning in Africa until the end of 2016. Africa definitely is the fastest developing region for the Confucius Institutes. Confucius Institutes in Africa have conducted a series of cultural activities such as Chinese martial art, calligraphy, paper cut, Chinese wash painting and Beijing Opera which are welcomed by the local people. What's more, in order to introduce the new experience of Chinese development, Confucius Institutes also have hold some seminar and exhibition of the development of China after the opening policy. At some university, Chinese courses by Confucius Institutes is a course which students could get credits after they pass the exam, and some of the Chinese course are selected course which has no credits. Some African Confucius Institutes open some special courses which includes the needy of economy and traveling. Based on the local universities, some African Confucius Institutes also extended their range to the whole society, which includes some primary schools, middle schools, private institutions, NGOs and local governments.

Since China stated a series of construction programs in Africa, the influence of Chinese keeps growing in area. The Confucius Institute at the University of Liberia(利比里亚大学孔子学院) was established on December 18<sup>th</sup> 2008, with the cooperation of Changsha University of Science and Technology. Based on the university of Liberia, Confucius Institutes at the University of Liberia enlarge its course to the communities. Unlike developed countries, the youth have rich resources to learn foreign languages, Liberian students have no chance to study foreign language without money. Confucius Institute here provide a chance for those who eager to learn a new language to improve themselves. It has provided the Chinese training for Liberian National Police and Bureau of Immigration and Naturalization which has held two sessions already since

August 2015.<sup>86</sup> The successful training for the Liberian National Police and Bureau of Immigration and Naturalization also attract the attention from Liberia Foreign Affairs college, now Confucius Institutes also undertake the Chinese training for diplomats in that college. Except the training for the government, it also has opened Chinese course for journalists in Liberia since July 2016 which is welcome by the local presses.

Except the regular Chinese courses and traditional Chinese cultural activities, the Confucius Institute at the University of Liberia also cooperate with institutions and companies to conduct a series of activity and social services. It works with Chinese peacekeeping troops in Liberia to improve education standard of local schools such as donations of Chinese books and conduct some Chinese language and cultural promotion activities.<sup>87</sup> Confucius Institute also has worked with Chinese medical corps in Liberia to introduce some traditional Chinese medicine and Chinese regimen to the Liberian. What's more, with the increasing enthusiasm of Chinese learning in the public, Confucius Institute also has worked with Liberia Broadcasting System (LBS) to provide broadcasting program of Chinese courses, Chinese On Air, which aiming at provide free Chinese courses for those couldn't go to the Confucius Institutes to study Chinese at home.

The Confucius Institute at University of Cape Town (开普敦大学孔子学院), South Africa was established in 2010 with the cooperation of Sun Yat-Sen University of China. The operation of Confucius Institute at the University of Cape Town goes well, based on the campus, they have extended its Chinese courses to the local primary school students and high schools students from grade 8 to grade 11.<sup>88</sup> As mentioned above, it is one of the universities which provides the credit bearing Chinese courses to university students. There are three different levels of Chinese courses for the credit courses,

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<sup>86</sup> Confucius Institutes at the University of Liberia held the second session of Chinese training for policemen// the Confucius Institute at the University of Liberia. <<http://ciul.lr.chinesecio.com/zh-hans/node/190>> (accessed: March 3<sup>rd</sup>, 2017)

<sup>87</sup> Activities // the Confucius Institutes at the University of Liberia. <<http://ciul.lr.chinesecio.com/zh-hans/campaigns>> (accesses: May 8<sup>th</sup>,2017)

<sup>88</sup> Aims and purposes // the Confucius Institute at the University of Cape Town. <<http://www.confucius.uct.ac.za/ci/about/aims>> (accessed: March 5<sup>th</sup>,2017)

beginning courses, semi-advanced and advanced Chinese. Based on different studying period, students could get 18 credits for the first year, 24 for the second year and 30 for the third year. Besides, Confucius Institute also provides free Chinese short courses without the credits for the staff from the University of Cape Town, students and the public.

For the purpose of improving people's interests about Chinese, Confucius Institute at the university of Cape Town provides some cultural activities. Since October 2016, Chinese tea art has been presented in several Mandarin classes in partner schools of Confucius Institute at University of Cape Town (CI-UCT), enjoying huge popularity among teachers and students.<sup>89</sup> The institute also provides free Chinese cultural courses, Chinese Culture Art which includes the introduction of Ba Duan Jin, Yi Jin Jing, Chinese Calligraphy and Tai Chi, at the campus. Among them, Ba Duan Jin is an Eight-section exercise featuring a movement intensity and format in line with the theories of kinetics and physiology. Yi Jin Jing is a 12-section exercise. Tai Chi (also written as T'ai Chi, Taiji, Tai Chi Chuan, among others) is a slow-motion, moving meditative exercise for relaxation, health and self-defense.<sup>90</sup>

Chinese scholar, Niu Changsong, conducted a questionnaire survey from four Confucius Institutes (Confucius Institute at University of Yaounde, Confucius Institute at Cairo University, Confucius Institute at Suez Canal University and Confucius Institute at Botswanan University) from Cameroon, Botswana and Egypt in 2013. Based on the result of 387 questionnaires, the main audiences of Confucius Institutes are the youth under 30 who come from university students and the social from short term Chinese training which has more women than men. The satisfaction of students from Confucius Institutes to Chinese teaching is 94.3%. Among the seven cultural promotion activities from Confucius Institutes, martial art and cultural festival have the highest

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<sup>89</sup> Chinese Tea Aroma Spreading in partner schools of Confucius Institutes // the Confucius Institute at the University of Cape Town. <<http://www.confucius.uct.ac.za/news/chinese-tea-aroma-spreading-partner-schools-ci>> (accessed: March 17<sup>th</sup>, 2017)

<sup>90</sup> Courses// the Confucius Institute at the University of Cape Town. <<http://www.confucius.uct.ac.za/ci/coursesoffered/institute/chinese1>> (accessed: March 22<sup>th</sup>, 2017)

degree of participation, while the proportion of appreciation of Chinese poem is less.<sup>91</sup> By cultural and language promotions, Confucius Institutes bring a more positive image to African people which help them form a comprehensive understanding of China. The evaluation of China from African people is getting better and positive. According to the survey of Mr. Niu, after study in Confucius Institutes in their countries, 84.7% likes China and Chinese culture<sup>92</sup>.

With the efforts of 48 Confucius Institutes in Africa, the soft power of China in Africa improves at some degrees. Chinese language and cultural diplomacy has made big progress in Africa. By the Chinese language teaching and cultural promotion, students from Confucius Institutes have a deeper understand of China. After the study in Confucius Institutes, most of students have formed a positive impression on China. Based on the survey of Chinese scholar, 84.7% students of Confucius Institutes like China. 71.8% of students regard the developing model of China is a good example to the host countries; 82.6% students are satisfied with large projects of Chinese Companies in African countries; 72.4% students believed that policies of Chinese government towards Africa is beneficial to African countries and 83.2% students think that China provides some helps to African countries.<sup>93</sup>

The Confucius Institutes provide a chance for African students who don't have the ability to go abroad a chance to view the widen world by providing them some scholarship. Even Confucius Institutes have made some progresses in African countries, as a new region of Chinese language and cultural promotion, there are still some problems for the developing of Confucius Institutes in the future. The main problems are the shortage of local Chinese teacher and suitable Chinese textbook and information delay. The fast development of Confucius Institutes in Africa made the number of

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<sup>91</sup> This statistics and information comes from the essay of Chinese scholar Niu Changsong, Niu Changsong, *Confucius Institutes and China's Language and Cultural Diplomacy in Africa*.

<sup>92</sup> Niu Changsong, "Confucius Institutes and China's Language and Cultural Diplomacy in Africa", (《孔子学院与中国对非语言文化外交》, 牛长松) // *Journal of Western Asia and Africa*, Vol.1, #5, 2014. pp.64-78

<sup>93</sup> Niu Changsong, "Confucius Institutes and China's Language and Cultural Diplomacy in Africa", (《孔子学院与中国对非语言文化外交》, 牛长松) // *Journal of Western Asia and Africa*, Vol.1, #5, 2014. pp.64-78

teachers fall behind. Most of Chinese teachers are volunteers and university teachers from China who has only two or three years' service time in Africa which is unstable for the Chinese teaching in Africa. Most of textbooks which are provided by the headquarters of Confucius Institutes were compiled by domestic Chinese universities which have not enough understand of African cultural background, customs and living background. The lack of local understanding made the Chinese textbooks have no pertinence in the host countries, especially for the region which speaks French and Arabic. As to the problem of information delay also is a serious problem. Lots of Confucius Institutes in Africa has no website which made people could not get the latest information from Confucius Institutes.



## CONCLUSION

After looked up the information and studies, it is incomplete to judge Confucius Institutes from one perspective. The specifics of activities of Confucius Institutes are in accordance of China's national strategy and foreign policy at some degree. Meanwhile, those activities are influenced by multiple factors such as geographic reasons, political issues and business developing which mainly on the following two sides. On the one side, activities of Confucius Institutes are in accordance with the demanding from the market; on the other hand, the development of Confucius Institutes also fits with the national strategy.

Market demands are one of the main factors which deeply influence the specifics of Confucius Institutes in host countries, there are three aspects to illustrate how markets influence on Confucius Institute at the border cities, Confucius Institutes in neighbor countries and Confucius Institutes in developing countries. First of all, from the point of border cities, intensive contacts for intercultural communication, border trades and border tourism with China are the characteristics of them. Confucius Institutes here are providing activities to deepen the understanding of China and practical Chinese courses related to their demands of border trading and border tourism such as the Confucius Institutes at Blogoveschensk State Pedagogical University. Locating at the border between Russia and China, the institute makes full use of its advantage of the border to provide some special Chinese courses for border trading, tour-guide training in Chinese, certification training of foreign Chinese teacher and further training for foreign Chinese teacher.<sup>94</sup> Those who can speak Chinese in the border cities have an outstanding advantage for their personal development in career since they have more options in selecting an occupation such as translator, tourists guide or bilingual staff in international companies.

Second, as the biggest country in Asia and Pacific region, there are lots of countries

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<sup>94</sup> Chinese courses// the Confucius Institutes at Blogoveschensk State Pedagogical University  
<<http://sinocenter.ru/school/>> (accessed: January 29th, 2017)

such as Japan, South Korea and Singapore, which want to rely on Chinese market even the North Korea. Thus, many employees are eager to learn Chinese to achieve their promotion in career. Confucius Institutes in those countries provide a series courses relating to Business Chinese. For example, J.F Oberlin University in Japan provides not only general Chinese courses for students, but also provide the special the Chinese training courses for companies.<sup>95</sup> Most of Confucius Institutes also hold some seminars to deepen the understanding of contemporary China<sup>96</sup>. Comparing with the business language schools, the cheaper tuition makes Confucius Institutes are welcomed by the fresh graduated and international companies. Besides, there are also professional Confucius Institute such as Confucius Institute for business at the state university of New York, which are designed to provide the Chinese training for business fields.

Third, based on the poor situations of some developing countries, activities here are not only about traditional Chinese culture and language, but also aiming at improve their living standard and education, some even cooperate with the Chinese peacekeeping force in host countries. The Confucius institute at the University of Liberia has cooperated with the Chinese peacekeeping forces in Libera to conducted activities aiming at improve the educational standard here such as Chinese courses in local schools, donations of money and books and Chinese promotion activities<sup>97</sup>. With more and more Chinese groups invests in developing countries, there are increasing demands of who can speak Chinese such as African countries. Based on the financial situation of developing countries, there is no enough funds for improve the educational quality. Confucius Institutes here provide not only general traditional Chinese cultural and language promotions, but also provide activities related to their life. For example, Confucius Institutes provide chances for the youth who has no money to learn a new

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<sup>95</sup> Training Program // the Confucius Institute at J.F Oberlin University.

<[http://www.obirin.ac.jp/kongzi/training\\_program/index.html](http://www.obirin.ac.jp/kongzi/training_program/index.html)> (accessed: March 21<sup>th</sup>, 2017)

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<sup>97</sup> Activities // the Confucius Institutes at the University of Liberia.

<<http://ciul.lr.chinesecio.com/zh-hans/campaigns>> (accesses: May 8<sup>th</sup>,2017)

language. With more and more Chinese investments enter the local market, those who can speak Chinese would have the chance to have a job in Chinese companies which could solve the problem of unemployment and improve the living standard. Thus, cooperation between those developing countries and Confucius Institutes are increasing. After witnesses the benefit which Confucius Institutes brought to the local people, more and more communities are applying to have Confucius classroom to provide some Chinese courses to the Public.

At the same time, activities of Confucius Institutes also effected by the national policies not only from the Chinese government, but also from the host countries' government. North Korea is a typical example of this reason. Although both China and North Korea are communism countries, there is no any Confucius Institute in North Korea. Meanwhile, based on the statistics from CNKI, there was a peak from 2008 to 2010 for the study of Confucius Institutes, mostly because of the 2008 Beijing Olympic Games and 2010 Shanghai Expo. During that time, there were a series of cultural promotions of Chinese language and Chinese culture, which increased the amount of Confucius Institutes overseas. Nowadays, with the new strategy of 'one belt, one road' by the Chairman Xi Jinping, Confucius Institutes will rejuvenate all over the world. According to the People's Daily online, China has plans to establish Confucius Institutes in all the countries along the Belt and Road route, in an effort to promote Chinese language and culture. This will benefit both China and the Belt and Road nations, according to Hao Ping, vice minister of the Ministry of Education.<sup>98</sup>

As an intercultural institute, Confucius Institutes have the similar functions with the British Council, Goethe Institutes and Institutes Cervantes, all of them are non-profitable organizations which are sponsored by government and aiming at promoting their native language and culture. There are three purposes of them, to teach their native language, to promote their national culture and to improve their national image. After

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<sup>98</sup> China to establish Confucius Institutes in all countries along Belt and Road route // People's Daily Online. December 12<sup>th</sup>, 2016. < <http://en.people.cn/n3/2016/1212/c90000-9153777.html>> (access: April 7<sup>th</sup>, 2017)

over ten years' development, Confucius Institutes have made some achievements on national image, trading and soft power. Confucius Institutes have changed the national image in host countries at a large degree. Before the project, there were some misunderstandings about China and Chinese government because of the different ideology and untrue news. The study of Chinese scholar, Niu Changsong, showed that Confucius Institutes has changed the image of China in host countries. According to his questionnaire in Africa, 84.7% students like China and they understand China better after study at Confucius Institutes. Except the symbols of traditional China such as Chinese Kongfu, the Great Wall and Chinese tea, students have more understanding about the contemporary China such as high speed train, economic development and new technology.

Besides the function of changing the national image, Confucius Institutes also make some contribution to multilateral trades. Based on the study of Chinese scholar, Lian Daxiang, Confucius Institutes improves the trading between China and host countries. He analyzed the effect of Confucius Institutes on every state of America by information from 2006 to 2010, and draw the conclusion that every establishment of Confucius Institutes in America would bring 5-6% export increasing which is really good direct economic benefits.

Although in the principle of Confucius Institutes which published by the headquarter of Confucius Institutes defined these institutes as non-profitable institutes of intercultural communication, they are influence by Chinese policies much or less, that somehow explained why North Korea has no Confucius Institutes at all. In the general principle of Confucius Institute, it says that all Confucius Institutes in the host countries are not allowed to break the law of China and the host countries. Decisions of Hanban has to in accordance with China's foreign policies and national strategies at some points. Although Chinese government defined them as non-profitable educational institutes, Confucius Institutes definitely are the representative of China in the host countries, thus,

it is unavoidable to connect them with the Chinese government.

Accompany with the first Confucius Institute was born in Seoul in 2004, there are always some biases or negative judgements about the influence of Confucius Institutes in the host countries. Among them, the most outstanding one is the effectiveness of the academic freedom in the host countries because they are not independent intercommunication organization. Chinese government provide funds from 50,000 to 100,000 U.S. dollars as a starting funds indirectly. Besides, every year, the headquarter of Confucius Institutes selects Chinese teachers and volunteer from the whole country, those who pass the selection and the training will be sent to the overseas Confucius Institutes to conduct their service for one year. Together with the staring funds, there are also some Chinese textbooks and teaching materials will be provided to the Confucius Institutes by the headquarters. Thus, some are worrying about that Chinese government would use the teachers and teaching material to infiltrate some political preference and communism ideology to the public in the host country.

However, after looked up the information published on the website of some Confucius Institutes overseas, we found some information about the selection of Chinese teachers and volunteers. Taking Japan as an example, based on the information published by Confucius Institute at Kogakuin University, the Confucius Institutes at Kogakuin University has the right to pick up their Chinese teachers independently. Majority of Chinese teachers of this institutes come from the overseas Chinese, bilingual Japanese and Chinese students who study in Japan. And this institute also could decide which textbook they would like to provide for their students. All teachers decide textbooks and teaching materials together. Most of Confucius Institutes even didn't mention anything related to politics in their class no matter where the Confucius Institutes are. Once the operation of Confucius Institutes backs to normal, the headquarter will not provide funds for the running, the tuition of students would be the basic funds for the running of Confucius Institutes in the host countries. Except the reason above, the shortage of

local Chinese teacher also is the reason why Hanban has to send Chinese teacher and volunteers to the host countries. For example, in Africa, the local African Chinese teacher don't have the ability to teach students some difficulties and they could not provide students standard Chinese pronunciation which requires the assistant from native Chinese teachers.

As to the doubt of funds, some are worrying that the funds from Chinese part would break the financial independence of the local academic institutes. However, Confucius Institutes only get the starting funds vary from 50,000 to 100,000 U.S dollars once. After the institutes works in a right line, the headquarter of Confucius Institutes would only provide funds for some great events and joint activities. According to the report of Confucius Institute at Ritsumeikan, Hanban provides 40% fund and Ritsumeikan University provides 60% fund which is just keep the balance of the cost and tuition. If there are some big events and activities, Hanban would provide some extra fund for the activities.<sup>99</sup>

Except the problem of academic freedom, there are some doubts about the cancellation trend of Confucius Institutes in the western countries. Since the 2013, there were a few Confucius Institutes have been stopped in the host countries in Europe and America, such as Confucius Institutes in Chicago University in America, Confucius Institutes in Stockholm University and Confucius Institutes in UNIVERSITE LUMIERE LYON II in France. Main stream western medias mainly focus on the perceptive of politics and ideolog. However, the reasons why some host countries stopped the cooperation with Confucius Institutes are multiple. There are some Confucius Institutes have to close because of the political reasons such as the ideology of Communism or the influence of cultural invasion in the host countries. However, reasons of this situation are multiple and complicating.

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<sup>99</sup> Wang Shuyuan, *the situation of Japanese Confucius Institutes and analysis*, (《日本孔子学院的发展现状及问题分析》, 王淑元) // *Journal of High Level Education*, Vol. 64, 2014. pp.154-155

Taking Stockholm University as an example, the main reason why university stopped the Confucius Institute at Stockholm University was not based on political aspect. First of all, Chinese study in Sweden is highly developed and there are several famous Swedish sinologists such as Bernhard Karlgren (高本汉 in Chinese), Göran Malmqvist (马悦然 in Chinese) and Torbjorn Loden (罗多弼 in Chinese) who have a deepen reputation in international Chinese study. Thus, Swedish universities have formed their own comprehensive system of Chinese study and teaching already. Second, it would be a repeated function for Confucius Institute at Stockholm University because universities have the capability to meet the demand of Chinese teaching and study already. The youth who wants to learn Chinese could go to the University to continue their studies of Chinese. There are no enough students from the public who wants to learn Chinese in the Confucius Institutes. It would be a waste of resources of Confucius Institutes at Stockholm University. Third, Swedish part would like to have a deepen cooperation with the top universities in China about Chinese studies. Confucius Institutes could meet the demand of this part since Confucius Institutes could only provide basic Chinese teaching to the public. All in all, the Swedish part decided to stop the cooperation with the headquarter of Confucius Institutes at the University of Stockholm.

At the same time, the distribution of Confucius Institutes is influenced by multiple factors such as geographic reasons, political issues and business developing which mainly on the following two sides. On the one side, the development of Confucius Institutes is in accordance with the demanding from the market; on the other hand, the development of Confucius Institutes fit with the national strategy.

Market demands are the main factor for the distribution of Confucius Institutes, there are three aspects to illustrate how markets influence on Confucius Institute at the border cities, Confucius Institutes in neighbor countries and Confucius Institutes in developing countries. Second, as the biggest country in Asia and Pacific region, there are lots of countries such as Japan, South Korea and Singapore, which should rely on Chinese

market even the North Korea. Third, developing countries also increase the demands of Chinese teaching. With more and more Chinese groups invests in developing countries, there are increasing demands of who can speak Chinese such as African countries.

In general, although in the principle of Confucius Institutes which published by the headquarter of Confucius Institutes defined these institutes as non-profitable institutes of intercultural communication, they are influence by Chinese policies much or less. The better understanding of Confucius Institutes would be a win-win for both China and host countries. On the one hand, better understanding of Confucius Institutes could eliminate some unnecessary concerns and misunderstanding of the public from host countries, which is good for China to improve its national image and further development of Confucius Institutes. On the other hand, as a representative of China in host countries, the smooth development of Confucius Institutes would also bring more opportunities of cooperation between China and host countries.



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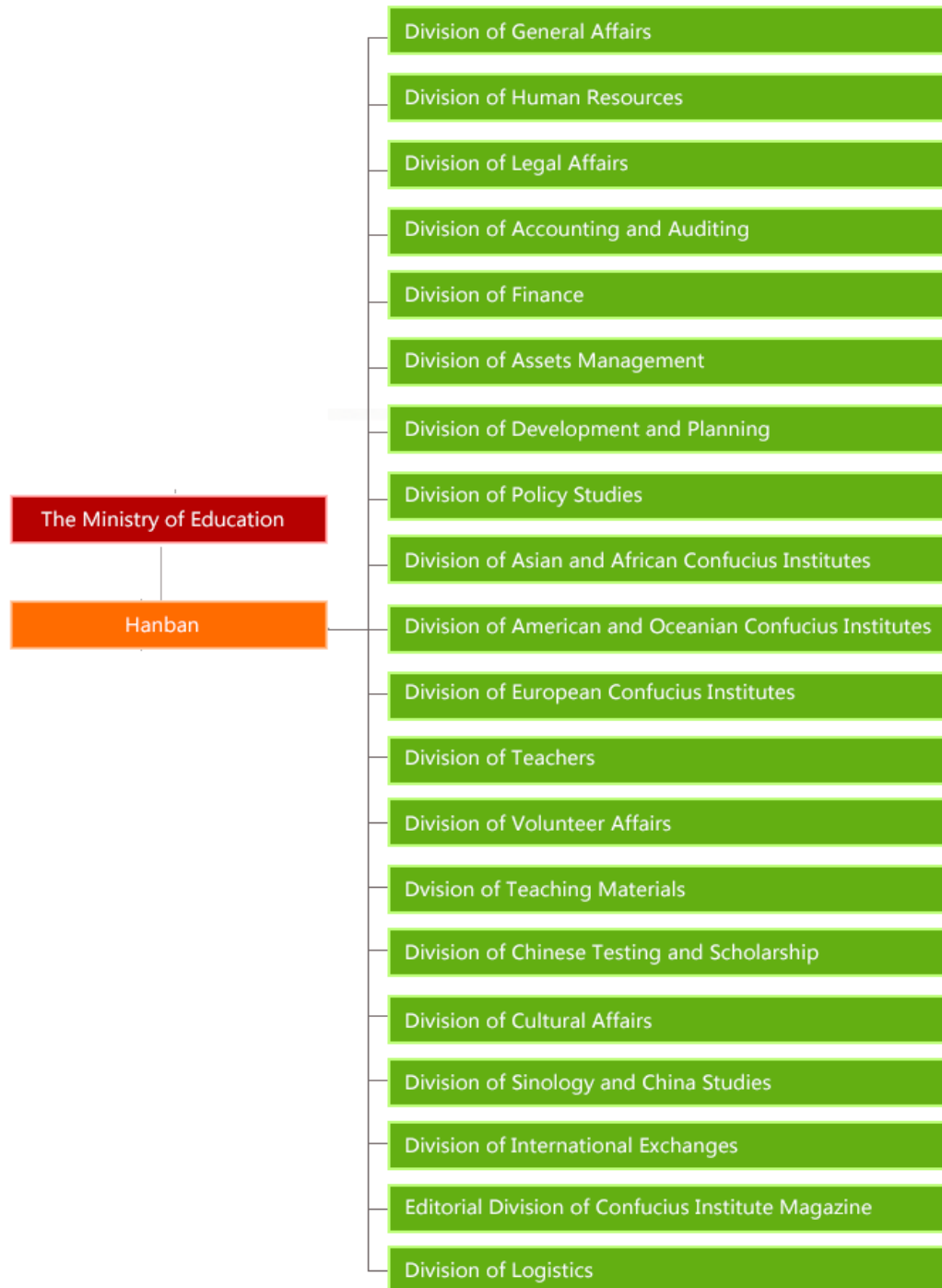
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## Annex. 1

### Structure of the headquarter of Confucius Institute



Source: Organization structure of Hanban, issued by the Headquarter of Confucius Institutes, <[http://english.hanban.org/node\\_7719.htm](http://english.hanban.org/node_7719.htm)>



## Annex. 2

### The Structure of Confucius Institutes



Source: Confucius Institutes Headquarters, issued by the Headquarter of Confucius Institutes  
<[http://english.hanban.org/node\\_7716.htm](http://english.hanban.org/node_7716.htm)>

### Annex. 3

#### Complete List of Student Affiliate in Confucius Institute at George Washington University

Department of State	Benjamin Banneker Association	Tom Wong
World Bank	BFSFCU	Georgetown University
IMF	Blue mercury	McLarty Associates
IBM	Capgemini	VE
Korean Embassy	LDS Church	US-China Policy Foundation
Department of Labor	Dechert LLP	ViiMed
DOC	Discovery Communications	Armstrong, Fleming & Moore
DOT/FMCSA	Dumbarton Oaks	US Global Leadership Coalition
FireEye	FDM Group	US-AID
Department of Commerce	Wells Fargo	LPI
Valle	PwC	MLST Tutors
NIH	Noblis	Atlantic Council
AEI	RFK Human Rights	The Lewin Group
American University	AECOM	Alliance Bernstein
World Resources Institute	Foundation	USPS
Korean-U.S. Science Cooperation Center	The George Washington University	Natural Resources Defense Council
Inter-American Development Bank	Institute for China-America Studies	Government of Arlington County, VA
The Chronicle of Higher Education	Ameson Education & Cultural Exchange	Cleary Gottlieb Steen & Hamilton
US Environmental Protection Agency	American Society for Microbiology	

Source: Confucius Institute at George Washington University  
 <<https://confucius.columbian.gwu.edu/2016-impact-report>>

## **Annex. 4**

### Constitution and by-laws of Confucius Institutes

#### Chapter 1: General Principles

1. Confucius Institutes devote themselves to satisfying the demands of people from different countries and regions in the world who learn the Chinese language, to enhancing understanding of the Chinese language and culture by these peoples, to strengthening educational and cultural exchange and cooperation between China and other countries, to deepening friendly relationships with other nations, to promoting the development of multi-culturalism, and to construct a harmonious world.
2. This Constitution and By-Laws is applicable to all Confucius Institutes worldwide.
3. In any other language, the name chosen to represent the Confucius Institutes must be equivalent in connotation and meaning to that of the head institute in Chinese.
4. The Confucius Institutes are non-profit educational institutions.
5. Adhering to the principles of mutual respect, friendly negotiations, and mutual benefit, the Confucius Institutes shall develop and facilitate the teaching of the Chinese language overseas and promote educational and cultural exchange and cooperation between China and other international communities.
6. The Confucius Institutes shall abide by the laws and regulations of the countries in which they are located, respect local cultural and educational traditions and social customs, and they shall not contravene concerning the laws and regulations of China.
7. The Confucius Institutes shall not involve or participate in any activities that are not consistent with the missions of Confucius Institutes.
8. A Confucius Institute can be established in various ways, with the flexibility to respond to the specific circumstances and requirements found in different countries
9. Any corporate entity outside of China capable of facilitating language instruction, conducting educational and cultural exchange activities, and meeting the requirements for application as stated in this Constitution and By-Laws may apply

to the Confucius Institute Headquarters for the permission to establish a Confucius Institute.

10. The Confucius Institutes conduct Chinese language instructions in Mandarin, using Standard Chinese Characters.

Source: Constitutions and by-laws of Confucius Institutes, issued by the Headquarter of Confucius Institutes  
<[http://english.hanban.org/node\\_7880.htm](http://english.hanban.org/node_7880.htm)>