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**Contribution of Educational Institutions to the Cultural Diplomacy
of Germany and China**

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Abstract

This paper investigates Confucius Institute and Goethe Institute contribution to the cultural diplomacy. The author creates a sociological model to explain the impact of educational institutions to Germany-China relations through involvement of various social and professional groups, including managers, teachers, and students, representatives of NGOs and enterprises, media workers.

Operationalized versions of the soft power theory and the intercultural competence theory had been applied as main theoretical methods and expert interview as empirical one. The author concludes that involved groups perform not only educational tasks but also become kinds of instruments for communication and diplomacy, economic and political influence.

The first chapter develops theoretical foundations of the study. Cultural diplomacy is considered as an object of sociological research. The author operationalizes the concept of soft power for studying of cultural diplomacy and describes cultural diplomacy as a specific social institution which is formed at the intersection of diplomacy and culture. Second chapter compares the Confucius Institute and the Goethe Institute as social entities in terms of their organizational structure, social functions, missions and contribution to the development of cultural ties between Germany and China. This chapter identifies several social and professional groups that support or participate in these institutes. Other social groups are involved in the activities of institutes, considering them as channels for achieving their public and private goals.

The third chapter contains results of empirical studies by the method of expert semi-structured interview. The author clarified characteristics of social groups involved in cultural exchange in terms of motivation, knowledge, skills, situation, and result.

Key words: cultural diplomacy, soft power, social groups, the Confucius Institute, the Goethe Institute, China, Germany

Introduction

This paper contains final results of the Master's research dedicated to international educational institutions in the sphere of cultural diplomacy, which become a relatively new integrative part of international relations and so-called international society. I think that now, when the world has plunged into an unprecedented crisis, the role of cultural diplomacy will be increasingly important, perhaps even its new remote forms will appear. While some direct communications between countries are not possible, cultural institutions are broadcasting programs on different channels: concerts, language courses, lectures and supporting the unity of the world. Thus the topic under study is very relevant to the modern world and scientific research.

The aim of this research is to create a sociological model which would explain the contribution of educational institutions to the development of relations between Germany and China at the societal and cultural levels, and the features of involvement of various social groups in people's diplomacy.

The author of the MA theses has set and resolved the following **research tasks**.

1. Sociological analyses of the Confucius Institute (CI) and Goethe Institute (GI) as special form of channels for communication through which so-called soft power operates.
2. Comparative studying of the both institutions in terms of their organizational structure, social functions, and contribution to the development of cultural ties between Germany and China.
3. Identification of characteristics of social groups that are involved in the implementation of educational and other functions within the framework of cultural diplomacy. These groups are managers, teachers, and students, as well as university members, NGO members and other representatives of the civil society, media workers.

The objects of the study are two institutions working in the field of cultural diplomacy and involved in relations between Germany and China, they are the Confucius Institute and the Goethe Institute.

The Confucius Institute is a Chinese language learning platform, it is also a mechanism for outside world understanding China and eliminate misunderstanding China's peaceful rise. The Goethe Institute is an educational institution dedicates to the communication and multilateral culture and reshape German image in international stage.

The focus of research is social groups, which involved in activities of the both institutions, including managers, teachers, students and others. Who are them from the point of view of their social status and social functions? What social values they share and distribute? How they manage cultural exchanges? What kinds of students participate actively in cultural activities? And how teachers explain soft skills?

The author of the thesis put forward and proved the following **hypothesis**: despite the fact that both institutes have the same formal goal: teach language abroad, in reality they have broader goals and serve not only an educational function, but are specific tools of force in frameworks of people (cultural) diplomacy and at the same time channels for spreading political and ideological values, as well as latent influence in the sense of soft power. Like any other forms of diplomacy and also they are elements of inter-state cooperation and confrontation. In this account, the social groups involved in the work of institutions perform not only educational tasks (to teach and learn), but also become kinds of tools/channels/means/instruments for communication and diplomacy, economic and political influence.

As methodology of the research the author selected the soft power theory and intercultural competence theory. Method of expert semi-structured interview has been applied as empirical instrument.

Soft power concept has been operationalized for analyze educational and cultural resources used as instruments of states in international relations and communications. Rethinking cultural diplomacy in J. Nye's concept of soft power help to understand its social and political impact in cooperation and complete between countries.

According to intercultural competence theory, intercultural competences are series of cognitive, affective, and behavioral skills that result in effective and proper communication with people of other cultures.¹ Effective intercultural communication pertains to behaviors that reach the success of the targeted goals of the interaction and all groups involved in the situation. Proper intercultural communication includes behaviors that match the desires of a specific culture, the characters of the situation, and the extent of the relationship between groups involved in the situation.²

Intercultural researchers mainly talk about the study of intercultural accommodation or cross-cultural communication ability, but few pay attention on the influence of intercultural competence. However, some of the latest results show that transmitting ability of intercultural competence is the basis and premise of cultural communication which is conducted by international institution like the Confucius Institute and the Goethe Institute. And transmitting impact is the result and reflection of intercultural competence.³

Generally, the stronger transmitting ability, the greater the transmitting influences. Ward and Furnham proposed the famous "ABC" theory of intercultural competence. "A" refers to affective, "B" refers to behavior, and "C" refers to recognition.⁴ Through some research, demonstrating that almost all the theoretical models of intercultural competence contain five elements, which are motivation, knowledge,

¹ Messner, W. and Schiffer, N. (2012) *The ICCA Facilitator's Manual: Intercultural Communication and Collaboration Appraisal*. London: GloBus Research, p.41.

² Alizadeh, S. and Chavan, M. (2016) Cultural competence dimensions and outcomes: a systematic review of the literature. *Health & Social Care In The Community*.

³ An, R. (2016) Research on the Influence of Confucius Institute on Intercultural Communication, *China Social Sciences Press*.

⁴ War, C., Bochmer, S. & Furnham, A. (2001) *The Psychology of Culture Shock (2nd ed.)*, London Routledge.

skills, situation, and result. The more a model can put these five elements into its background of continuous development, the more advanced this model is. This is the five-element theory of cross-cultural competence.

In accordance with this theory, the author clarified in his empirical research the characteristics of social groups involved in cultural exchange in terms of motivation, knowledge, skills, situation, and result. This ensures the unity of both research methods.

Scientific novelty of the research consists, first, in the fact that the author focused on the social basis of the studied educational institutions, namely, the groups of people involved in their work, second, a sociological method was applied.

Theoretical and applied results of research

The research results consist in creating a theoretical model that contributes to the scientific understanding of cultural diplomacy. Moreover, the comprehensive knowledge about Chinese and German educational institutions could contribute to the thinking on different educational strategies for different target groups and organizations. Based on the research, practical recommendations addressed to the Confucius Institute has been formulated, similar recommendations can be prepared for the Goethe Institute. The author applied some results of research herself working as intern in communication management in an NGO in Hamburg. Main function was to establish and to maintain three-lateral communication between NGO, local Confucius Institute, and also partners in China, including Shanghai's NGOs and business structures.

This research consists of introduction, three chapters and general conclusions.

The first chapter develops theoretical foundations of the study. Cultural diplomacy is considered as an object of sociological research. The author operationalizes the concept

of soft power for studying of cultural diplomacy and describes cultural diplomacy as a specific social institution formed at the intersection of diplomacy and culture. The chapter reveals the functions of educational institutions in relations between countries.

Second chapter compares Confucius Institutes and Goethe Institutes as social entities in terms of their organizational structure, social functions, missions and contribution to the development of cultural ties between Germany and China. This chapter identifies several social and professional groups that support or participate in these institutes. Other social groups are involved in the activities of institutes, considering them as channels for achieving their public and private goals. This chapter also investigates similarities and diversities of soft resources of China and Germany and how these cultural resources would help a country drawing its international attractiveness.

The third chapter contains results of empirical studies by the method of expert semi-structured interview. The author clarified characteristics of social groups involved in cultural exchange in terms of motivation, knowledge, skills, situation, and result. It was assumed that more interviews would be conducted; but unfortunately, events related to the virus did not allow us to implement the plan in full.

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Chapter 1. Toward a sociological concept of the cultural diplomacy

1.1. Theoretical and sociological basis of the research

Cultural diplomacy makes all possible to let states and states communicate their different culture. Nowadays, the cultural dimension has been enlarged and pertained to not only history and civilization, but also society, politics and economic events. “Culture” now is widely considered as a resource (Yudice, 2000)⁵, capital (Bourdieu, 1984), and soft power (Nye, 2004). Cultural diplomacy is about governments’ impact foreign audiences to boost national interests with cultural soft power fostered through instruments of policy. The structural production of culture is a significant legacy of public diplomacy now, as it includes both collective and private goods. (Feigenbaum, 2001)⁶

Cultural diplomacy has been framed through multiculturalism and cultural rights. UN announcement of Human Rights states, “Everyone has the right freely to participate in the cultural life of community, to enjoy the arts, and to share in the scientific advancement and its benefits” [UN 1948, Article 27(1)].⁷ But I will only talk about cultural diversity here. A unique advantage of cultural diversity underpins the surrounding diplomacy approaches. There are many terms to explain cultural diversity from a social perspective, such as multiculturalism, cultural pluralism, interculturalism, cultural fusion, etc. Cultural diversity reflects in cultural diplomacy emphasizes two aspects which are multiculturalism and interculturalism. Multiculturalism aspect concerns about cultural diversity within a society. This approach contains fundamental human rights, equal participation of all minority groups in the society. According to Ingrid Honlinger (Member of the German Parliament), “for me, multiculturalism is not a threat, but a challenge. It’s not so easy to live in different cultures, but in times of globalization, we have to deal with

⁵ Yudice (2000) Expedience of Culture.

⁶ Feigenbaum, H. (2001) Globalization and Cultural Diplomacy. Arts, Culture & the National Agenda Issue Paper. Centre for Arts and Culture.

⁷ United Nations (1948) Universal Declaration of Human Rights

different cultures, and it is also a resource for the economy here in Germany, because if people from different cultures work in an enterprise, it makes it easier for the enterprise to expand into other countries. So for me, Multiculturalism has got a good sound.”⁸ A cultural diplomacy contains various cultural factors; it is can be understood as an application of multiculturalism.

Modernity refers to Liberal and participatory regime of power, not only in politics, modernization also makes cultural diplomacy possibly close to citizen; from the formulation of cultural diplomacy to the organization of events, it is inseparable from the participation of the people. It has a civilian tendency, emphasizing the values and ideals of civilians, and sharing civilians a participatory source of legitimacy for cultural activities.

Modernity also refers to high degree of division of labor and social mobility. High social mobility is one key to promoting the society. Only inherit and develop indigenous traditional culture, level of social mobility is low. While actively communicate with foreign excellent culture and promoting high social mobility, society can continue to move forward.

In Shmuel Eisenstadt’s multiple modernities, there are different civilizational forms of modernity. Here, modernity relates to multiculturalism. In modern China, "Chinese culture, cuisine, calligraphy, cinema, curios, art, acupuncture, herbal medicine, and fashion fads have all emerged in regional culture," writes Eric Teo Chu Chew of the Singapore Institute of International Affairs.⁹ It is visible the attraction of Chinese culture. While tracking back to the origin of Chinese traditional culture we have to mention China was always willing to accept foreign new things and exotic cultures in history. Since the Han Dynasty, there have been numerous collisions and blends between Chinese and foreign cultures. By absorbing

⁸ <http://www.culturaldiplomacy.org/academy/index.php?cultural-diplomacy-multiculturalism>

⁹ <https://www.coursehero.com/file/p4fqt/Experts-say-Beijing-is-trying-to-convince-the-world-of-its-peaceful-intentions/>

Western culture, the Indian Buddhist culture has established its own cultural status and created a thriving atmosphere that is admired by the world. On the other hand, Chinese culture has a strong radiation, attractiveness and assimilation because of its advanced nature. Japan, the Korean Peninsula, Vietnam and other places often see Confucius Temple, Chinese, and buildings with Chinese style. Zheng He's voyages to the West and the famous Silk Road spread Chinese culture far and wide to Africa and Western Europe. Pluralistic cultures make Chinese traditional culture.

With the developing impact of China, some scholars consider Chinese traditional civilization—Confucianism domains the whole cultural system in contemporary age. But rationally speaking, the 21st century cannot be the century of Confucianism. Any single culture won't have enough power to domain the stream. First, this is not according with the pattern of global pluralism. The main purpose of Postmodernism theory is to oppose extreme and promote differences. It believes that the cultural world is bound by its own regional, national and contemporary nature. The global culture is linked to be a multi-faceted, free-spirited world, this is true. The pattern of multiculturalism in the contemporary world is: Western Europe and the United States are the prosperous Christian culture; the East is mainly Buddhism, Taoism, and Confucianism. The vast majority of Central Asia and the Arab region are dominated by Islamic culture. In *Clash of Civilizations*, Huntington also believes that the future society will be a society in which nine civilizations collide with each other. From a long-term perspective, the world is in addition to the three major religions of Christianity, Islam and Buddhism in the new century. There will be some new cultural trends and cultural forms also, and the future multiculturalism will surely become more brilliant.

According to Marxist dialectics, the quality of things is divided into two sides, with both positive and negative aspects. No matter which kind of culture, the modernization process plays a great role in promoting, but there are also some weaknesses in their own construction. If we abandon the facts of cultural diversity and

value our own civilization only, cultural diplomacy will be difficult to conduct. Sharing culture together will make advance in the process of modernization and enhance international relations.

The "social exchange theory" of sociologist Homans¹⁰ believes that any interpersonal relationship is essentially an exchange relationship. Only when such a spiritual and material exchange process between people reaches a reciprocal balance, interpersonal relationships can be harmonious, and interpersonal relationships can only be maintained under the conditions of reciprocal balance. The same is also true for the national level.

Homans borrowed behavioral psychology and economic concepts to construct his behavioral exchange theory. He believed that the law of social exchange behavior is consistent while different with the exchange principle in economics, and is the basis for maintaining interpersonal interaction and social stability. Social exchange process brings satisfaction when people receive fair returns for their expenditures. The major difference between social and economic exchange is the nature of the exchange between parties. Neoclassic economic theory believes the actor as dealing not with another actor but with a market and environmental parameters, such as market price. Unlike economic exchange, the dimensions of social exchange are quite large includes various activities such as cultural exchange activities and cannot be reduced to a single quantitative exchange rate. According to Stafford, social exchanges involve a connection with another person; involve trust and not legal obligations; are more flexible and changeable in different situation.

From a macro perspective, cultural diplomacy between countries is also a cultural exchange activity in order to achieve a win-win situation. Most institutions of higher education in Germany also implement tuition-free preferential policies for foreign students or directly conduct education programs outside Germany with partner

¹⁰ Homans, G.C. (1958). Social Behavior as Exchange. *American Journal of Sociology*. 63(6).

universities. With the development, German university considered as an “international higher education and research base”, and all foreign education projects are funded by the local state or the federal government.

Not only in educational field, has Germany also had many institutions actively involved in foreign cultural works. Most of them have a long history of cultural exchange experience. The most famous ones are the Goethe Institute, the German International Academic Exchange Center, the German Institute of International Cultural Relations, and the Alexander Humboldt Foundation. Such institutions, which accept direct funding and policy guidance from the German federal government, belong to the typical "central direct" professional cultural diplomacy.

Except colleges and universities, in Germany, local art institutions such as the National Museum of Berlin, the Dresden National Art Collection, and the Bavarian State Painting Collection in Munich often hold joint art exhibitions abroad, which not only show the outstanding German culture, but the more significant meaning is let the world connect with Germany, thus promoting the development of its society.

In Chinese part, at present, the construction of the Confucius Institute in Germany is stable and has a positive impact on the local community. They have organized a large number of Chinese language teaching, cultural promotion and Sino-German cultural exchanges according to the actual needs of German society, such as Chinese language courses, Chinese traditional culture. Courses, including Qigong, Tai Chi, painting, calligraphy, cultural performances, seminars, readings and exhibitions, are in an informal and varied format. At the same time, it also actively participated in the large-scale cultural exchange activities of German universities and regions in its own favorable platform, and strived to expand the influence of China, and received positive results. Become an important channel to strengthen the soft power of China.

Intercultural competence is a series of cognitive, affective, and behavioral skills that

result in effective and proper communication with people of other culture.¹¹ Effective intercultural communication pertains to behaviors that reach the success of the targeted goals of the interaction and all groups involved in the situation. Proper intercultural communication includes behaviors that match the desires of a specific culture, the characters of the situation, and the extent of the relationship between groups involved in the situation.¹²

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Generally, the stronger transmitting ability, the greater the transmitting influences. Ward and Furnham proposed the famous ABC theory of intercultural competence. A refers to affective, B refers to behavior, and C refers to recognition.¹⁴

Through some research, demonstrating that almost all the theoretical models of intercultural competence contain five elements, which are motivation, knowledge, skills, situation, and result. The more a model can put these five elements into its background of continuous development, the more advanced this model is. This is the five-element theory of cross-cultural competence.

¹¹ Messner, W. and Schiffer, N. (2012) *The ICCA Facilitator's Manual: Intercultural Communication and Collaboration Appraisal*. London: GloBus Research, p.41.

¹² Alizadeh, S. and Chavan, M. (2016) Cultural competence dimensions and outcomes: a systematic review of the literature. *Health & Social Care In The Community*.

¹³ An, R. (2016) Research on the Influence of Confucius Institute on Intercultural Communication, *China Social Sciences Press*.

¹⁴ War, C., Bochmer, S. & Furnham, A. (2001) *The Psychology of Culture Shock (2nd ed.)*, London Routledge.

1.2. Cultural diplomacy as object of sociological studies

Diplomacy is an important way for sovereign states to manage relations between countries, and it is a means for a state to protect itself and carry out foreign affairs. Lu, Y. et al. *Introduction to Diplomacy* said: "Diplomacy is the peaceful strategy of sovereign states managing international affairs." In short,¹⁵ diplomacy is representative institutions and individual official by using negotiations, mediation and other peaceful methods to conduct country-to-country communication. The main body of diplomacy is a sovereign country, and the purpose of diplomacy is to safeguard national interests. The ability to conduct diplomatic activities with other countries is a symbol of the definition of a country in international relations.

In ancient times, people already had diplomatic activities, usually sending ambassadors to visit other countries to negotiate. Even at that time, cultural figures played an important role in establishing and maintaining diplomatic ties. Modern diplomacy began in the thirteenth century when Milan established an embassy in northern Italy.

The diplomatic customs of the new ambassadors from Milan and other Italian cities submitted appointment letter gradually spread from Italy to all parts of Europe. Some of these ambassadors were prominent figures in literature and the arts and served as well as a negotiating function as a cultural communication and cultural exchange. The earliest embassy was established in the 13th century. The diplomatic practice of setting up embassies in Italy gradually expanded to other European countries. In 1455, Milan firstly sent its representative to France. Soon other European countries began to send representatives to each other. In 1487, Spain sent an ambassador to Britain. By the end of the 16th century, permanent diplomatic representation had become a custom. Many contemporary diplomatic ceremonies were formed during this period.¹⁶ The language of diplomatic protocol still used was influenced by major figures in Renaissance literature.

¹⁵ Lu, Y., Wang, D.R. etc. (2004) *Introduction to Diplomacy*, City: World Affairs Press.

¹⁶ Xue, H.T. (2011). Was there diplomacy in ancient China? *Legalweeklys*

Despite to the significant role of military force and threat of force as arguments and supporting tools of diplomatic efforts, culture influence as well as economic one has always been one of the important instruments of diplomacy. Currently, there are increasing diplomatic ways, thereinto, culture has become a new diplomatic tool because of its own flexible mobility and attractiveness.

At present, diplomatic activities have changed considerably. On the one hand, the content of diplomacy is more complicated, the space is expanded and more democratic; the capabilities of professional diplomats are better professional. The diplomatic activities are driven more various. Basing traditional diplomacy, summit diplomacy and cultural diplomacy have emerged. As the importance of culture has become more prominent, countries began focusing on promoting their own cultural resources, carrying out cultural exchanges, introducing their traditional culture legacies, and promoting cultural diversity in the world. Thus culture-based diplomacy has become a new diplomatic selection.

The global cultural system becomes increasingly opening, and cultural factors have gradually become the most mobile factors in international relations. In the 1920s, American scholar Robert, P. believed that culture might be regarded as a new dimension of international relations and ethnic relations. This dimension is neither economic nor political. The growing importance of the role of cultural strategy in diplomacy proves the unique wisdom of this assertion. Samuel H. noted that all important factors of culture or civilization cannot be separated from language. The global distribution of language often reflects the distribution of power. In international exchanges, countries that occupy the commanding positions of language and cultural communication can better manage the right of decision-making. In the wave of globalization, the competition for national interests is fierce, and a political profit game based on language and cultural demands has gradually emerged.

To study cultural diplomacy it is better to understand the meaning of culture. Culture

is an important concept in social sciences; especially, it is a basic conception in sociology. Plenty of literatures on cultural studies introduce various definitions of culture. In a book *Culture: A Critical Review of Concepts and Definitions*, A.L. Kroeber and C. Kluckhohn introduced 168 definitions and divided them into six types, they are descriptive-listing (nominal), historical, normative, psychological, structural and genetic.¹⁷

In sociology, culture indicates behavior, attitude, value, and belief; any skill that human beings learn as a member of a human society, and the utilization or manufacture of any material that is traceable from these human abilities.¹⁸

As the term “culture” is frequently used, culture pertains to the “finer things of life”: good taste, an elegant manner, percipience of fine arts, music and literature.¹⁹ In sociology usage, the ordinary way to define culture is that it refers to anything that humankind does that does not have a biological basis²⁰. By explaining culture in this simplest way, we could notice that the concept includes all human phenomena that are not the products of biological heritage. Hence, culture in sociological sphere encompasses “not only what is learned as refined and proper behavior, but *all* learned behavior; it includes not only learning to place a high value on a beautiful painting, but learning to place any value on anything; not only learning to use the correct eating utensils, but learning to use any tools (and how, and when, and why).”²¹

In the late 1940s, R. E. McMurray and M. Lee co-authored the book *The Cultural Approach: Another Way in International Relations*²² incorporated culture into international relations. In the mid-1960s, the function of cultural diplomacy and the history of the development of cultural diplomacy introduced in the book *The Fourth*

¹⁷ Marta, R.K. (2009) Cultural Diplomacy as a Form of International Communication. *ResearchGate*.

¹⁸ Lu, Y., Wang, D.R.etc. (2004) *Introduction to Diplomacy*, City: World Affairs Press.

¹⁹ McGee R and others. (1977). *Sociology: An Introduction*. Dryden Press. P.72

²⁰ Ibid. p.72.

²¹ Ibid. p.72.

²² R.E. McMurry and M. Lee (1947) *The Cultural Approach: Another Way in International Relations*. Chapel Hill: University of North Carolina Press.

*Dimension of Foreign Policy: Educational and Cultural Affairs*²³ written by Philip H.C. In the 1980s, the book *International Cultural Relations*²⁴ published by British diplomat J.M. Mitchell was very detailedly discussing development methods of the organizational system between countries and comparing cultural diplomacy between Britain, France, Germany, the United States, and Japan. It was an important handbook of theoretical work in the field of international cultural relations.

Explaining words culture and diplomacy properly are significant to understanding the meaning of the term cultural diplomacy. In general, the term culture pertains to art, literature and other “visible” components of culture. While in terms of cultural diplomacy, culture should be discussed in a broad sense as “the set of distinctive spiritual, material, intellectual and emotional features of society or a social group” that “encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions, and beliefs” (UNESCO Universal Declaration on Cultural Diversity, 2001). The term diplomacy has different meanings in the studies of international relations: it can be regarded as diplomatic or foreign service (as institution) or understood as a synonym for foreign policy.²⁵ The concept of diplomacy in this paper of the context of cultural diplomacy could be considered as an instrument for the implementation of foreign policy by peaceful means.²⁶

It is not easy to make a definition of cultural diplomacy, because the term itself has multiple definitions in contemporary diplomatic theory and practice. Actually, the number of definitions of cultural diplomacy indicates the outcomes of different scholars and practitioners to underline one or another aspect of this notion, depending usually on the specific contents of the issues discussed, as well as the actual practical demands. Certainly, the understanding of cultural diplomacy would often vary

²³ Philip, H.C. (1964). *The Fourth Dimension of Foreign Policy: Educational and Cultural Affairs*. Harper & Row.

²⁴ Mitchell, J.M. (1986). *International Cultural Relations*. Allen & Unwin.

²⁵ In practice, this is the case of many scholars and practitioners from the U.S. in particular.

²⁶ In this sense, the term diplomacy is defined, for instance, J. Chazelle considers diplomacy as “the set of means and specific activities used by a state to serve its foreign policy” (Chazelle, 1962, p.9)

depending on its “country of origin” and its foreign policy precedence and preference, and its organization of diplomatic service.

In literature, many definitions of cultural diplomacy stress the basic viewpoint that cultural diplomacy should be treated as a specific but integral section of state foreign policy achievements. In this case, “the character” of cultural diplomacy was appropriately described by A. Enders, who is a German diplomat, he pointed out that cultural diplomacy should be regarded as “the instrument that serves for political purposes” and although it “establishes its own objectives... these are derived from the general foreign policy objectives” (Enders, 2005, p.176)²⁷. Similar with a Czech scholar V. Hubinger, who considered cultural diplomacy as “an important instrument of state foreign policy, associated with the presentation, promotion and positive image building of a state, by means of cultural activities” (Hubinger 2006, p.85)²⁸. The Slovak scholar and diplomat M. Kurucz defined cultural diplomacy as “a specific activity oriented on exchange of cultural values, in line with the goals of foreign policy” (Kurucz, 2007, p.62)²⁹. English scholars G.R. Berridge and A. James also hold a similar idea the cultural diplomacy is “the promotion abroad of state’s cultural achievements” (Berridge and James, 2003, p.62).

Moreover, there are other different definitions noted that cultural diplomacy underling its main objective is promoting mutual understanding among countries rather than to obtain foreign policy benefits. M.C. Cummings defined cultural diplomacy as “the exchange of ideas, information, art and other aspects of culture among nations and their peoples in order to foster mutual understandings” (Cummings, 2003, p.1).

James (1955)³⁰ framed cultural communication as “tender minded”—academic and

²⁷ Quoted from Pajtinka, E. (2014). Cultural Diplomacy in Theory and Practice of Contemporary International Relations. *Politick é Vedy/ Political Sciences*.

²⁸ Hubinger, V. (2006). *Encyklopedie diplomacie*. Praha: Libri. Quoted from Pajtinka, E. (2014) Cultural Diplomacy in Theory and Practice of Contemporary International Relations. *Politick é Vedy/ Political Sciences*.

²⁹ Quoted from Pajtinka, E. (2014). Cultural Diplomacy in Theory and Practice of Contemporary International Relations. *Politick é Vedy/ Political Sciences*.

³⁰ James, W. (1955). *Pragmatism*. Cleveland: World Publications. Quoted by Topic, M, Rodin, S. (eds.) (2012).

artistic exchange, exhibitions, films, language instruction, etc. Cultural communication could be considered as a pattern of cultural diplomacy as well. Cultural communication seems free from the daily pressure of foreign policy. It enlarges into institutions entrusted with the international section of education or culture ministry or partially autonomous institutes abroad (Signitzer, 2008), such as the British Council, the Goethe Institute, the Confucius Institute and the *Alliance française*, etc.

Mitchell (1986) divided cultural communication into cultural diplomacy and cultural relations (see also Signitzer and Coombs, 1992). He said *cultural diplomacy* has two levels of meaning:” One refers to the negotiation of formal culture agreements, the other applies to the execution of these agreements and the conduct of cultural relations flowing from them.” According to Signitzer (2008)³¹, who follows Mitchell (1986), “the goal of cultural diplomacy is to produce positive attitude towards one’s own country with the hope that this may be beneficial to over-all diplomatic goal achievement.”

Basing on the discussion above, the definition of cultural diplomacy could be defined as a series of cultural activities, based on the cooperation of diplomatic authorities of countries, which targeted to the promotion of their national heritages to foreign countries thus achieving foreign policy interests.

1.3. Operationalization of soft power concept for the study of cultural diplomacy

Professor J. Nye is the first person who coined the concept “soft power” in a 1990 book *Bound to Lead: The Changing Nature of American Power*. In this book, he

Cultural Diplomacy and Cultural Imperialism, European Perspective(s). Peter Lang.

³¹ Signitzer, B. (2008). Public Relations and Public Diplomacy: some conceptual explorations. In- Zerfaß A.; van Ruler, B.; Sriramesh, K. (eds.) *Public Relations Research: European and International Perspectives and Innovations*. Wiesbaden: VS Verlag für Sozialwissenschaften. Quoted by Topic, M, Rodin, S. (eds.) (2012). *Cultural Diplomacy and Cultural Imperialism, European Perspective(s)*. Peter Lang.

wrote: “when one country gets other countries to want what it wants-might be called co-optive or soft power in contrast with the hard or command power of ordering others to do what it wants.”³² He further developed the concept in his 2004 book, *Soft Power: The Means to Success in World Politics*, he explained that “soft power rests on the ability to shape the preferences of others [...] with intangible assets such as an attractive personality, culture, political values and institutions, and policies that are seen as legitimate or having moral authority (Nye, 2004). He noted “the ways to reach the expected results can be either force or attraction. Soft power is the capability to achieve the expected outcomes via persuasion rather than inducement or coercion, indicating that soft power is about “shaping preference of others” (Nye, 2004).

Soft power is often compared with hard power which is related to traditional military might. Soft power pertains to the co-optive ends of behavior, while hard power is rather related to command behavior. Both powers could be co-aligned, but they also often interfere with each other (Nye, 2004). As Nye (2004) stated a country’s soft power bases on its resources of culture, values, and policies which can be classified as ideological influence implemented through institutions. However, it is worthy to note his seminal work (2004, 16) on the subject “All power depends on context, but soft power depends more than hard power upon the existence of willing interpreters and receivers.” Thus, in this paper, it is necessary to investigate attitudes of public citizens to cultural exchanges in international education institutions and universities as receivers.

McCormick (2007) said that the most influential power actors in the current international ear are the one who attract others and create opportunities, not those who threaten others. Therefore, nowadays, the awareness of pursuing country's soft power has become more crucial than ever. Soft power is not only a matter of persuasion or the capability to convince by argument, but also a basic ability to entice; it is a

³² Nye J. (1990). *Bound to Lead: The Changing Nature of American Power*. London: Basic Books.

behavioral language—the power of attraction.

By cooperating and participating exchange programs, both countries would gain what is called “mutual understanding”, relating to the view that a greater appreciation of other viewpoints can contribute to a decrease in sources of conflict, and a favorable recognition of the interchange of ideas, goods and services.³³ Thus, “if a country can shape international rules that are consistent with its interests and values, its actions will more likely appear legitimate in the eyes of others” (Nye 2004, 10-11).

1.4. Some preliminary conclusions

This chapter discussed the cultural diplomacy could work as a sociological matter. Cultural activities and cultural elements have been emphasized in recent diplomatic issues. Rethinking cultural diplomacy in the concept of soft power, in the point view of Nye, culture forms a vital element of a nation’s attractiveness, and therefore enables to affect the preferences of other states. The author introduced some popular and representative Chinese and German soft power elements and then analyzed how these cultural resources would help a country drawing its international attractiveness and national symbols.

Culture matters have a long history as an instrument of promoting a state’s soft power and were significant in winning in the international relations. The current challenge oppose transnational terrorism is a struggle to win hearts and minds; merely rest on hard power alone is not a way to success. Combining soft power in international affairs is a smart strategy which leads to success.³⁴

In various theoretical studies, there is a basis for considering cultural diplomacy from the standpoint of a sociological approach. At the same time, there is no complete

³³ Giles, S. S. (2008). Mapping the Undefinable: Some Thoughts on the Relevance of Exchange Programs within International Relations Theory. *The ANNALS of the American Academy of Political and Social Science*.

³⁴ Nye, J. (2008) Public Diplomacy and Soft Power. *The ANNALS of the American Academy of Political and Social Science*

sociological theory yet. Our research is a contribution to the creation of such a theory. As the author sees it, the use of the concept of soft power, understood as the power of ideas, values, culture and education will be fruitful. In such a concept, cultural diplomacy can be considered as a social phenomenon and, even possibly, a "second-order" social institution formed at the intersection of norms, values, organizational forms and practices of two institutions: institutions of diplomacy and culture.

Chapter 2. Comparative analysis of the Confucius Institute and the Goethe Institute as platforms of cultural diplomacy

2.1. Educational dimension of China's and Germany's soft power

2.1.1. Chinese soft power

At the 17th National Congress of the Chinese Communist Party in 2007, culture as soft power was explicitly proposed. Previous Chinese Chairman Hu Jintao once stated that “The great rejuvenation of the Chinese nation will definitely accompanied by the prosperous of Chinese culture.” This statement pushed Chinese culture to the place of the world's level, echoed other core guideline of Chinese development, such as China's “peaceful rise”, “harmonious society” and “Chinese story”. These ideas are also powerful force to counter some narrow opinions that China's rise was a threat to the existing world order.

The present Chairman Xi Jinping also noted that “We should increase China's soft power, give a good Chinese narrative, and better tell China's good story to the world”, which confirmed culture issues in China's foreign affairs.

The Belt and Road Initiative, or BRI, described as a vehicle for soft power spurring international connectivity³⁵. It aims to combine together the Silk Road Economic Belt and the Maritime Silk Road through a vast network of railways, roads, pipelines, ports, and telecommunications infrastructure that will promote economic integration from China, through Asia, the Middle East, and Africa, to Europe and beyond. In order to support these ambitious transcontinental projects, China financed \$50 billion³⁶ to the Asian Infrastructure Investment Bank upon its founding, half of the bank's initial fund. Beijing also contributed \$40 billion³⁷ to establish a Silk Road infrastructure fund to promote connectivity across Asia, \$25 billion for the Maritime Silk Road.³⁸

³⁵ <https://www.cfr.org/asia-and-pacific/building-new-silk-road/p36573>

³⁶ <https://fas.org/sgp/crs/row/R44754.pdf>

³⁷ <https://www.reuters.com/article/us-china-diplomacy-idUSKBN0IS0BQ20141108>

³⁸ <https://www.foreignaffairs.com/articles/china/2015-06-16/china-s-soft-power-push>

Figure 1. China's Proposed New Silk Roads



Sources: Xinhua, Credits: E. Albert, D. Foster, D. S. Markey, J. West

Moreover, China has also set up aid programs³⁹ focuses on South-South partnerships in the third world. It encompasses not only grants and interest-free, and concessional loans, but also forms of official government support. Besides, numerous skill training programs were conducted to support public health, agriculture, and governance.

Foreign aid is an important part of China's diplomacy, and its foundation and focus are on the people. In the 20th century, China followed the trend of history, firmly supported the people's just struggle for independence and liberation, and played a central role in that historic transformation. Many newly independent countries are facing the problems of economic development and improvement of people's livelihood. Under its own difficult circumstances, China has provided thousands of aid projects to many newly independent countries, focusing on benefiting people's livelihood, building hospitals, medical aids, schools, and highways, and sending tens

³⁹ <https://thediplomat.com/2016/08/learning-from-chinas-foreign-aid-model/>

of thousands of people to dozens of poor countries. Starting from proposing the "Five Principles of Peaceful Coexistence", the diplomatic thinking of the Chinese leaders always stands on the fundamental of the Chinese people and the people in other countries.

With the deepening of economic globalization, the interests of various countries have become more diversified, and national relations have become more complicated. But safeguarding the interests of people of all countries is the basis for handling mutual relations and an eternal theme. Diplomatic work, while serving the people of its own country, should also pay attention to the demands of the people of other countries, and strive to give "diplomacy for the people" a broader meaning.

Under the epidemic COVID-19, China not only effectively contained the spread of the epidemic domestic, but also provided help for the world to fight the epidemic.

On the night of March 15th, the Serbian President and the Prime Minister stated together that they received the test kit donated by BGI.⁴⁰ This is the first foreign aid anti-epidemic material received by the Serbian government and they expressed their sincere thanks to China and the Chinese people.

Moreover, on the evening of the 18th May, 2020, Chairman Xi Jinping delivered a speech titled "Fighting COVID-19 through Solidarity and Cooperation, Building a Global Community of Health for All"⁴¹ at the opening ceremony of the 73rd World Health Assembly video conference. Xi Jinping pointed out that the epidemic is still spreading; China must do the best to control the epidemic infection, following the leadership role of WHO, China should provide support to African countries, strengthen global public health governance, restore economic and social development, and strengthen international Cooperation.

⁴⁰ <https://www.dxueshi.com/news/20267.html>.

⁴¹ http://www.xinhuanet.com/english/2020-05/18/c_139067018.htm

Xi announced China's five major measures⁴² to promote global anti-epidemic cooperation and called on all countries to jointly build a community of common health for mankind.

- ① China will provide US \$ 2 billion in international aid over two years to support the countries affected by the epidemic especially the developing countries and help the recovery of economic and social development.
- ② China will cooperate with the United Nations to set up a global humanitarian response depot and hub in China, strive to ensure the supply chain of anti-epidemic materials, and establish “green corridors” for transportation and customs clearance.
- ③ China will establish cooperation mechanisms with 30 Chinese-African counterpart hospitals and accelerate the construction of the headquarters of the African Center for Disease Control.
- ④ After the effort of vaccine for COVID-19 is completed, China will put it into society a large scale as a global public product, this will be the China's contribution to ensuring vaccine accessibility and affordability in the developing countries.

China's rising international influence leads to a wave of Chinese language, educational exchange programs, media, customs and traditional cultures. Confucius Institutes as a platform of Chinese culture promotion will be discussed in detail at next chapter.

China has become a popular destination for international students. Data from the Institute of International Education showed China ranked third⁴³ place among the world's most popular study countries in 2017. Students could apply for self-paying courses; however, Chinese government not only finances scholarship for Chinese students going abroad, but also for excellent foreign students studying in China. According to statistics from the Ministry of Education, there were 492,185 foreign

⁴² https://www.sohu.com/a/396051873_100237836

⁴³ <https://www.iie.org/Research-and-Insights/Project-Atlas/Explore-Data/China>

students from 196 countries and regions in 2018. Among them, the proportion of Asian students is 59.95%, European students is 14.96%.⁴⁴

Beijing established foreign language news outlets to reach a broader audience groups for not only high profile summits between Chinese leaders and their foreign counterparts but also for China's ordinary underreported activities worldwide. CCTV (China Central Television) has built CCTV's international video distribution platform. The video materials are used by nearly 2,000 TV channels every year in more than 70 countries and regions around the world. CCTV programs have been broadcast in 171 countries and regions, signed framework cooperation agreements with about 70 foreign media, and reached news exchange agreements with nearly 100 foreign institutions.⁴⁵ *China Daily* and the *Global Times* publish English language editions worldwide⁴⁶. China Radio International broadcasts 392 hours of programming a day in 38 languages from 27 overseas bureaus.

Chinese athletic performances are also opportunities to introduce China. On August 8, 2008, the 29th Summer Olympics was held in Beijing. The 2014 Youth Olympic Games opened in Nanjing, this is another mega Olympic event in China after the Beijing Olympic Games. It is the first Youth Olympic Games held in China. Moreover, in the winter of 2022, Beijing will host the 24th Winter Olympic Games.

Shanghai organized the 41st World EXPO in 2010, which topic is Better City, Better Life. In the process of urban development, military, trade and migration have further promoted the collision and integration of multiple cultures, and also formed the unique character of each city. This feature is based on a city's cultural heritage and creative industries, and its lifestyles and values of different social groups in the city.

Nowadays people in different countries more concern about cultural freedom and cultural identification than ever before. Under the globalization, the urban culture is

⁴⁴ <https://baijiahao.baidu.com/s?id=1630599201620831778&wfr=spider&for=pc>

⁴⁵ CCTV Baidu Baike

⁴⁶ <https://www.foreignaffairs.com/articles/china/2015-06-16/china-s-soft-power-push>

facing the impact from many parties. The mobility of information and migrants has brought about an unprecedented level of collision between strong and weak cultures, exotic and native cultures, immigrant cultures and mainstream cultures in cities.

Multiculturalism means harmony between history and future. Increasing city managers realize that a cultural strategy should pay attention to the range of history and future, promotes the harmonious coexistence in multiple cultures, cares personality and integration, which is, distinctive cultural identification, is an important link of a city's sustainable development.⁴⁷

China also wields soft power by other societal and cultural channels, such as literature, art, movie, music, experts, and sports figures. Some famous celebrities such as film director Zhang, Y.M., Jia, Z.K. and actor Jacke Chan, pianist Lang L. and Li, Y.D. professional athlete Yao M., ballet dancer Tan, Y.Y., etc. are unofficial cultural ambassadors. Pandas are China's national treasures as a cultural icon and zoo exchanges with animals called "panda diplomacy, thus pandas are also as diplomatic ambassadors sent to foreign countries. In the eyes of people all over the world, pandas are gentle and kind, with a unique temperament of oriental culture. The female panda "Dream" and the male panda "Jiaoqing" live in the Berlin Zoo are regarded by the German citizens as a new symbol of Sino-German friendship. "Panda diplomacy" is a vivid manifestation of the high level of development of Sino-German relations. Moreover, Jack Ma's Alipay has established strategic cooperative relations with more than 180 banks worldwide, VISA, MasterCard international organizations and other institutions, becoming the most trusted partner of financial institutions in the field of electronic payment.⁴⁸

⁴⁷<https://baike.baidu.com/item/%E4%B8%AD%E5%9B%BD2010%E5%B9%B4%E4%B8%8A%E6%B5%B7%E4%B8%96%E7%95%8C%E5%8D%9A%E8%A7%88%E4%BC%9A/8261458?fromtitle=%E4%B8%8A%E6%B5%B7%E4%B8%96%E5%8D%9A%E4%BC%9A&fromid=6491351&fr=aladdin>

⁴⁸ <https://baike.baidu.com/item/%E6%94%AF%E4%BB%98%E5%AE%9D/496859?fr=aladdin>

2.1.2. German soft power

Germany locates at the center of Europe, not only geographically, but also in terms of politics and economics. Its cultural resources are well-known.

German classical music has occupied a reign of centuries, starting from the 16th century and kept alive and popular to the present day. J.S. Bach is considered as one of the most influential composers of all time because his contributions to Baroque, which is a style of music that features ornate compositions, formed around strong tonal chord progressions. Other influential German Baroque composers like Johann Pachelbel, Georg Philipp Telemann, and George Friderich Handel. And the names of famous German or Austrian composers such as J.S. Bach, W. A. Mozart, L.V. Beethoven, J. Brahms live on today.⁴⁹

Germans have outstanding engineering precision, their printmaking by woodcut and engraving is incredible. There is also a plenty of representations of all phases of architecture, including Romanesque (House of the three Magi), Gothic (Freiburg Cathedral), Classicist (Elector's Palace), Baroque, Rococo and Renaissance (Town Hall in the north of the Alps)—reflected in cathedrals, castles and public buildings. Architecture indicates a country's cultural history vividly. When cities blossom economically, their architecture bears luxuriant fruits. A high degree of regional diversity which caused by centuries of fragmentation of Germany formed Germany's diverse architecture styles from town to town.

Germans consider a high priority on structure, privacy and punctuality. The German people embrace the values of thriftiness, working hard, industriousness and there is great emphasis on making sure that “the trains run on time.” Germans are used to organizing and compartmentalizing their work and life into controllable units; they usually manage their time carefully and show the respect to calendars, schedules and agendas. Germans are strict people who strive for perfectionism and precision in all aspects of their lives. They don't admit faults. Even jokingly, and seldom utter

⁴⁹ <https://www.deutschland.de/en/topic/culture/a-short-history-of-german-music-from-bach-to-die-toten-hosen>

compliments.

Nowadays, several millions of people from different parts of worlds visit Oktoberfest regularly each year. This traditional German festival attracts different visitors with different social backgrounds and also makes it possible to show German cultures. It is probably the largest and the most influential cultural event in Germany and is well-known worldwide. Moreover, it is worthy to note that German conservatism contributes to the promotion its culture and custom to people from different countries visiting Oktoberfest. As a customary rule, people wear traditional national clothes, like lederhosen and dirndls that retrospect to 1887; people involve in such carnival sing national songs and dance national dance and so on. One of the most attributes of this festival is the local beer which is produced by 6 major breweries: Hacker-pschorr, Lowenbrau, Spaten, Hofbrauhaus, Augustiner, Paulaner.⁵⁰ Also, visitors are served by national dishes, such as ‘brathendl’ (the grilled chicken) or a ‘Munchner Weisse’ (the veal sausage only found in Bavaria). In addition, there are many music, sideshows, booths and rides.

Usually, Oktoberfest is regarded as a symbol of Germany and in the world conception. It is possible to estimate that Oktoberfest plays a vital role for German society because it makes a huge contribution to sustain national identity in the constantly changing and unifying world. Oktoberfest introduces and promotes German culture worldwide, enriching diverse cultures and combing different countries closer to each other. Actually, this feast has changed German society and attitude of other countries to this people at least in socio-cultural aspect because it has significantly contributed to the integration of German culture into the diversity of world national cultures.⁵¹

⁵⁰ <https://www.essay-911.com/samples/oktoberfest.php>

⁵¹ Ibid

2.1.3. Structure of German cultural diplomacy

Similar with many other countries, country's Foreign Office is one of the main actors of German cultural diplomacy, which has a specific section responsible for planning, coordinating and administrating national cultural relations and educational programs abroad (Directorate-General for Culture and Communication). The Federal Foreign Office aims to "provide information about Germany, its culture, science and society, and inspire an interest in dialogue and exchange".

The Federal Foreign Office cooperates with different non-governmental organizations on many specific projects in the field of cultural diplomacy. It works as a coordinator and financial provider. But many NGOs have autonomous system and are reluctant to be considered as an instrument of the government in great part because of historical reasons (Auer C., Srugies A., p. 28). One outstanding and representative NGO like the Goethe Institute, promoting knowledge about Germany by providing information of German culture, which includes the exchange of films, music, and literature. Goethe cultural societies, reading rooms, exams and language centers play a significant role in the cultural policies of Germany.

It also has comprehensive network of libraries (with worldwide access to more than 800,000 media) and information centers, where anyone who is interested in Germany could find all information about German arts, education, history, society, etc.

Another prominent NGO involves in the cultural diplomacy of Germany is the German Academic Exchange Service (DAAD), which has existed over 90 years. DAAD is an academic institution concerns about the internationalization of German universities and the promotion of German studies and the German language abroad. DAAD is a channel for foreign students who want to study in Germany; it is one of largest funding organizations in the region of academic exchange, attracting a lot of students, scholars and artists to participate in its exchange programs. In 2018, 81,508 funding recipients from Germany; 63,680 funding recipients from abroad; 32,000

students enrolled in German transnational education programs worldwide. Nowadays there are 57 information centers around the globe, 15 regional offices in partner countries worldwide.⁵²

Besides, the Federal Foreign Office cooperates with the Alexander von Humboldt Foundation, the Institute for Foreign Cultural Relations, the International Youth Service of the Federal Republic of Germany, the German Commission for UNESCO, the German Archaeological Institute, the Federal Institute for Vocational Education and Training, etc. All these organizations are treated as so-called “mediators” of the German Foreign Office in the implement of foreign cultural policy (Devyatkov; Zimin, p.137).

Friedrich Ebert Foundation, Heinrich Böll Foundation, Friedrich Naumann Foundation are another types of NGOs with political foundations. They associated with German political parties but independent of them. (Zimin, p.137). They concentrate on the dissemination of German political culture and values cooperation with mass media, universities and public organizations. For example, Heinrich Böll Foundation awards scholarships to international students who gained their university entrance qualification from a school external of Germany who desire to study a Masters or PhD Degree in Germany⁵³; Friedrich Naumann Foundation has a strong network of associations of democratic parties, of human rights organizations and of academic establishments forms the foundation’s activity abroad, aims at promoting the goal of making the principle of freedom valid for the dignity of all people and in all regions of society.⁵⁴

⁵²https://static.daad.de/media/daad_de/pdfs_nicht_barrierefrei/der-daad/analysen-studien/screen_190712_daad_jahresbericht_2018_engl.pdf

⁵³ <https://www.scholars4dev.com/3761/heinrich-boll-scholarships-for-international-students/>

⁵⁴ <https://fnst.org/content/about-us>

2.2. Characteristics of Confucius and Goethe institutes

In this chapter, author compares the following characteristics of the both institutions under study: legal status, background, current development and their contributions to cultural diplomacy.

2.2.1. The Confucius Institute

There are 23 Confucius Institutes including Confucius Classrooms in Germany, their distributions please see figure 2.

Figure 2. Geographical map of Confucius Institutes in Germany



Source: <http://www.konfuzius-institute.de/>

Confucius Institute is a public non-profit educational organization under the Ministry of Education of the People's Republic of China,⁵⁵ which aims to introduce Chinese language and culture overseas in 2004: this was given the name after the well-known

⁵⁵ Marshall, S. (2013). China U. *The Nation*. Accessed 21 Oct 2019. <https://www.thenation.com/article/china-u/#>

Chinese philosopher Confucius (551-479 BC).⁵⁶ As China's high development, there have been increasing demands for Chinese learning. Benefiting some experience from the British Council, Alliance Française, Goethe Institute, Confucius Institute has explored a specific way to conduct its programs. Besides, it adopts flexible and multiple teaching patterns in order to suit different conditions in countries.

Since the Chinese economic reforms have gotten great achievement, China works actively with other countries in international platform and seeks increasing foreign investments. However, Chinese government noticed that foreigners' deficiency of Chinese language proficiency and understanding of Chinese culture were obstacles that blocked cooperation between China and foreign countries. Dating back to 1987, China tried the first attempt to reduce obstacles and dispatched Chinese language teachers abroad and set up the Chinese Language Council International (*Hanban*) to administer, under the guidance of the Ministry of Education (Chinese Language Council International, 2007).

Later, the Confucius Institute project was initiated by *Hanban*. Aim at exporting language, culture and the image of China; helping absorbing foreign excellent cultural components and promoting China to integrate with the international advanced development. It has greatly enhanced China's cultural soft power, helped shape China's positive international image, and sent a Chinese voice to the world.⁵⁷

In 2004, *Hanban* practically launched the Confucius Institute for the purpose of "developing Chinese language and culture teaching resources and making its services available worldwide, meeting the demands of overseas Chinese learners to the utmost degree, and contributing to global cultural diversity and harmony"⁵⁸. Except the rapidly increasing popularity Chinese novels and films of Confucius Institute (Nye, 2005); musical instruments playing, tea ceremony performances, calligraphy, opera

⁵⁶ Confucius Institute Headquarters (*Hanban*). Accessed 21 Oct 2019. http://english.hanban.org/node_10971.htm

⁵⁷ <https://wenku.baidu.com/view/90c5a3d0c5da50e2534d7f67.html>

⁵⁸ <http://bgs.aqnu.edu.cn/info/1133/3702.htm>

and kung fu are warmly welcome. Those elements of Chinese cultures introduced by Confucius Institute attract a great number of foreigners per year, thus helping outside world to know China and to promote a better multilateral understanding. The fundamental part of soft power (Nye, 2004) is the ability to achieve what a country wants through co-option and attraction rather than through military force or payment. Norms, values, media, business practices, education and language involve in elements of soft power. Thus, educational programs and exchange programs in Confucius Institute make CI play a significant role in China's soft power strategy.

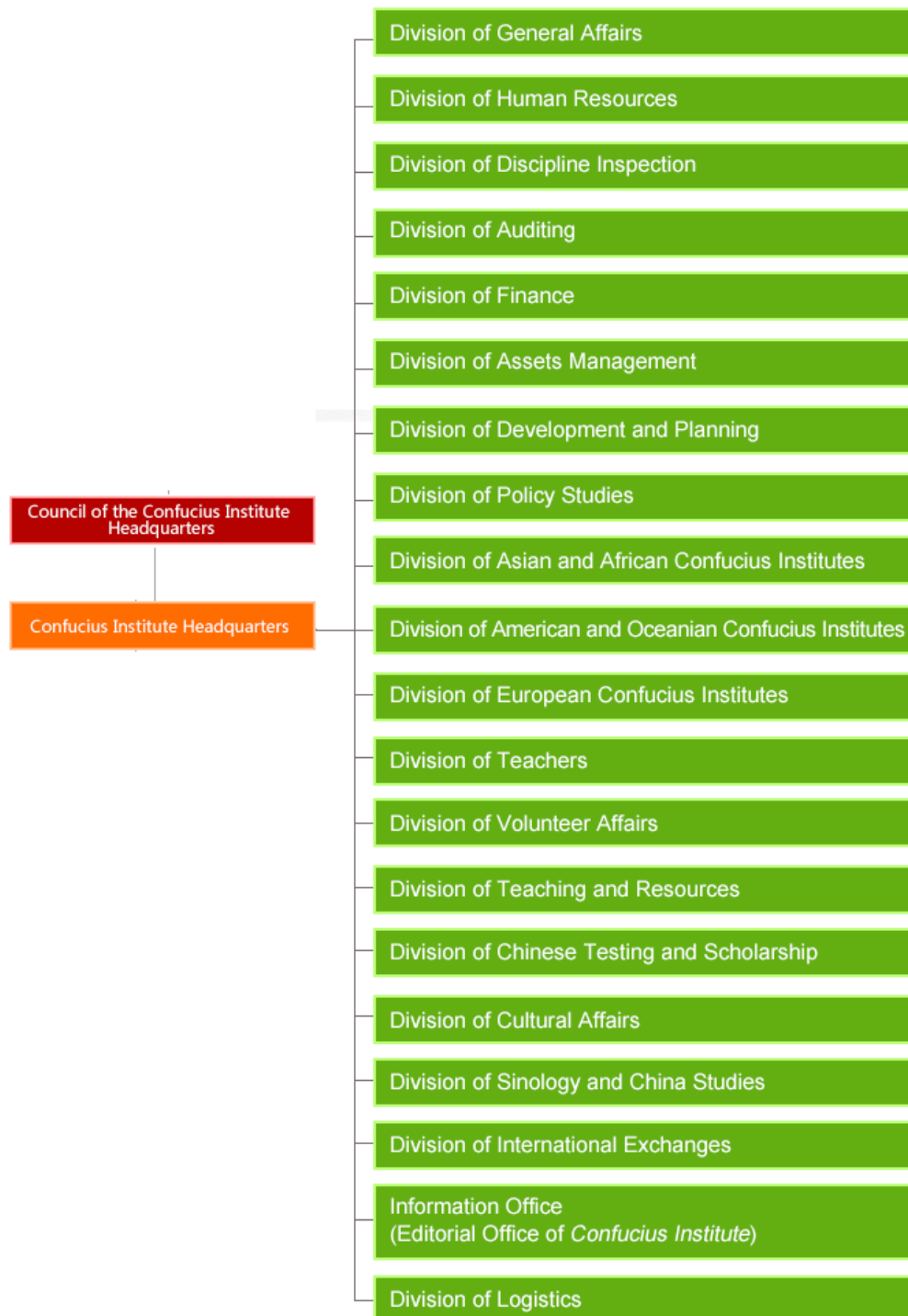
Legal basis and structure under the law of CI is based on the Constitution and By-Laws. Due to the relationship of *Hanban* with the Ministry of Education, Confucius Institute maintains a legal position protected by the national law and works closely to the state. According to the "Constitution and By-Laws of the Confucius Institutes", the Confucius Institute should establish the Council and be governed by it. Thus in 2007, the Confucius Institute organization set up its own Council of the Confucius Institute Headquarters (*Kongzi Xueyuan Zongbu Lishihui*).

The Council includes one Chair, the Vice Chairs, the Executive Council Members, and the Council Members. Among the fifteen Council Members, ten should be the directors Confucius Institute overseas, etc. **See Figure 3.**

According to the general outline of the Confucius Institute, there are 3 modes of operation system for Confucius Institutes: they may be absolutely operated by Beijing headquarters (like British Council branches), be joint with local partners (like some Instituto Cervantes branches) or absolutely locally run offices licensed by the Beijing headquarters (similar with many Alliance Francaise branches).

The totally self-owned network as the British Council, Goethe Institute is costly to establish and maintain. While the Confucius Institute joint venture model puts the onus to the local partner for providing a working

Figure 3. Confucius Institute Headquarters



Source: Organizational Structure of the Council of CI's HQ.

http://english.hanban.org/node_7716.htm.

place, and this process is successful, in only 4 years of development it has already

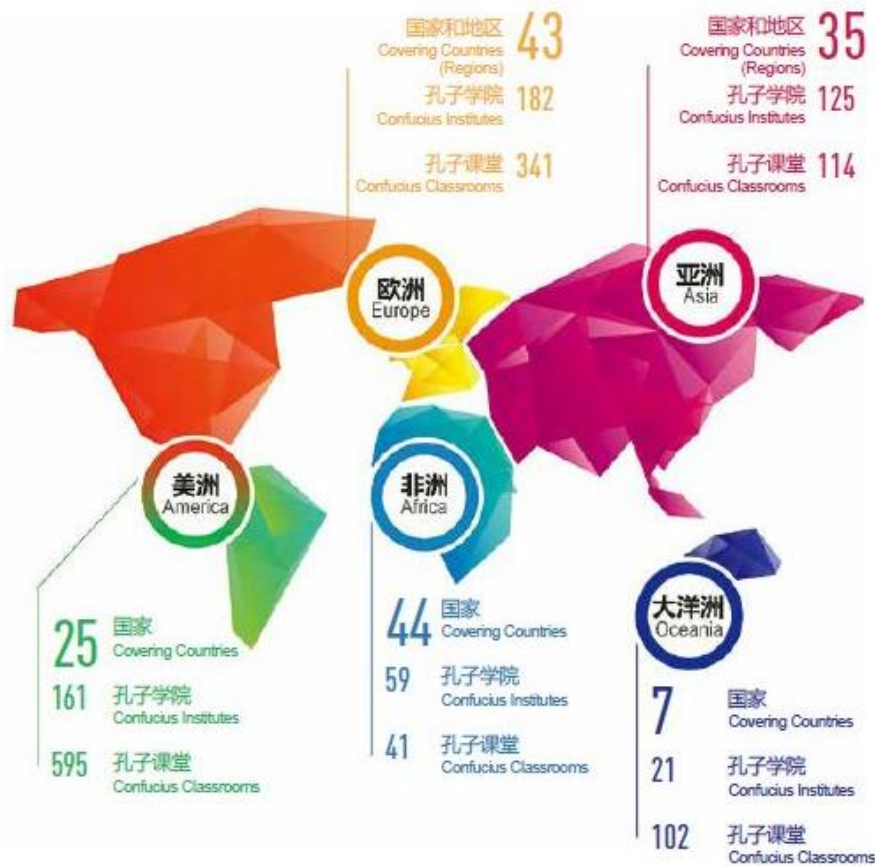
gained more branches than the British Council has acquired in more than 60 years.

Most European Confucius Institutes adopt the second category: they establish a partnership between a foreign university, the Confucius Institute HQ and one or more Chinese university partners. For instance, Confucius Institute in Hamburg has a partnership with Hamburg University, but the latter provides a place as a working office for Confucius Institute. While according to its director, Mr. Carsten Krause, “Confucius Institute in Hamburg not belongs to the university, but they are only partnership and conducting some joint programs.”

Another Chinese model is called the Confucius Classroom which has only developed the last few years. This is a junior program targeted secondary education other than the university level. This works around an axle center, grouping schools around a core point which is directly connected to the Confucius Institute network.

By the end of 2018, there are 154 countries (regions) had established 548 Confucius Institutes, 1193 Confucius Classrooms, and 5665 teaching sites. Thereinto, 125 Confucius Institutes and 114 Confucius Classrooms in 35 countries (regions) of Asia; 59 Confucius Institutes and 41 Confucius Classrooms in 44 African countries; 182 Confucius Institutes and 341 Confucius Classrooms in 43 countries (regions) of Europe; 161 Confucius Institutes and 595 Confucius Classrooms in 25 countries in the Americas; 21 Confucius Institutes and 102 Confucius Classrooms in 7 countries of Oceania. The Confucius Institute now has 47,000 full/ part-time Chinese and foreign teachers, 1.86 million face-to-face students, and 810,000 online registered students. 11 million audiences involved in various cultural events throughout the year (2018 Confucius Institutes’ Annual Development Report).

Figure 4. Confucius Institute worldwide



Source: https://www.sohu.com/a/316948351_100119508

The standard CI contract is a five-year initial period between the foreign partner and the *Hanban*, which then appoints a Chinese partner institution; funding is sharing. For instance, The *Hanban* provides start-up funding of US\$50-100,000 p.a. for this period, 3000 books and items of teaching material⁵⁹, and dispatch and pay the salaries of one or two instructors. The foreign partner undertakes to provide the accommodation, infrastructure and administrative support. The CI is specified as a non-profit organization, but with the expectation that it will become self-financing by charging course fees. In Hamburg, Confucius Institute prefers asking for cooperation with social groups rather than search for simple sponsorship (interview).

⁵⁹ Starr, D. (2009). Chinese Language Education in Europe: the Confucius Institutes. *European Journal of Education, Research, Development and Policy*. (44)1: pp.65-82

Confucius Institute cooperates with local government would obtain more opportunities. The Confucius Institute at the University of Edinburgh in the United Kingdom has received good policy support from the local government; it has received financial support from the Scottish government, which has also promoted friendship with China. In the construction of the La Rochelle Confucius Institute, the college and the local government financed 110,660 euros; the construction of the Confucius Institute at Heinrich Heine University, Dusseldorf, Germany, received 270,000 US dollars from the college and the local government. Cooperating colleges will basically provide free working space in the initial stage of the establishment for the cooperative Confucius Institute. Now on the official website of *Hanban*, Confucius Institutes in various countries have set up special links to receive corporate and social funding to help Confucius Institutes receive donations from society.⁶⁰

The mission statement is to strengthen educational cooperation, promote the development of Chinese language education and increase mutual understanding. The scope of activities is specified as: teaching Chinese, training teachers of Chinese, administering the HSK international Chinese language qualification and other examinations, teaching Chinese culture courses, holding film shows and similar activities, acting as consultants for individuals interested in China, such as business people, and maintaining a reference library. Moreover, prove China's peaceful rise by soft means.

It also concentrates on promoting Sinology research overseas. One third of the foreign deans of the Confucius Institute are served by famous Sinology experts. They devote themselves to transmit Chinese culture and introduce contemporary China. The "World Sinology Conference" has been successfully held for 6 sessions, each time attracting hundreds of Sinologists who are active in the frontline of academic research. The "Confucius New Sinology Project" supports young scholars from countries to

⁶⁰ Wu, Y.H. (2010). Types of Confucius Institute Business Model and Sustainable Development(孔子学院经营模式类型与可持续发展). *China Higher Education Research*.

visit China studying PhD or doing short-term training, in order to train a new generation of Sinologists.

2.2.2. Three approaches of Confucius Institutes to cultural diplomacy

The Confucius Institute project functions not only a simple provider of language teaching service, but also bedrock of China's cultural diplomacy.

Here demonstrates *Hanban's* 3 approaches to utilize CIs as a platform for conducting cultural events. The first involves attracting local communities to promote Chinese culture as represented by, such as Qin Qi Shu Hua, Chinese medicine, Kongfu, Qigong, calligraphy and Chinese cuisine, etc. In July 2018, the Confucius Institute Headquarters cooperated with the German "Munich International Film Festival" to launch the "Chinese Film Week" theme screening unit, and the famous Chinese director Jia, Z.K. participated in the "China Film Miracle" theme forum and experience sharing meeting. In addition, more than 360 Confucius Institutes (classrooms) in 110 countries around the world held the "Confucius Institute Day" in 2018, and conducted more than 3,000 exchange activities with 1 million audiences.⁶¹ These cultural activities targeted to apply the cultural function of Confucius Institutes, thus enhancing CIs' influence in local communities and raising the public's interest in Chinese culture and understanding what profile of China is today.

The second one aims at elite groups, such as politicians, university presidents and foreign CI partners. In June 2018, Sun Chunlan, Vice Premier of the State Council of China, visited the Confucius Institute at Moscow State University, listened the report of the Confucius Institute 's self-edited textbooks, etc. In addition, more than 30 EU officials came to China to participate in the "Understanding China-2018 EU officials' Study Visit" project.

In July, more than 30 foreign students and experts participated in the "Chinese

⁶¹ 2018 Confucius Institute Annual Development Report, https://www.sohu.com/a/316948351_100119508

Thought and Modern Civilization" training activity in Beijing; nearly 30 young entrepreneurial elites from the United States and Australia participated in the "Young leaders to China: Innovation and Entrepreneurship" project in Beijing, Shanghai and Hangzhou.

More than 40 experts, scholars and young performers from 6 countries participated in the "Understanding China-Chinese Music and Culture" project held in Beijing. At Beijing Foreign Studies University, 300 representatives from 139 universities and other educational institutions of 11 countries participated in the "Advanced Workshop and Applications of International Chinese Language Education"⁶²

International forums and concert can function as a format of cultural diplomacy, because they are conducted by elite groups of the society and uniquely able to influence intercultural and interfaith understanding and promote reconciliation (Institute of Cultural Diplomacy, 2011b). This format also was confirmed by Liu Yandong (2010, p.3), she explicated that efforts were being made to “strengthen people-to-people communication” and to “lay a solid foundation for more intensified collaborations and cooperation between China and Other countries.” Moreover, CIs also pay attention on a wider, society-facing remit except elite groups. There is no doubt that still numerous public audiences do not have any special knowledge about China, while cultural activities would make it possible involve general public audiences participate in and even communicate with experts these elite representatives, they might understand China knowledge which they lack more easier.

Third, CIs as a mechanism tell Chinese story and show China’s desirability of a harmonious world. Since the first Confucius Institute was established, *Hanban* has done a lot of attempts to organize colorful and various cultural activities among partners. Once at the 5th annual conference, Liu Yandong expressly explained China’s diplomatic policy to the international audience, described CIs as “important windows

⁶² Ibid.

showing educational exchange and operation between China and the World, China will persist in the principle of peaceful development and adopt the opening-door strategy for mutual-benefit in a win-win situation” (Liu, 2010, p.3). Similar viewpoint with Mr. Chen Lai, who is a famous and influential professor of Tsinghua University, he noted “if people from foreign countries want to learn China, Confucius Institute is a window for them to look into, even though Confucius Institute is generally recognized as a language-teaching institution” (Chen, 2019, interview). Liu has a significant statement: China will stick to the theme of sustainable development by accelerating scientific and technological reformation, improving people’s living standards, promoting social fairness and justice, enabling its people to enjoy the benefit of economic growth and ensuring the quality and rapid development of the economic society (Liu, 2010, p.3).

However, some problems of CIs’ high development also emerge sharply.

1. The management of the Confucius Institute lacks standardization. Due to the rapid development of the Confucius Institute, its management system has not been scientifically proved, there is no effective evaluation system; some management principles and plans need to be improved.
2. The Confucius Institute is a non-profit international educational institution. But it is easy to be affected by the operation of the market economy when a foreign partner invests in a large amount of fund, which is not conducive to the independent development of the Confucius Institute and the spread of Chinese culture. Different partners harbor different motivations for administration; some of partners rely too much on China’s capital investment, and even regard the Confucius Institute as a free language learning place. The deviation between the two sides seriously affects the sustainable development of the Confucius Institute.
3. Due to the great differences in language, culture, customs, and other aspects of Chinese and foreign countries, it is very difficult to compile high-quality series of textbooks, while the more urgent problem is the shortage of teachers; neither quantity nor quality of teachers can meet the demands of the rapid development of the

Confucius Institute.

4. Salary problem

The activities of most Confucius Institutes do not have a stable channel producing income sufficient to cover costs. University managements were persuaded that the reputation, new chances, fee-paying students and research cooperation would outweigh the costs, but actually, if financial problem couldn't be solved, some activities would be withdrawn. Chinese partner institutions undertake the payment of salaries of staff who were sent abroad, but the staff themselves miss out on the very considerable subsidy payments they would receive in China. It is becoming increasingly difficult to persuade experienced and well-trained teachers of Chinese to leave their families for years to work abroad on a low salary.⁶³

Hamburg is a prosperous city even in the whole Europe, but according to German director of Hamburg's Confucius Institute Mr. Carsten Krause, paying staff's salaries on time is one of the main problems in his institution.

When answered a journalist's question in *Tokyo News* in early 2006, J. Nye said that "compared to China's military power, the soft power that embodies the cultural and image cohesion is more worthy of vigilance." He warned the United States that it would be sad to ignore China's soft power development. However, due to misunderstandings and doubts about Confucius Institutes by some foreign public opinions, some foreign countries are worried about Chinese values and soft power will challenge their traditional values and cultures. In the contemporary sharp competition for "soft power", a large number of such similar arguments exist.

There are some foreign media also evaluate highly of the Confucius Institute as an soft power, they consider it has created a positive and friendly national image for China in international relations, which decreases the misunderstandings about China's peaceful rise. In December 2007, *Friendly Dragon* article published by the US *Yale*

⁶³ Starr, D. (2009). Chinese Language Education in Europe: the Confucius Institutes, *European Journal of Education*, p. 78.

Globalization online magazine pointed out that China's "Charm Offensive" launched by the Confucius Institute won allies around the world. To build its soft power, through the cultural diplomacy of the Confucius Institute, China is shaping an active and friendly national image to the world. In November 2006, the United States *New York Times* wrote an article entitled *Another Chinese Export Is All the Rage: China's Language*, the comment noted: "China is using its culture to create a gentle and more active social image."⁶⁴ Singapore *Lianhe Zaobao* pointed out: "The promotion of the Confucius Institute helps the outside world understand China and eliminates misunderstandings about China's peaceful rise."⁶⁵

The two major themes facing contemporary China are building a harmonious society and a harmonious world. The Confucius Institute is conducive to inheriting and spreading the traditional Chinese culture, and is helpful to the development of Chinese cultural careers, and has played a role in promoting a harmonious world; CIs have actively played a core element of stable cultural soft power in China's development.

2.2.3. Discussions on "China's Charm Offensive"

The term 'charm offensive' has adhered to the study of International Relations to relate to China's method by using soft power to improve its global reputation since Kurlantzick, J. (2007, 6) first coined the term in 2007. However, in order to in conjunction with the development of soft power, recently, the term 'public diplomacy' has introduced to substitute charm offensive as China's efforts to improve its international prestige and image through soft means.

China's public diplomacy pertains to diversiform ways of conducting diplomacy and fostering multilateral exchanges with other states (Zhao and Lei 2015, 4).

Under the government underlines public diplomacy, many public, private and academic institutions and organizations were set up to undertake the responsibility of

⁶⁴ Howard, W. F. (2006). *Another Chinese Export Is All the Rage: China's Language*, *New York Times*.

⁶⁵ Confucius Institute—Giving a Warm and Positive China to the World, *Guangming Ribao* (2007)

reshaping China's international image. In order to administrate tasks pertain to public diplomacy on the state and departmental levels, government established Public Diplomacy Office in 2009. For responding Beijing's call for public diplomacy, numerous institutions were established subsequently, and the China Public Diplomacy Association was established in Beijing in 2012. This association is an unofficial channel for China to contact with the outside world. On the regional level, 15 regional public diplomacy associations were set up across the country in some main centres like Guangzhou, Nanjing, Shanghai and Tianjin (Han 2014). On the academic level, at least eight higher educational and research institutes which concentrates on the study of public diplomacy were built across the state, such as the Centre for Public Diplomacy at Tsinghua University (2011) and the school of International and Public Affairs at Jilin University (2013) among others.

2.2.4. Telling a Good Story of China

"Telling a good story of China" is the guiding principle of China's public diplomacy drive, which was also repeated by current Chinese President Xi Jinping on the 18th National Congress of the Chinese Communist Party (CCP). Since previous president Jiang Zemin pronounced our policy ambitions in short captivating phrases, 'telling a good story of China' is one of the latest meaningful concepts to follow in the string of announcements from the Three Represents to 'scientific outlook on development'. It's worth noting this concept is not wholly new, John N. in 2010 noted Asia's economy development in his earlier writings, and together with Doris N., published China's Megatrends: The 8 Pillars of a New Society, a book which detailed China's rapid political, economic and social changes over the past twenty years. According to Doris N., the alleged idea for the book came from a conversation with previous Chinese president Jiang Zemin in the 1990s, when Jiang invited him to tell a story of China (Ma, 2009). Nowadays, the conception of telling a good story became a foreign policy priority under president Xi Jinping that is introduced through different forms of public diplomacy. At the National Propaganda and Ideology Work Conference in 2013, Xi emphasized the significance of building new forms of propaganda targeted at 'telling

a good story of China and disseminating the voice of China' (Xi Jinping: Propaganda Work is an Extremely Important Task of the CCP, 2013).

First of all, the story of China revolves around development, thereinto, economic development is a mainstay of the story. Second, the story of China encompasses the individual; individual achievement stories help to shape China's international image. Third, the story of China is comprehensive; the Chinese experience and Chinese wisdom should be important elements of the story. China's attempt to improve the Chinese image overseas has notably adopted several forms since 2013.

In terms of development, Xi Jinping proposed the Belt and Road (B&R) Initiative developing the Silk Road Economic Belt 21st Century Maritime Silk Road with the purpose of boosting economic cooperation among countries. The Initiative was designed to promote the orderly free-flow economic market and the efficient allocation of resources. ⁶⁶B&R is an ambitious project which aims at integrating Asia, Europe and Africa into an intercontinental market and transport network. 2016 G20 Summit in Hangzhou, China, Xi Jinping gave a speech titled 'A New Starting Point for China's Development: A New Blueprint for Global Growth' (*Keynote Speech by H.E. Xi Jinping, President of the People's Republic of China, at the Opening Ceremony of the G20 Summit, 2016*)⁶⁷; and at the 2017 Belt and Road Summit in Beijing, China not only elaborated on objects including economic, infrastructure, innovation and green development (*Full text of President Xi's speech at opening of Belt and Road Forum, 2017*)⁶⁸, but also set up refugee scholarship for teenagers thus connecting cultural communication. Moreover, China has tried every effort in boosting the B&R by various means, such as the publication of the B&R Public Diplomacy Report (2016), the outcome of a major documentary series on the B&R

⁶⁶<http://china-trade-research.hktdc.com/business-news/article/The-Belt-and-Road-Initiative/The-Belt-and-Road-Initiative/obor/en/1/1X3CGF6L/1X0A36B7.htm>

⁶⁷ "Keynote Speech by H.E. Xi Jinping, President of the People's Republic of China, at the Opening Ceremony of the G20 Summit." 2016. http://www.g20chn.org/English/Dynamic/201609/t20160909_3414.html.

⁶⁸ "Full text of President Xi's speech at opening of Belt and Road Forum." 2017. Xinhua News, May 14. http://news.xinhuanet.com/english/2017-05/14/c_136282982.htm.

(2016)⁶⁹, etc. Regarding individuals, observing from the B&R documentary series produced by China Central Television, China's official broadcasting service; interviews with influential figures and experts, the documentary also introduced the personal stories of some 60 common individuals who reside along the B&R (CCTV 2016)⁷⁰.

The Confucius Institute fits well with the guideline of 'telling a good story of China'. China has also built cultural centers overseas aim at promoting Chinese culture beyond classrooms. Since the first establishment of China Cultural Centers in Benin and Mauritius in 1988, 35 cultural centers have been set up in Asia, Europe, Africa, North America and Oceania.⁷¹ The main programs as China Cultural Center introduced, it organizes cultural activities such as performances, exhibitions, art festivals and all kinds of contests, teaching and training courses on language (China Cultural Centre 2015).⁷²

In 2019, the International Photo Exhibition Celebrating the 70th Founding Anniversary of the People's Republic of China was held at Germany's China Cultural Center, around 200 dignitaries from different professions, including politicians, businessmen and Chinese culture lovers. Vivid pictures showed the cooperative efforts and great achievements the China has made, and gave the possibility to visitors to learn China's past, present and future.⁷³

2.2.5. The Goethe Institute

Goethe Institute was established in 1951 as successor to the German Academy (Deutsche Akademie/ DA). Its initial task was to offer further training for foreign German teachers in Germany. Since that time, tasks of the Goethe Institute have been

⁶⁹ CCTV. 2016. "Daxing jilupian yidaiyilu zai yangshi kaibo" (Major Documentary "Belt and Road" Aired on CCTV). <http://www.cctv.cn/2016/09/05/ARTIp11WmImwT3VSoDvU7Rye160905.shtml>.

⁷⁰ Ibid

⁷¹ <http://cn.cccweb.org/portal/pubinfo/001002011/20150210/0c793f933c364d4c90f8fffb54771d00.html>

⁷² China Cultural Centre. 2015. "About China Cultural Centre," http://en.chinaculture.org/ccc/2015-02/02/content_597924.htm.

⁷³ http://en.cccweb.org/2019-09/25/content_1451769_2.htm

developing deeply, growing comprehensively, and covering increasing areas worldwide. There are 4 offices in China, Beijing, Shanghai, Hong Kong and Taiwan.

Figure 5. Locations of Goethe Institutes in China



Source: <https://www.goethe.de/ins/cn/de/sta.html>

In 1912, the famous German cultural historian Karl Lamprecht introduced the concept of "foreign cultural policy" in Germany for the first time in the article *About Foreign Cultural Policy* (Über auswärtige Kulturpolitik). He pointed out that cultural policy is not only an important part of internal affairs, but also a necessary means of diplomacy.⁷⁴

Paul R. and Kurt R. (representatives of Bildungsbürgertum) believed that, except political power, culture is another option of the William dynasty. Introducing German culture to the outside world could improve image of Germany.⁷⁵ In 1920, the Ministry of Foreign Affairs of the Weimar Republic established an independent Culture department (Kulturabteilung) in charge of foreign cultural relations.

In 1923, due to the dispute over World War I, the Ruhr crisis was imminent;

⁷⁴ Roger, C. and Karl, L. (1993). *A German Academic Life*, New Jersey: Humanities Press.

⁷⁵ Eckard, M. (2004). Deutsch als Weltsprache? Franz Thierfelder, the Deutsche Akademie in Munich and the Promotion of the German Language Abroad, 1923- 1945, *Germany History*. Quoted by Bai, Y. (2015). Goethe-Institut and the Evolution of German Language and Culture Diplomacy, *Beijing Social Science*.

professors from Munich Georg P., Karl H., Hermann O., Hanns D. with the support of Heinrich H. (representative of People's Party in Bayern) planned to establish German Institute (Deutsches Institut)⁷⁶, in order to resist the French occupation of the Ruhr industrial zone. This institution helped win the sympathy for Germany by promoting German language and German culture. These professors believed that after the fail of the Franco-Prussian War of 1871, France gained international sympathy successfully through efficient cultural propaganda. On May 5, 1925, German Academic (Deutsche Akademie) was formally established in University of Munich, which is often considered as the predecessor of the Goethe Institute.⁷⁷

The German people abroad were initial target group of German Academic (Deutsche Akademie), but soon from 1926, University of Munich began to teach German courses for foreigners, and firstly proposed the concept of cultural exchange. In 1927, in the book *Cultural Propaganda in France* (Die französische Kulturpropaganda) clearly stated that "language is considered as the priority of cultural propaganda."⁷⁸ Therefore, by studying the French methods, Germany began to teach German in some Southeast Europe countries in 1929. With the support of the Ministry of Foreign Affairs, in July 1930, the German Academic (Deutsche Akademie) invited 20 German teachers from the Balkans (mainly from Bulgaria) to Munich to participate in a method of German language teaching seminar. The original intention of the seminar is to improve the standard of German courses abroad. The final goal was to earn a good reputation for German language and culture which is more complicated and difficult than English and French.⁷⁹

In 1931, the economic and political situation of the Weimar Republic was depressing, but culture was very prosperous, and many foreigners showed interest in German

⁷⁶ Ibid.

⁷⁷ Ibid.

⁷⁸ Eckard, M. (2005). Von der Deutschen Akademie zum Goethe-Institut, Sprach-und ausw ärtige Kulturpolitik, 1923-1960

⁷⁹ Bai, Y. (2015). Goethe-Institut and the Evolution of German Language and Culture Diplomacy, *Beijing Social Science*.

language. Under this situation, the German Academic expanded its teacher training project, originally set up in Munich. At this time, the arrival of North Americans who were thirsty to language learning and also brought the capital which made German courses a flourishing scene."⁸⁰ On March 22, 1932, Institut zur Fortbildung ausländischer Deutschlehrer was established to provide regular training for German teachers. Due to the 100th anniversary of the death of the German literary hero Goethe, in order to commemorate his outstanding contributions to German culture, this institute was officially named "Goethe Institute". At that time, the government clearly stated that the purpose of Goethe Institute was to serve German teaching institutions, and to strengthen the understanding of German language, but not for culture penetration. However, as the Great Depression in the United States affected many countries, including Germany, the Goethe Institute was not popular as expected. But despite this, by July 1932 the institute had already offered courses for Italian, Finnish and Swedish students. During this period, the Goethe Institute basically focused on German teaching and had no extra branches abroad, but it has proposed the concept of intercultural communication in advance.

In 1951, a brand-new Goethe Institute was founded in Federal Germany (Germany was divided after the Second World War, and the Goethe Institute was only rebuilt in Federal Germany before the reunification), dedicated to the communication of multilateral culture. After the Second World War, the *Frankfurter Rundschau* on July 18, 1958 stated that "It is not only a material catastrophe, but also a cultural disaster. While rebuilding the destroyed city and recovering the economy, Germany must re-established its international image at the same time; misunderstanding need to be eliminated urgently."⁸¹ This is the original intention of rebuilding the new Goethe

⁸⁰ Emge, R.M. (1967). *Auswärtige Kulturpolitik: eine soziologische Analyse einiger ihrer Funktionen, Bedingungen und Formen*, Berlin: Duncker & Humblot in Bai, Y. (2015). *Goethe-Institut and the Evolution of German Language and Culture Diplomacy*,

⁸¹ Steffen, R.K. (2005). *Kulturpolitik um jeden Preis: die Geschichte des Goethe-Instituts von 1951 bis 1990*, München: Meidenbauer Verlag, p46. Quoted by Bai, Y. (2015). *Goethe-Institut and the Evolution of German Language and Culture Diplomacy*,

Institute. After the world war two, German warlike image rooted in foreign people's mind, while reputation of a country is an important factor in international relations. It is a main proportion of "Power Politics".⁸² On July 20, 1971, *Le Monde* stated that "friendly Germany (*nette Deutsch*)" and "excellent culture (*gute Kultur*)" were the goals of the post-war Federal Germany.

By 1963, the Goethe Institute attracted more than 8,000 foreign students and interns each year, they participated German courses in different scattered 19 locations.⁸³

The Goethe Institute also developed reasonable modern educational methods and published a series of teaching material. Thus, the Goethe Institute has become a huge language laboratory, practicing the world's most advanced teaching methods. In addition, the Goethe Institute also provided some special classes to further transmit German language through media, such as radio and television.

Through continuous development, Germany successfully reshaped its international image; the Goethe Institute gradually expanded its affairs to cultural level. The German Ministry of Foreign Affairs decided in 1960 that thereafter all foreign cultural institutions and most cultural programs in Germany would be managed by the Goethe Institute; thus it became the largest foreign communication agency in Germany. In addition to teaching language courses and giving away German books materials, conducting German concerts, painting exhibitions, film screenings, and translations of German literary have also begun to spread German culture in a subtle way and show a contemporary German society. On December 28, 1968, the *Hannover United* pointed "the Goethe Institute will soon become a major symbol of German cultural export."⁸⁴

⁸² Jervis, R. (1970). *The Logic of Images in International Relations*. Princeton: Princeton University Press,p2. Quoted by Bai, Y. (2015). Goethe-Institut and the Evolution of German Language and Culture Diplomacy,

⁸³ Emge R.M. (1967) *Ausw ärtige Kulturpolitik:eine soziologische Analyse einiger ihrer Funktionen, Bedingungen und Formen*, Berlin: Duncker &Humblot, p92. Quoted by Bai, Y. (2015). Goethe-Institut and the Evolution of German Language and Culture Diplomacy,

⁸⁴ Steffen, R.K. (2005). *Kulturpolitik um jeden Preis: die Geschichte des Goethe-Instituts von 1951 bis 1990*, München: Meidenbauer Verlag, p174. Quoted by Bai, Y

2.2.6. The Goethe Institute in China (Beijing)

The first Goethe Institute's construction in China was not so successful. In 1958, Hans-Dietrich Genscher, minister of Foreign Affairs of Germany visited China and met with the minister of Foreign Affairs of China Wu Xueqian in Beijing and reached an agreement to establish a German cultural institution in China.

After, the Goethe Institute's Beijing Branch was formally established on November 1, 1988. In the early phase of the establishment of the institute, according to the cultural agreement between the two countries, the work of the Goethe Institute Beijing Branch was limited in language transmission, which is located on the campus of Beijing Foreign Studies University and has a Chinese vice president appointed by the Ministry of Education of China. The Ministry of Education of China was responsible for supervising the professional work of language teaching in the institute.⁸⁵ The Goethe Institute was the first western cultural institution established in China. With the deepening of China's reform and opening up, from 1994, the Goethe Institute has gradually carried out cultural exchanges and information services.⁸⁶

Since the 1960s, the Goethe Institute has begun to spread the German-friendly, ordinary, and profound cultural heritage of the country's image to the world. It has played an extremely important role in reversing Germany's reputation. The Goethe Institute successfully re-established German cultural image on the world stage with the power of promoting German language and culture. In 2001, the 50th anniversary of the founding concluded: No organization association can fill the gap left by politics like the Goethe Institute and also deepen the importance of German culture and politics in such a wide range.⁸⁷

In the autumn of 1971, the dean of the Goethe Institute proposed to comprehensively

⁸⁵ Ibid, pp354-355.

⁸⁶ Shi, Y. (2007) What Geothe-Institut does? *Southern Weekly*.

⁸⁷ Eckard, M.(2001). Keine Stunde null Vorgeschichte und Anfänge des Goethe-Institutes, Goethe-Institut Inter Nationes (ed.) Murnau-Minsk-Manila, 50 Jahre Goethe-Institute, München: C.H.Beck, p12. Quoted by Bai, Y.

carry out cultural interaction activities between Goethe Institute in Germany and the Goethe Institute in other countries, creating possibility for performance, thereby colliding more cultural spark. Goethe Institutes around the world are seen as a platform for dialogue between Germany and other countries; its international cultural policy carries the task of showing cultural diversity: deepening the exchange of cultural ideas, building trust and ensuring freedom.⁸⁸

Juridical status: in 1976, the Foreign Office of Germany signed a document governing the status of the Goethe Institute, hence an independent cultural organization which is autonomous and politically independent.

2.3. Goethe Institutes and Confucius Institutes' contribution to German-Sino relations

Cultural and educational policies are usually regarded as the “third pillar” of foreign policies, aside from political and economic policies (Schneider, Kaitinnis, 2016, p. 9 f.). The “third pillar’s” influence overseas is considered constant, visible and as a specialized instrument, because its integration in the host countries reaches the citizens directly and individually (Ausw ärtiges Amt, 2015). International cultural and political institutions are able to conduct direct dialogue, maintain sustainable relations and prevent conflicts, as well as collaborate with partner institutions, the local society, and intercultural exchange. Interaction bases on providing educational exchanges which could boost technological advancements and economic power, too.

According to Chinese Ambassador of Germany Mr. Wu Ken said, the Sino-German relations are beyond bilateral ties and their cooperation has achieved “a whole greater than the sum of the parts”. He also noted with Chinese Vice- President Wang Qishan’s visit in Germany in 2019, China and Germany have an in-depth exchange of ideas on bilateral relations and cooperation in various fields.

In 2018, Sino- German bilateral trade volume reached nearby 200 billion euros.

⁸⁸ Ausw ärtiges, A. (ed.) (2000). Forum: Zukunft der Ausw ärtigen Kulturpolitik, Berlin: Druck Center Meckenheim, p56. Quoted by Bai, Y.

Germany has been China's biggest trade partner in Europe for 43 consecutive years, and China has been Germany's biggest trade partner for 3 years. Wu also pointed that trade between both countries has realized mutual benefits with "great openness".

In addition to traditional German teaching and training activities, the Goethe Institute Beijing Branch adopts newer forms such as forums, performances, workshops, etc. to attract young people's attention and display German culture in a comprehensive and multi-level. There are also many innovations in the form of communication, seeking the appropriate entry point combining German and Chinese characteristics which reflects the unique ingenuity of cultural communicators. Each activity from concept to practical design is a full cooperation between the German and Chinese staff from, thus making the cooperation between China and Germany has reached a deep understanding of each other. On the one hand, well-designed activities can extend the popularity and pursue long-term effects; on the other hand, in ordinary cities with relatively few cultural activities, it is easier to get audiences' recognition and stimulate their interest about Germany.

Beijing, Shanghai and the surrounding areas have always been the main activity ranges of the Goethe Institute Beijing Branch. In recent years, the Beijing Branch has also launched activities in the southwest and northwest regions. In 2006, the Beijing Branch helped set up a "German information zone" in the Shapingba District Library of Chongqing, which collected more than 3,000 volumes of various German materials provided by the Goethe Institute, mainly for cultural education and language. Meanwhile, libraries' cooperation is also built in Xi'an, Chengdu, Nanjing and Qingdao.

Beijing Branch is at the forefront of the cultural age, and pays attention to the hot topic of German-Sino relations. The elements of it such as movies, music, environmental protection, and fashion design reflect the development of German society, helping Chinese people understand the new cultural elements of Germany,

seeing a colorful Germany in all directions.

In September of 2017, the Confucius Institute in Frankfurt held its tenth anniversary celebration. The Chinese Consul General of Frankfurt Wang S.Q. said that the Confucius Institute in Frankfurt has been devoted to language teaching for ten years since its establishment, continuously meeting the needs of local people to learn Chinese, and organizing diverse cultural activities. It has played an active role in strengthening cultural ties between the two countries and further cooperation between people from different positions. He also mentioned that 2017 is the 45th anniversary of the establishment of diplomatic relations between China and Germany. In the past 45 years, Sino-German relations have reached a very high level, not only its political, economic and trade relations, but also cultural ties. The two countries have posted many similar views on a series of international issues; therefore, China hopes to translate all the common ground into concrete bilateral or multilateral cooperation. In this regard, there are still many attempts to do, especially to enhance mutual understanding and mutual trust between the two sides. In this sense, the Confucius Institute has made great contributions.⁸⁹

Norbert Noisser, Deputy Minister of Economy, Energy, Transport and Development of the Hessen State of Germany, also believes that the Sino-German cooperation relationship is far-reaching and unprecedented. Among them, the significance of cultural exchange is shouldn't be underestimated: "In the past 10 years, the Confucius Institute in Frankfurt has built a bridge of creative culture and friendship between German and Chinese partners. The Confucius Institute has become an indispensable role of Hessen's cultural life. It introduces Chinese language, culture, drama, film art and cross-cultural exchanges, and strengthening the cooperation between the universities of the two countries and holding a series of academic reports and seminars."⁹⁰

⁸⁹ http://news.ifeng.com/a/20170922/52116120_0.shtml.

⁹⁰ Ibid.

To the point view of Frankfurt Vice Mayor Claus Moebius, Frankfurt has similar characteristics with China, that is, they are full of vitality and are constantly growing. He said that Frankfurt has one of the largest Chinese communities in Europe, with more than 10,000 residents with Chinese background. At the same time, many Chinese institutions' branches have also settled there. "This is why the Confucius Institute suits Frankfurt. As the third Confucius Institute established in Germany, the Confucius Institute in Frankfurt undoubtedly reflects the city's emphasis on Sino-German relations. And in return, it not only brings a plenty of charming Chinese culture, artists and their works have greatly enriched Frankfurt 's cultural life, and also provided an important cornerstone for the promotion of Chinese language, culture and understanding of cultural differences. The Confucius Institute will continue to utilize its advantages in the cultural and economic fields, undertake the glorious mission of friendship and cultural exchanges between China and Germany, and become a more remarkable 'cultural business card'.⁹¹

2.4. Benefits of cultural diplomacy

Cultural diplomacy is the core element of the social mobilization of what J, Nye stated to as "soft power". According to Nye, soft power "rests on the ability to shape the preferences of others", "the soft power of a country rests primarily on three sources: culture, political values and foreign policies". By enabling a country making other countries interested in its culture, society, and by increasing individual connections between people of different countries, cultural diplomacy enables a nation itself more charming among foreign citizens. If a nation's culture encompasses universal values and interests other share, it increases the possibility of achieving its expectations due to the relationship of attraction and duty that it creates.

G. Malone pointed "If we strive to be successful in our efforts to create understanding for our society and for our policies, we must first understand the motives, culture,

⁹¹ Ibid.

history, and psychology of the people with whom we wish to communicate and certainly their language.”⁹²

There are numerous benefits of cultural diplomacy programs, which create communication activities for interaction between people of different nations, therefore basing on the foundation for establishing good relationships among people of different nationalities. Cultural diplomacy helps set up a “basis of trust” with other countries thus making possibility to create political, economic, and military contract.⁹³

Moreover, cultural diplomacy would attract successfully influential members of foreign societies who can't be easily reached through traditional embassy functions.⁹⁴

For example, cultural diplomacy programs could also attract businessmen and investors to the trade, society, and citizens of another country, which may get beneficial result of economic investments. Bringing foreign investors into cultural programs may dispel their misgivings in business trade collaboration. At the "Sino-German Dialogue" of the Hamburg Confucius Institute in November 2010, Dr. Diana Kisro-Warnercke, who served as the "Reputation Advisor" of Fokus in Hanover, introduced the general image of German companies in China. She concluded that both China and Germany regard corporate credit as an important factor for their success. And currently, German companies hold a good reputation in China thanks to “Made in Germany” as a famous label, which is trusted by most of Chinese enterprises. She also pointed out that German companies in China or those who are about to enter the Chinese market must further understand the Chinese market, culture, and Chinese way of thinking. Cross-cultural training of companies' staff is particularly important; transparent cooperation between the two countries is also conducive to eliminate misunderstandings caused by cultural differences.⁹⁵

⁹² Wyzomirski, J.M.et al. (2013). *International Cultural Relations: A Multi-Country Comparison*. (Accessed at <http://www.culturalpolicy.org/pdf/MJWpaper.pdf>).

⁹³ U.S. Department of State (2005) *Cultural Diplomacy: The Linchpin of Public Diplomacy*. (Accessed at <http://www.maxwell.syr.edu/inside/StateCommitteeReport.pdf>).

⁹⁴ Ibid

⁹⁵ <http://www.ices.fudan.edu.cn/da/d1/c6681a56017/page.htm>

Except attracting foreign businessmen, there are other obvious advantages of cultural diplomacy as well. Nowadays, in the trend of globalization, export to foreign markets and maintain trade connections is frequent, without proper foreign-language skills and custom knowledge, business activities will meet a lot of obstacles. Furthermore, numerous of global companies comprise different nationalities who work together, communication crossing language barriers, cultural and time zones difference are important to be concerned.⁹⁶ In order to achieve success in the global marketplace, successful cooperation in these multicultural teams seems particularly significant. American firms, for example, have lost 2 billion dollars a year because inadequate cross-cultural guidance for their employees in multicultural situation.⁹⁷ However, cultural diplomacy programs could help people in one state have a better understanding of custom, lifestyle of people in other states thus have a positive impact on businesses with international orientations.

Moreover, one of main factors in cultural diplomacy programs is educational exchanges, which often aimed at young audiences. Young ages would be the main power of a country in the future, cultural interaction with youth in other countries may lead to a positive impact on personals who might one day become highly influential partners in their respective countries.

Education is one of the most useful tools which can reap benefits in the fields of cultural diplomacy. Education and academic institutions are treated as the backbone of cultural exchange.⁹⁸ Textbooks in secondary schools and universities are often designed to educate students to learn and respect the traditions and lifestyles of their country and other countries. Many universities worldwide provide students the exchange opportunity to spend a semester abroad, involving their students in the

⁹⁶ Marquardt, M. (1998). *The Global Advantage: How World-Class Organizations Improve Performance Through Globalization*. : Houston, TX : Gulf Press, retrieved from Committee for Economic Development (2006) *Education for Global Leadership: The importance of International Studies and Foreign Language Education for U.S. Economic and National Security*. (Accessed at http://www.ced.org/docs/report/report_foreignlanguages.pdf.)

⁹⁷ Ibid.

⁹⁸ Thayer, H.R. (1959). Seeing is Believing, a speech delivered at the University of Maine Orono, Maine, Vital Speeches of the Day 10/1/59.

culture of foreign surroundings. All these attempts fulfill to expose young people to their counterparts overseas therefore help establish a platform of understanding and compromise among countries. Head of Bureau and Senior Deputy Director General of the Israeli Ministry of Foreign Affairs J. Eldan noted: “If you want peace, you have to change the reality of hatred and put an emphasis on education”.⁹⁹ Dr. Eric Zimmerman once explained that educational exchange programs could make cultural diversity on campus, which contributes to a more positive learning environment. By dispatching students abroad, universities help student do preparations of their future careers by revealing other cultures and practicing their foreign language skills.¹⁰⁰

Students who had overseas educational background would be able to communicate with and understand people living in other countries better. It is noteworthy that many countries launch foreign languages as compulsory course from middle school and even from primary school. What’s more, learning the language of another country is a diplomatic strategy of showing an interest in other country’s culture, which can result in more friendly relationships between multiple relations. G.W. Bush once said: “Learning a language... is a kind of gesture. It’s a gesture of interest. It really is a fundamental way to reach out to somebody and say, I care about you. I want you to know that I’m interested in not only how you talk but how you live”.¹⁰¹

Learning foreign languages is also a significant tool which countries using protect their national security. The more a country understand the culture and language of dissident states, the more prepared it will be to conduct dialogues with these countries.¹⁰² Because of this reason, the Committee for Economic Development in Washington D.C. suggests that in order to deal with threat of nowadays to America’s economy and security, the education system in USA should be modified to increase

⁹⁹ Eldan, J. (2008). Interview with Jachie Eldan, Head of Bureau and Senior Deputy Director General at the Israeli Ministry of Foreign Affairs, Jerusalem.

¹⁰⁰ Zimmermann, E. (2008). Interview with Eric Zimmermann, Academic Secretary and Director of Research at the Interdisciplinary Center Herzliya.

¹⁰¹ Committee for Economic Development, op.cit., p.16

¹⁰² Ibid, p.1.

the foreign language skills and cultural awareness of students.¹⁰³ By educating language, culture, the application of cultural diplomacy would underpin in building and improving dialogue, understanding and trust between national and global levels.¹⁰⁴

Arts are an additional field which has witnessed an inundation of cultural programs around the world. Countries send artists abroad to display their exhibitions overseas, such interactions promote knowledge and correct stereotypes, preparing the foundation for a freer environment for diplomatic and political relation.¹⁰⁵ Countries can present their sophisticated culture therefore succeed in dispelling various negative stereotypes in other countries.

Cultural diplomacy could aptly help shape the image of national law. By introducing other nations about its excellent legal basis and juridical system, a state could raise its international reputation and increase its respect in international society.

2.5. Some preliminary conclusions and recommendations for Confucius Institutes

This chapter mainly discussed detailed information about Confucius Institutes and Goethe Institutes; Their approaches and contribution to Sino-German relations. Moreover, cultural diplomacy not only benefits a nation's culture issues, but also its economic, law and security.

International educational institutions as core elements of cultural diplomacy distribute cultural values and conduct cultural exchanges. CI project could be considered as a form of state-sponsored, university- piloted cultural diplomacy.¹⁰⁶ The GIs are also successful in promoting German language and culture worldwide. Each year both institutes arrange various cultural activities with each other and worldwide; those

¹⁰³ Ibid, p.2

¹⁰⁴ FPA Administrator (2012) Cultural Diplomacy: Reducing Global Risks and Increasing National Security. (Accessed at

<https://foreignpolicyblogs.com/2012/03/15/cultural-diplomacy-reducing-global-risks-increasing-national-security/>)

¹⁰⁵ Szanto, A. (2003). A New Mandate for Philanthropy? U.S. Foundation Support for International Arts Exchanges. *Center for Arts and Culture*. (Accessed at [http:// www.culturalpolicy.org/pdf/Szanto.pdf](http://www.culturalpolicy.org/pdf/Szanto.pdf)).

¹⁰⁶ Pan, S.Y. (2013). Confucius Institute project: China's cultural diplomacy and soft power projection, *Asian Education and Development Studies*.

events show deeply China and Germany's visual arts, films, music, literature, etc. to the public audience. Both CIs and GIs are non-profit organization, political issues and propaganda usually stay off its agenda. CIs and GIs' same desire is developing peace, openness, cooperation and other social values.

This chapter also analyzed CIs and GIs' significant role in Chinese and German cultural diplomacy; demonstrated CIs and GIs' similar mission, which is promoting knowledge of languages and international exchanges thus developing international cooperation. However, this part has also illustrated due to the difference of history background, GI has another important mission, which is aiming to change the German militant image, and establish a friendly and colorful image of Germany.¹⁰⁷ While CI undertakes its duty to introduce China's harmonious growth prospect and tell a good story of China, and confirm its peaceful rise.

CIs and GIs' courses and activities appeal to foreign citizens of all groups and ages, from school students to savants. Definitely, high level of teaching standards, dissemination of information about life and work in China and Germany, excellent cultural introduction and experiencing, and adequate scholarships allow CIs and GIs attract the most brilliant young people to study and work in China and Germany. These people would later contribute to the China and Germany's society in the sphere such as science, academy, culture and economy. In summary, the activities of the CIs and GIs improve China and Germany's international reputations, boost Chinese language and German language's dissemination and enhance China and Germany's international influence, send their artists and experts overseas, and attract increasing positive views from outstanding new generations worldwide.

Recommendations for Confucius Institutes

1. The standardization of the Confucius Institute must rely on a sound management system and quality system. Before creating a new Confucius Institute, it is necessary

¹⁰⁷ Liu, Q., Zhao, Q. (2016). Cultural Institutes and Their Role in Society, *De Gruyter Open*.

to conduct sufficient market research and formulate policies that are in accordance with local realities to ensure the high operation efficiency of the Confucius Institute. It is imperative to have a complete supervision and evaluation system, remove insufficient institutions timely, defend the unique cultural brand of the Confucius Institute thus ensure the quality of teaching.

2. Chinese financial investment is vital to promote the sustainable development. Change the current situation in which financial investment is incompatible with the rapid development; therefore ensure the sustainable development of the Confucius Institute. On the basis of national financial funds, actively explores diversified financing channels, encourages enterprises and social groups to participate in the construction of Confucius Institutes.

3. Adopt flexible methods; meet the real demands of local national education system, including colleges and universities, primary and secondary schools, etc. Create new models, making full use of modern media tools such as the Internet to set up online Confucius Classrooms and so on, in order to provide convenient learning services for students.

4. Focus on improving the quality assurance issues rather than quantity. Organize experts and excellent teachers to compile textbooks for different circumstances. Strengthen the training of Chinese language knowledge and cross-cultural knowledge of Chinese language teachers, the latter ensures language teachers to better communicate with foreign students in their classes. The Confucius Institute's own positioning is definitely, that is, CIs are Chinese teaching institutions and cultural exchange platforms, aimed at promoting mutual understanding and friendship between China and foreign countries. All language presents a cultural spirit in value. The promotion of Chinese language will inevitably enhance the world influence of Chinese culture and Chinese values, but it doesn't mean that CIs involve any political intentions.

Chapter 3. Empirical research

3.1. Qualitative method

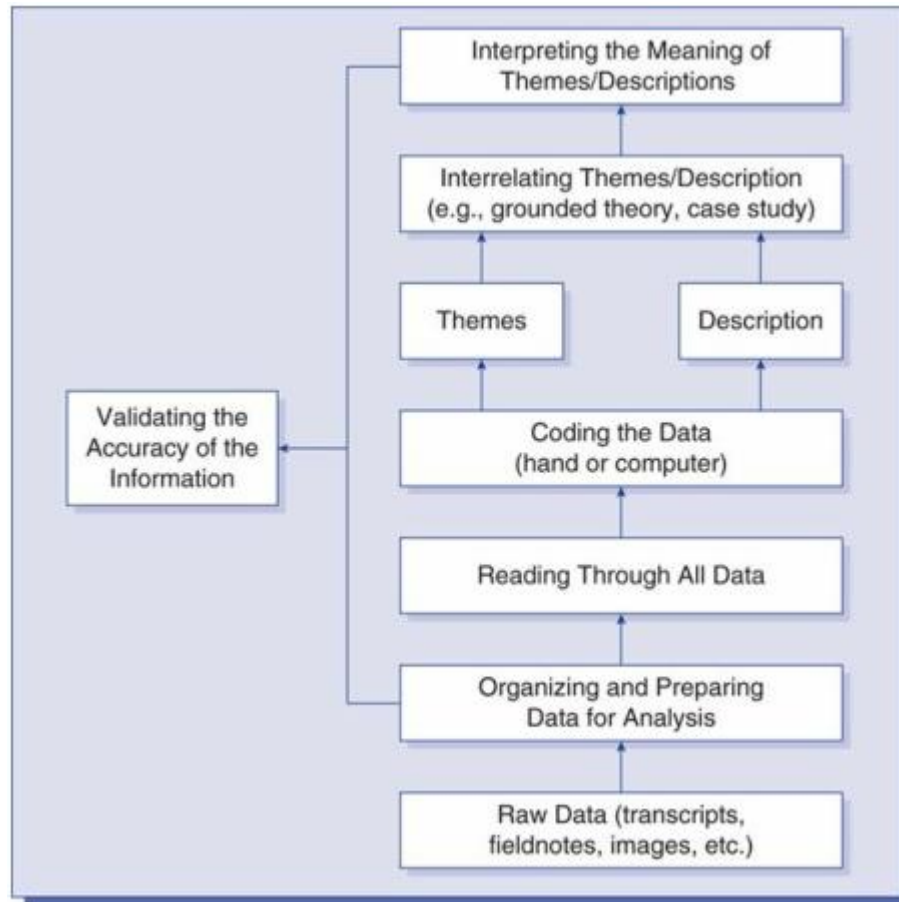
Qualitative methods depend on text and image data, have unique steps in data analysis, and draw on diverse designs. Indicate the types of data to be gathered. In many qualitative studies, researchers collect multiple forms of data and spend a considerable time in the natural setting gathering information.

In my qualitative methods, I conducted face-to-face semi-structured interviews with professor and cultural activities' manager. And during the process of my research, I collected some qualitative documents, which are public documents, such as the 2018 Confucius Institute Annual Development Report and the official meeting report by Liu, Y.D. who is one of the representatives of CI.

Another category of qualitative data contains qualitative audio and visual materials, I was allowed to record audio materials during my interviews with prof. Natalia and Mr. Carsten Krause. These audio materials are very important for reminding me all information to analysis relevant methodologies to my research and the CI's role in cultural diplomacy.

As I planned, I would like to participate in some cultural activities in order to do observation about the Confucius Institute and the Goethe Institute, while due to the bad epidemic situation in Germany, I could only watched some video records online. But as I can see, students in Confucius Institutes and Goethe Institutes are always active and happy to learn languages and cultures from their teachers. This phenomenon demonstrates that students in both countries are glad to know and accept cultural differences and they might be the main group improving Sino-German relations in the future.

Figure 6. Data Analysis in Qualitative Research



2. Source: Creswell, J.W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches (4th ed)*. SAGE.

According to this map of Creswell, J.W, I'd like to explain one my interview with prof. Natalia, after finishing the transcripts of the interview, I organized and read carefully all data, she suggested various methodologies doing my research and also introduced some possible aspects studying cultural diplomacy of countries, such as the influence of tourists. I coded some key words from her suggestions and winnowed something I need: focus on educational institutions, and take something about media, etc. After I confirmed the theme which I want to talk, I went further to find interrelating themes which could reflect a country's cultural characters, for instance: China's panda diplomacy, Germany's famous Oktoberfest in Munich. By analysis all information I have, I could get results and interpret the meaning of my research. Thus, qualitative

method is the key guidance through my whole research progress.

3.2. Empirical research: interview

The interview is significant to gather data by involving verbal communication with the researcher or expert in the specific subject. Interviews are frequently utilized in survey designs and in exploratory and descriptive studies (N. Fox). There are three main approaches to conduct an interview, 1) structured, 2) semi-structured, 3) unstructured interview. A structured interview would make the responses are limited to answering direct questions; semi-structured interview bases on the interview guide with blocks of questions and asks question with purpose; an unstructured interview allows interviewee to talk freely.

3.3. Sociological interview

Semi-structured interviews are similar to structured interviews since the topics or questions are prepared in advance, but it different with structured interviews' closed questions, semi-structured interviews rely on open-ended questions.

Semi-structured interviews are useful when collecting attitudinal information on a large scale.

With the open-ended nature of the semi-structured questions, the process of interview is under controlled, and also ensures the interviewer and interviewee could discuss more detail. If the interviewee meets difficulty to answer question or to provide the information inadequate, the interviewer can use hints or prompts to encourage the interviewee to think about the question further.

The quality of the progress of an interview depends on both the interview design and on the skill of the interviewer. For example, an unqualified interview design may lead questions are not understood by the interviewee or make respondent is reluctant to talk. An inexperience interviewer without enough skills might not be able to fulfill the interview wholly when facing some unexpected situations. I have my own example

experience of this problem will talk below. In either circumstance, the interview result will be barely satisfactory.

After visiting the Confucius Institute in Hamburg as an intern with my employer, he helped me request an interview with the director of CI. My experience talked below.

Firstly, build rapport with interviewee before the interview. To achieve the successful interview result, designing good questions is vital. By learning target subject deeply, reshape interview questions again and again. During the process of interview, preparing additional relevant questions is necessary, thinking about possible answer at first and be ready to some foreseeable problems. Asking questions with good manner, and it is useful to think about the interview from the respondent's angle.

According to Sinha, A, if you don't understand something, asking for an explanation. As long as you do this infrequently, the expert won't mind. When I did my interview with Prof. Natalia, I heard some new methodology terms which I don't really understand, such as "Dialogue-based propaganda", "System approach analysis", but it is possible to ask professor to explain them immediately, repeat key answers back to the interviewee to show my understood them.

Sinha, A. has also noted: "write down your questions and number them in the order you want to ask them. Make sure your questions follow a logical sequence." When I noticed my time is limited with Mr. Carsten Krause because of an unexpected interlude: we appointed to have an interview at 27th Jan at the afternoon from 14:00-15:00, while due to his busy day, finally we would only have half an hour from 14:30- 15:00, however, I had prepared a full list of questions to ask. So I have to read about my questions fast and combined some questions which are in similar meaning, even transposed some question orders, make sure I could set enough time to ask some important questions firstly. But I don't jumble the response by trying to combine multiple questions at once. As I have a journalism background, I know the difference between doing interview by journalist and sociologist, one distinct character is journalist should ask a question in a very rapid and simple way which may elicit

response fast. A good journalist should be good at writing “one sentence news”, but in my situation at that time, I had to express my questions as a sociologist meanwhile applying some techniques of journalism. This interview experience developed my interview skill to a higher level.

However, logic of questions between questions is also important, if the context of questions lacks logical relation with each one, it might lead interviewee’s mind turn to mess even interrupt their mind, so even I had to ask my questions faster and had changed my questions order accidentally, I did it very carefully by thinking of questions’ relevance.

After questions are over, invite the interviewee to add more information. For instance, "what else would you like to cover?" Mr. Carsten talked some his experience in his cultural career and supported my research. Moreover, since I wanted to conducted more interviews with other Sinologists in Hamburg, I asked Mr. Carsten to give some possible contact information. But unfortunately, due to the bad epidemic situation in Hamburg, I couldn’t do more interviews with other experts. For example, Mr. Arvid Storch, who is a director of the language department of Hamburg Confucius Institute, he is a kind person and devoted himself to Chinese language teaching, and he accepted my interview request. We planned to conduct an online interview, but what is regrettable, he is always too busy.

3.4. Interview results

Every Confucius Institute is different, but the common point is language teaching and cultural promotion. There is common ground in language teaching, while in terms of cultural promotion, it seems that every Confucius Institute has its distinguishing features, because features are selected according to local conditions. When the CI was established in Hamburg, due to Hamburg has already had many Chinese activities, which may give some good activities example to CI, but the main part of the activities is lectures, some unidirectional speeches or reports. So one mode that CI advocated at that time was called "Sino-German Dialogue". This dialogue is a series of activities,

in order to let more German people and Chinese people communicate with each other. It is an interactive, communicative activity, not propaganda, however, it is a kind of indirect cultural promotion; communication is a diversified activities and it is a choice in Hamburg, which means it is not a key point of all Confucius Institutes. Then, of course, there are also have diverse reports or lectures. Other cultural projects of Hamburg CI include music events, which theme is "Qin Qi Calligraphy and Painting"(琴棋书画), "Qin Qi Calligraphy and Painting" are Chinese typical traditional and meaningful arts; the main topic of Sino-German dialogue is about issues discussion of contemporary China. If the topic is about Chinese history, Hamburg CI chooses philosophy and history. "Qin Qi Calligraphy and Painting" courses are very specific, people can experience and participate in Chinese cultural activities, and this is also Hamburg CI's characteristic. Such topics are chose do not mean those are particularly representative or very important, it just a choice by different CI. Moreover, people who participated in CI's activities also ask their questions about Chinese history, philosophy and cultural background. So CI of Hamburg's cultural activities are divided into two categories, one is discussing the situation of contemporary China and communicating directly with Chinese people; one is type of activity, in addition to the Sino-German dialogue, another is Hamburg-Shanghai network, both are a platform in order to communicate in Yuyuan (豫园).

Actually, the Confucius Institute and University of Hamburg are strictly divided. Activities of CI are wholly focused on language teaching and cultural exchanges; there are no academic courses or research. Academic research is conducted in the university, CI as an independent organization operated outside of university.

In many other countries, the CI has many common identities, but identity Hamburg CI is very clear. It is not an affiliated institution of university, so it neither do research nor teach university students as a faculty. While university students could come to CI and learn all other things, all people can come to study in CI; they are in different ages, children, adults or the old; but generally over 16 years old, because there are very few

language courses for children, so generally they are university students, social workers or retiree.

Their motivations are also different. Some people hope to find a good job in the future so they learn Chinese. Some have already had a job, but their work is related to China, so they have to learn Chinese. Retirees are interested in Chinese or his/her children are married to Chinese, that's the reason why they learn a new language, so motivations are distinguishing.

People's motivations to learn Chinese language are different, some are very specific, but some are very general. There is no doubt some reasons related to China's status in the world now. If looking back to ten years ago, many people studied Chinese language was just because they were interested in it, CI in that time had a prosperous period, and demands were quite large, that's also the reason Hamburg CI was founded at that time. But demands wouldn't be continuously increasing to a tremendous scale. To Mr. Carsten's observation in recent years, some people's minds are influenced by media narrow reports like China's air quality issue lead they giving up to study Chinese.

Hamburg CI's teaching materials are made and published in Germany and written by German language. There are many textbooks are written in English or other languages, while the only factor influence of election in Hamburg CI is the quality and is suitable. Moreover, CI in Hamburg has good connections with theater, opera and concert hall of city, associations and private institutions. CI doesn't ask a simple sponsor but conduct cooperation instead. CI of Hamburg aims to attract more Chinese people and German people to participate in activities together, in order to enhance bilateral communication and let increasing Germans know China better.

To the point of view of Prof. Natalia, there is no difference between public diplomacy and cultural diplomacy, especially in the United States. America treats public diplomacy is cultural diplomacy. But in China, it has its specific name, which is

“People’s diplomacy.” Even the term soft power came from the United States, while there is an interesting opinion from Prof. Tsvetkova, she said that the United States learns Chinese approach of soft power. She emphasized it because every country has its resources. Each country wants to have visible instrument, how to make their country attractive is a task of public diplomacy. One useful instrument is doing some efforts through international institutions, China has Confucius Institute, and the US has one so called “American Corner”.

Cultural diplomacy is a new and hot term in current international relations, thus there are numerous definitions of CD by different experts. Prof. Natalia suggested me as a young research, it is possible to give a definition by myself basing on my new findings, then even, prolong its definition, or discover a new terminology after doing a plenty of research. However, she noted, even every country has tried their best to be attractive, but there is no way to measure the effectiveness of cultural diplomacy. But maybe we could try to understand the degree the satisfaction by investigating the number of listeners of a state’s broadcasting program. Like the United States, some its media do survey about their number of listeners, but actually, the group which they chose is narrow and very small, it is useless somehow.

She explained methodology is theory plus method, and she further proposed some methodologies. I selected some of them in my research, they are: 1) the terminology “soft power”, 2) interview, 3) historical analysis, 4) social media analysis.

When I participated in my winter school in Bielefeld, Germany, I had a chance visited WDR Studio Bielefeld with the group, so I asked some questions with the workers. Thus I collected some data. WDR reports news mainly about the villages and community of Bielefeld. The most popular TV program is news, especially the local news, people pay their attention on their neighborhood; but there are also many people concern about politics of national level. But unfortunately there is no directing program about education for students. WDR’s funds are totally come from the public,

it is a non-profit studio without any commercial profit; anyway, it only chooses “important” for the public audience. WDR also invites participants, e.g. politicians, scientist, or even ordinary citizens if they have experience to show. WDR has an absolutely right to choose program, but “public’s concern” is its main reference. However, to my observation, Bielefeld doesn’t have many cultural activities and international educational institutions, this is one reason that local media lack culture-relevant programs.

3.5. Some preliminary conclusions

This chapter explained the empirical tool of this research. Since this research’s topic is cultural diplomacy, except reading necessary articles and documents, doing observation and conducting interview is the best way to learn cultures in China and Germany and also a direct way to know the particular cultural activities ongoing now. The author choose semi-interview approach to do this research is because it could solve targeted questions; asking interview questions under a guideline would give interviewee an orientation to rethink this topic rather than talking without a destination. This approach would effectively save time and get result fast. However, research process wouldn’t always go smoothly, not an interview skill problem but an unexpected epidemic period which cut some of author’s interview plans and involve everyone in panic. But fortunately, the author had finished some most important works of this research and successfully presented the result.

General conclusions

The study that results are presented in this paper was dedicated to international educational establishments in the sphere of culture, which became a relatively independent field of international public relations and so-called international society. Using theoretical and empirical methods, the author has explored as object of her studying two establishments, namely Confucius Institute and Goethe Institute.

As educational units, the both institutes are officially engaged in language courses and some other programs, in the broader context of social and political systems, they acquire the significance of elements of the institute of diplomacy, spread worldview and cultural values, become social intermediaries between peoples, involve social and professional groups in their functioning and become instruments for their reproduction.

As main result of the research, the author create a sociological model to explain the contribution of studied educational institutions to the development of relations between Germany and China at the societal and cultural levels, and the features of involvement of various social groups in people's diplomacy.

According to this model Culture diplomacy at the political level is a sub-institute of Diplomacy, but not institute of Culture. It means that its functions are Diplomatic functions (information, communication, influence distribution, promoting ideas and values abroad). Culture, for all its importance, plays normally as a secondary role.

Educational institutions not only teach language, culture issues but also they are specific tools of force in frameworks of cultural diplomacy and at the same time channels for spreading political and ideological values, as well as latent influence in the sense of soft power, like any other forms of diplomacy and also they are elements of inter-state cooperation and confrontation.

Cultural activities and cultural elements have been emphasized in recent diplomatic issues. Cultural diplomacy is an instrument of promoting a state's soft power and was

significant in winning in the international relations. Current challenges oppose culture diplomacy to transnational terrorism is a struggle to win hearts and minds, and merely rest on hard power alone is not a way to success. Combining soft power in international affairs is a smart strategy which leads to success.¹⁰⁸

Moreover, cultural diplomacy not only benefits education, policy, diplomatic and security issues, but also economic. At the same time in the social level the cultural function remains dominant. People or more precisely, in terms of sociology, social groups involved in cultural diplomacy, strived for activities precisely as cultural: not political and not diplomatic, their participation as teachers, students in the programs of courses of institutes is considered as a cultural virtue, not as a political one.

The author have set and resolved three research tasks.

1. CI and GI was described not only as educational entities, but also as multifunctional organizations through which target groups operate in terms of so-called soft power. Rethinking both institutions in the concept of soft power, in the point view of Nye, culture forms has been presented as vital elements of a nation's attractiveness, and therefore enables to affect the preferences of other states. The author analyzed how these language institutes help target groups as channels of communications to manage its international contacts and achieve culture, ideological, economical and status goals.

2. Comparative studying Confucius Institute and Goethe Institute in terms of their organizational structures, social functions, and contribution to the development of social ties between Germany and China. The common goal of CI and GI is promoting their language worldwide and improving their international image is only official aim. The both institutes have some common and different characteristics. More details please see Table 1.

¹⁰⁸ Nye, J. (2008). Public Diplomacy and Soft Power. *The ANNALS of the American Academy of Political and Social Science*

Table 1. Results of comparative studying

Compared characteristics	similarities	Differences	
		CI	GI
Founded		2014	1951
Official aims	Facilitating language learning	Expanding its activities into cultural and social sphere	Expanding its remit to encompass the propagation of German culture and the holding of social events
Latent aims	Building the international reputation of culture	Telling a peaceful rise of China	Rebuilding respect and reshaping Germany's military image
Legal status	Government-sponsored ; Protected by the national law	Belong to the Ministry of Education	Independent cultural organization; politically independent
Shared values	Respecting cultural differences	Peaceful coexistence; win-win	Showing positive influence to the world
State contributions	Rising foreign people's interest; promoting cultural and economic cooperation	Promoting foreign investments and communication	Spreading the brand "Made in Germany"
Sources of funding	Government finance	Financial support from partner states, social donations, etc.	Tuition fees, TestDaF fees, etc.
Target social groups	All social and age groups, mostly		

	students, scholars and high skilled		
Involved groups	Managers, teachers, students, artistes, writers etc.	Nonprofit and business – men and women	Nonprofit actors
Number of offices/branches		548	159
Geographical position of offices/branches		23 in Germany (including Confucius Classroom)	4 in China

3. The author identified social groups involved in the implementation of functions within the framework of cultural diplomacy and described some of their characteristics of them using methodology of intercultural competence theory. There are groups of managers, teachers and students of educational institutes and workers in NGO, university professors and media workers, non-profit workers and activists and business-man and woman, see Table 2.

Table 2. Characteristics of social groups involved in CI and GI activities in terms of intercultural competence theory

Characteristics	Knowledge on foreign country, culture, language	Motivation to intercultural contacts, exchanges	Skills in culture and education	Situations	Results
Social groups					
Managers	High	Professional	Management	Making contracts with cooperators	Development of educational institutions

Teachers	High	Professional	Language and culture teaching	Formulating appropriate teaching methods	Employment, salary, professional development
Students	in progress	Educational	Language and knowledge learning	Learning with passion	Knowledge and skills in foreign languages and culture
NGO activists	middle	Moral	Activities' arrangement	Making connection with potential organizations	Development of communication/ties
Business representatives	middle	Economical	Trade cooperation	Negotiation	Profit
Politicians	middle	Political	Foreign policies making	Communicating on international level	Influence growing as a result of soft power instrument implementation
Journalists	Middle	Professional	Reporting; Propaganda	Making interviews among public citizens	Ratings
Arts and culture persons	Elite	Artistic	Culture dissemination	Making Exhibitions	Culture acceptance; Popularity

Cultural diplomacy emphasizes the influence of public opinions on the form and execution of foreign policies. It also includes dimensions of international relations beyond traditional diplomacy: the interaction of social groups in one state with

another; the report of foreign issues and its influence on policy; communication between diplomats and politicians; interaction between media; and the process of intercultural communication.¹⁰⁹

Cultural diplomacy as an effective communicating tool with public citizens in the global scope, and it also helps to understand a country's value and even imitate a country's vision and ideas.¹¹⁰

Conduct cultural diplomacy might through public communications and through activities with a series of nongovernmental entities, such as trade undertakings, NGOs, international educational institutions, elite groups, etc.; the general aim is to influence the cultural policies and actions of other countries.

In empirical part of research the author choose semi-structured interview method to do this research is because it could solve targeted questions; asking interview questions under a guideline would give interviewees an orientation to rethink this topic rather than talking without a destination. This approach would effectively save time and get result fast. However, research process wouldn't always go smoothly, not an interview skill problem but an unexpected epidemic period which cut some of author's interview plans and involve everyone in panic. But fortunately, the author had finished some most important works of this research and could use the results as important source for MA Theses.

To conclude, all research tasks had been solved. This paper explained full of Confucius Institutes and Goethe Institutes as soft power contribute to the cultural diplomacy of their countries. Introduced wholly of both Institutions working in activities; their efforts shaping Chinese and German international images; their cooperation for building a sound relationship between Germany and China.

¹⁰⁹ Abid.

¹¹⁰ The Edward R. Murrow Center—The Fletcher School—Tufts University Archived, 2010-06-17 at the Wayback Machine.

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