

Study on Internationalization Paths of “Confucian and Go Cultures” in Quzhou^{*}

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Under the background of developing a city brand “Quzhou, a Model City of Virtue”, taking “Confucian and Go Cultures” as the starting point and based on existing problems of the internationalization of “Confucian and Go Cultures”, this paper first analyzes the roles and functions of various stakeholders in the internationalized process of “Confucian and Go Cultures” and then tries to construct a motive mechanism of internationalization for “Confucian and Go Cultures”, aiming at providing a constructive scheme for the development model of cultural internationalization.

Keywords: Quzhou, “Confucian and Go Cultures”, internationalization

Introduction

Quzhou, as the birthplace of southern “Confucian and Go Cultures”, has two cultural attractions—the “Southern Confucius Temple” and “Go Fairy”, with well-known “Confucian and Go Cultures”. As Quzhou’s two “golden cards”, these two local great cultures are the cultural essence of Quzhou. In recent years, Quzhou’s government has greatly developed Confucian Culture and exhibited more than 1800-year-old charm of the city. With regards of go culture, the first go culture exhibition hall was built in Quzhou, China and two Chinese Go Championships have been held and attracted top players at home and abroad. Thus, the city has gained the popularity of the go culture in China. The development of a city’s economy can not be separated from its support from cultural soft power (Li, 2015). Quzhou’ developing the city brand “a Model City of Virtue” embodies heritage and innovation from its history and culture. Therefore, the internationalization of “Confucian and Go Cultures” in Quzhou is of great significance to the times.

Necessity of Internationalization of “Confucian and Go Cultures”

On one hand, internationalization of “Confucian and Go Cultures” in Quzhou is conducive to the excavation and cultivation of root carving culture, ancient road culture, Mao’s culture, pomelo stone culture, and other regional special cultures, and helps to establish and promote Quzhou’s city brand in the world. On the other hand, regional cultural soft power is ubiquitous and influences local economic activities, so it is conducive to attract more domestic and foreign enterprises to invest and settle down (Gong, 2018). In addition, the growth of

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economic power also provides better material conditions for the protection and development of cultural resources.

The Concept of Cultural Internationalization

Cultural internationalization can be delimited based on different standards. According to different subjects like governments, enterprises, nonprofit organizations, it can be divided into various forms. From the perspective of different material forms of the object, it can be divided into material and immaterial culture. Based on different channels, it can be divided into official and unofficial culture (Hu, 2012). This paper mainly employs more commonly used concepts—foreign cultural exchange and foreign cultural trade.

Status Quo of Internationalization of “Confucian and Go Cultures” in Quzhou

Quzhou has made some gratifying achievements in the construction and promotion of “Confucian and Go Cultures”, but from the operating situation of the enterprises and institutions concerned with the “Confucian and Go Cultures”, there are still many problems and large gaps like in internationalization structures, main subjects and levels compared with the requirements of the current “going out strategy” in Chinese culture (Paradise, 2009).

Unreasonable Internationalization Structure

In general, the cultural products of Confucian Culture are not fully involved in the competition of western culture markets, let alone gain the foothold. Besides, the internal structure in export trade of Confucian Culture is not reasonable. Products in the core cultural services such as copyrights, cultural leisure, and entertainment services account for the low proportion and most of them concentrate in the relatively low-end peripheral layer, such as all kinds of Confucian cultural crafts, various types of life supplies in the name of Confucius trademarks, and the books *Analects* of different sizes as well as different paper-based printing. These categories of products have low cultural added value, mostly only relying on the current cheaper labor to obtain the cost advantage without industrial advantages. In addition, compared with “Confucian Culture”, the promotion of “Go Culture” seems to be more inadequate. At present, propaganda for “Go Culture” is mainly conducted through the tourist attractions—“the go fairy” Lanke Mountain and the go game—China Lanke Cup.

Weakening Leading Roles of Culture Enterprises

The participation of enterprises concerned with the two cultures is negative. Many of them are rarely involved in international markets. Book publishing, films and television animations, performing arts and other industries do not give full play to its advantages. Products, such as handicrafts and art collections, are mostly based on non-profit cultural exchanges between government and nongovernmental organizations, mainly “sent out” rather than “sold out”. The cultural products of most cultural enterprises are mainly “going out” in the form of gifts or supporting exhibits of foreign affairs activities.

Cultural Products Lacking Originality

Outdated ideas, inadequate cultural connotations, and low technological and innovative capabilities are key factors leading to weak competitiveness, such as folk hand crafts produced via lots of mechanical duplication and subjective speculation. In addition, content, translation, and entry points of cultural products are not in line with

the customs of overseas consumers. Although some books as well as films and television animations are seemingly delicately made, they are only roughly processed from the existing classics, historical relics and legends.

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Stakeholders’ Roles in Internationalization of “Confucian and Go Cultures”

Government leading. The local government globally leads the international direction of “Confucian and Go Cultures”. On one hand, it has to carry out cultural diplomacy, directly promoting the external dissemination of the two cultures, such as regularly holding China Quzhou Confucian Culture Festival and Quzhou International Confucian Forum, and establishing friendship with foreign sister cities like Redwin in America. Through aiding to set up Confucius institutes overseas and hosting Confucian cultural year and other foreign affairs activities, the government may also promote cultural exchange projects like the global worship of Confucius and international Confucian cultural exhibition. As for publicizing the go culture all over the world, it’s a great way to host international go tournament and other international competitions such as biking, marathon, water skiing, chess, and other recreational sports events. On the other hand, guidance should be provided through direct leadership and cultural “going out” policies for enterprises, civil organizations, and social citizens (Shi, 2007); the government may also indirectly lead key cultural enterprises by offering subsidies, loan discounts, and free tax to the right direction, channels, and mode.

Enterprise involvement. Cultural enterprises concerned are important participants and main forces in the process of internationalization of “Confucian and Go Cultures” (Li, 2008). For one thing, as internal forces, enterprises should produce and sell original products on “Confucian and Go Cultures” and be widely involved in international cultural trade (Schulze, 1999). For another, enterprises may indirectly promote the internationalization of the two cultures by providing product support for the government and civil organizations and creating media platforms for the public. Specifically, there are following channels: fully exploring the cultural needs of the foreign markets by relying on overseas intermediary sales, television programs, films, book publishing, etc.; creating original cultural products, such as animation products, go ornaments; providing a great communication platform for the government, non-governmental organizations, and social citizens through newspaper media, public platforms of the overseas edition, and “Confucian and Go Cultures” websites.

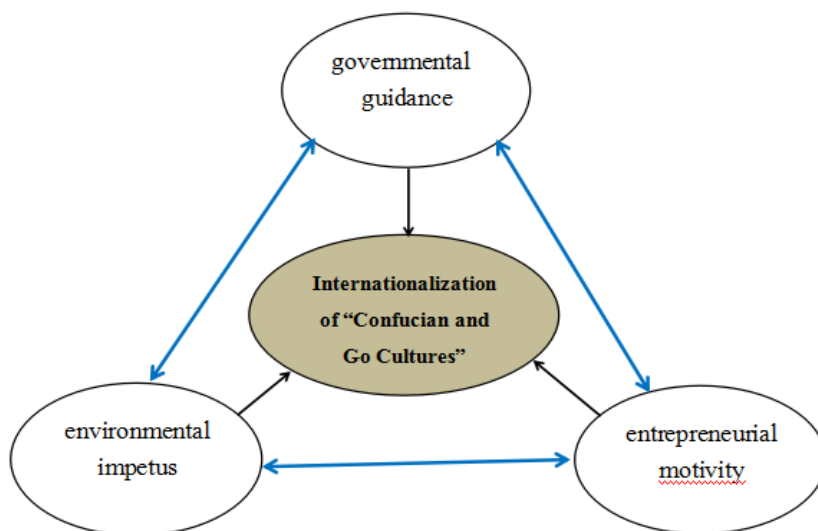
Support from civil organizations. Civil organizations support the internationalization of “Confucian and Go Cultures” in various ways. On one hand, they may get directly involved in the foreign exchange activities and the dissemination of the two cultures in social public welfare activities. On the other hand, they may support the government, enterprises, and the public. Civil organizations can provide support from the following aspects: establishing the “Confucian and Go Cultures” Foundation, collaborating with governments to carry out the Confucian culture exhibition, the international go exhibition, book exhibition, and other forms of foreign cultural exchange activities. They may also cooperate with enterprises to build a cultural industrial base and cultural creative parks, like the Quzhou National Confucian and Go Culture Industrial Park. Besides, it is advisable to invite experts and scholars for social citizens to give series of lectures and do research to provide academic support and service.

Social citizen involvement. Social citizens may get involved in the international process of the two cultures from the following three ways. First, they may directly participate in the foreign cultural exchange and trade

activities, including the official, semi-official, and purely folk cultural exchange activities held by the government, enterprises, and civil organizations. Second, they may make full use of such modern mass media channels as television, newspaper, internet, and interactive handheld terminal media like microblog and WeChat. Establishing social network groups may help to promote the public to promote cultural communication. Third, interpersonal communication is a desirable approach. Expatriates, overseas Chinese, scholars visiting China, and overseas students are bearers and disseminators of “Confucian and Go Cultures” in the individual form, including languages, expressions, gestures, and face-to-face communication. In spite of being the most primitive and conventional forms, they are the most convenient universal and humanized form of communication.

Constructing a Dynamic Trinity Mechanism of Internationalization of “Confucian and Go Cultures”

In order to make the “Confucian and Go Cultures” of Quzhou and the city brand “a Model City of Virtue” go out all over the world, it is necessary to get more involved in foreign trade activities of “Confucian and Go Cultures” and enhance the international competitiveness of this industry. Besides, it is important to follow the laws of cultural communication and make full use of the foreign and domestic markets. It is significant to construct a interactive dynamic trinity mechanism of governmental guidance, entrepreneurial motivity and environmental impetus (civil organizations and social citizens) with implementation of cultural policies and cultural quality projects, cultivation of industrial cluster, establishment of cultural platform channels and enhancement of people’s cultural awareness and self-confidence (as shown in the following figure). In this system, the government works as a leading role, enterprises as the main body, and the civil organizations and social citizens as participants. The government provides legal guarantee, system support, and risk prevention for the internationalization of “Confucian and Go Cultures” in the areas of policy orientation, platform construction, and tax preference. Cultural enterprises are the internal motive forces and backbones of the internationalization of the two cultures, and the social forces such as civil organizations, groups, and individuals may assist and cooperate to promote the internationalization and create a broad and powerful environment.



A Dynamic Trinity Mechanism of Internationalization of “Confucian and Go Cultures”

Conclusion

A city brand is a unique spiritual symbol that distinguishes a city from others. From the perspective of reality, culture is the core of urban soft power. To make the slogan “Quzhou, a Model City of Virtue” a resounding city brand, the propaganda and promotion of “Confucian and Go Cultures” are the key points that can not be neglected. It is essential for the government, enterprises, civil organizations, and social citizens to coordinate with each other and form a dynamic trinity mechanism, and gradually improve the relevant policy system to set up cultural industrial clusters, implement the cultural quality project, expand the channels and platforms of cultural internationalization, and strengthen the awareness of social participation. Thus, the aim of the city brand “a Model City of Virtue” can be achieved by giving full play to huge impetus of of the “Confucian and Go Cultures”.

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