

Problems and Countermeasures of Chinese Cultural Communication about the Confucius Institutes in Africa

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Abstract: Chinese cultural communication in Africa has developed quickly under the framework of the Confucius Institutes. The Confucius Institutes in Africa have opened multilevel Chinese classes and held rich and colorful cultural activities. At the moment, however, Chinese cultural communication through the Confucius Institutes in Africa is still confronted with problems, such as the difficult communication environment, lack of local high-level Chinese talents, language and cultural differences, and degree of acceptance. This paper puts forward strategies for Chinese cultural communication: Constructing models with multiple Chinese teaching spots supported by individual Confucius Institutes; strengthening the training of high-level talents for Chinese cultural communications; pushing forward localization of Chinese cultural communications; focusing on the interactivity of language in cultural communications; and establishing a Chinese cultural communication model with multiple subject participation.

Keywords: Africa; Confucius Institute; Chinese cultural communications

Due to the rapid growth of the economy, China has become the second largest economic entity in the world. Consequently, a global "Chinese craze" has been created. People around the world want to learn about Chinese culture and the Confucius Institutes have become an important means of communicating Chinese culture. The first Confucius Institute was established in Seoul, South Korea on November 21, 2004. Afterwards, Confucius Institutes and Confucius classes sprang up like mushrooms. In September, 2006, Hu Jintao

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In modern society, the exchange and interaction of any Chinese information can be regarded as a kind of Chinese cultural communication.

said, "The international promotion of Chinese has a good momentum. Lots of countries are asking us to establish Confucius Institutes. We should strengthen support for this program and give priority to cultivating qualified teachers. We should create an overall plan, make solid implementation, and run the program smoothly."^[1] On September 24, 2014 Xi Jinping made a speech at the 2,565th anniversary of Confucius' birthday saying, "Confucianism founded by Confucius and the Confucian thought has a profound influence on Chinese culture and constitutes a significant part of traditional Chinese culture. Confucianism, together with other ideologies and culture generated during the formation and development of the Chinese nation, records the spiritual activities, rational thinking and cultural achievements during the construction of the Chinese nation since ancient times, which reflects the spiritual pursuit and nutrition of the Chinese nation. Chinese culture has not only deeply influenced China's

development but also made great contributions to human civilization and progress."^[2]

As of December 2014, there were 475 Confucius Institutes and 851 elementary and secondary Confucius classes in 126 countries with 3.45 million students. 61 countries and the European Union have brought Chinese teaching into their national education systems and there have been up to 100 million Chinese learners.^[3] At the same time, Confucius Institutes in Africa have developed rapidly with the promotion of the Chinese government. As a non-profit organization, Confucius Institutes in Africa play an important role in spreading Chinese culture, enhancing Sino-African friendship, boosting Sino-African peaceful dialogues and constructing a harmonious world.

1. The Status of Chinese cultural Communication of Confucius Institutes in Africa

Although there was sporadic contact with Africa starting in the early Ming Dynasty, real cultural exchanges did not begin until the foundation of New China. China initiated programmed cultural communications with Africa in 1954 when the first Chinese teacher arrived at Cairo University. In 1956, Cairo Higher Language School (incorporated into AinShams University in 1973) offered Chinese classes and then in 1958 officially offered a Chinese major. Between 1960 and 1990 Congo, Tunisia, Mauritius, Mali, Mauritania, Cameroon, Benin, Sudan and Senegal also offered Chinese classes in universities or secondary schools with the support of the Chinese government. Some of these universities also established Chinese majors. During this time, many African countries experienced colonialism independence and Chinese cultural communications were put less

emphasis on as the new governments established themselves. Enthusiasm for Chinese culture was effectively reignited through the introduction of the Confucius Institute when, on December 4, 2005, the first Confucius Institute in Africa was established in Nairobi, Kenya with the cooperation of Tianjin Normal University. Growth of the Confucius Institute has been strong and steady. As of December 2014, 38 Confucius Institutes and 10 Confucius classes have been established in 32 African countries through cooperation between African and Chinese colleges and universities. The results have produced positive relationships which have promoted extensive communications of cultural information.

1.1 Dominated by Chinese teaching communication

The mission of the Confucius Institutes in Africa is to popularize and disseminate Chinese culture to African countries. According to the Regulations of the Confucius Institute there are five major tasks: Carrying out Chinese teaching; training Chinese teachers; providing Chinese teaching resources; providing Chinese tests and



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Chinese teacher qualification confirmations; providing consulting regarding Chinese education and culture; and implementing Chinese language and cultural exchange activities. Chinese teaching is not only one of the most important tasks of the Confucius Institute, but also the best way for Chinese cultural communications to proceed. In recent years the "Chinese craze" has gained momentum in many African countries and more and more people want to learn Chinese. At present, Chinese teaching forms in Africa include Chinese majors, Chinese credit courses, and Chinese training. Training classes are based on the demands of the countries where the Confucius Institutes are located and the content and focus of these classes vary accordingly. For example, due to the lack of Chinese tour guides capable of speaking Egyptian, the Confucius Institutes of Cairo University and the Suez Canal University set up classes to cultivate qualified Chinese tour guides. The Addis Ababa Confucius Institute in Ethiopia and the Tananarive University in Madagascar established practical Chinese classes for public officials in the Ministry of Foreign Affairs, the Ministry of Public Security, and the Customs office. The Confucius Institutes of AbomeyCalavi University in Benin and the University of Cape Town offered Chinese classes for children. Nairobi, Kenya, Sfax, Tunisia and Zanzibar, Tanzania set up broadcast Confucius classes. Meanwhile, in order to test the Chinese level of African students, the Confucius Institutes of Madagascar, Kenya and Benin offer Hanyu Shuiping Kaoshi (HSK) and Hanyu Shuiping Kouyu Kaoshi (HSKK) testing services. As a quantitative criterion for testing the Chinese level of African students, HSK and HSKK have become the Chinese equivalent of TOEFL and IELTS.

1.2 Popular characteristic culture activities

Compared to the difficulty of learning the Chinese language, participating in traditional Chinese cultural activities are more acceptable, understandable, and popular. The Confucius Institutes in Africa celebrate traditional Chinese culture through parties, lectures, Chinese food festivals and film festivals, all of which are popular and effective in spreading Chinese culture.

Musical talent is common among African students and the Confucius Institutes at the University of Zimbabwe and the University of Liberia have established Chinese language choral groups to teach Chinese songs. The Confucius Institutes of Tananarive University in Madagascar, Stellenbosch University in South Africa, the University of Botswana and the Kigali College of Education in Rwanda hold Chinese book fairs, Chinese painting fairs and Chinese silk fairs. The Confucius Institute of AbomeyCalavi University in Benin, where I taught, offers *Taijiquan* and paper cutting classes, sets up Chinese clubs for students and plays Chinese films for students during the weekends. Every year the institute celebrates the Spring Festival, Tomb Sweeping Day, the Dragon Boat Festival and the Mid-autumn Festival. The students love to make dumplings during the Spring Festival, and *zongzi* for the Dragon Boat Festival. Tasting moon cakes during the Mid-autumn Festival is becoming a tradition.

The Spring Festival and Chinese *Kungfu* have become symbols of Chinese cultural communication. The Confucius Institute of AbomeyCalavi University in Benin holds major outdoor activities to celebrate the Spring Festival. And the Dragon and Lion dances, Chinese *Kungfu* and *taijiquan* have become popular programs that attract thousands of people every year. 2014 was the year of the horse and I invited an equestrian team from north Benin to participate in the Spring Festival celebrations. Ten decorated

steeds galloped through the campus and caused a sensational effect. These diversified Chinese cultural activities not only direct the attention of African students toward China, but also encourage students to learn about Chinese culture and disseminate this information to others.

1.3 Chinese institutions promote Chinese culture market

The rapid growth of the Chinese economy has allowed Chinese institutions and private enterprises to enter multiple Africa markets which promote additional interest in Chinese culture. There may be as many as one million Chinese citizens working in Africa right now and the number growing. This group has created a demand for Chinese commodities which have become popular among Africans as well. "Made in China" is becoming a fairly common sight which draws attention to China and its cultural uniqueness.

There are three official languages in Africa: English, French and Arabic. East, Central and South Africa commonly speak English; West Africa uses French and North Africa Arabic. However, most Chinese working in Africa cannot speak these languages and need to employ interpreters when engaging in commercial and personal activities. Consequently, the demand for Chinese cultural talent is increasing. Chinese institutions and private enterprises have a great need for translators and teachers who can assist Chinese staff in dealing with the various languages. Workers in Benin, for example, have to find students from AbomeyCalavi University for French translation and teaching but demand always exceeds supply. The Confucius Institute is capitalizing on this situation by encouraging students to study Chinese for at least one year to help with this problem, and to enhance their changes of quality employment after graduation.

The graduate employment rate of Benin University is only about 20%. Students who know Chinese have a much improved chance of finding good jobs with higher pay in many Chinese institutions. More and more African students are becoming aware of this opportunity and enrolling in Chinese language and culture classes. This provides them with such good employment opportunities and a much more complete understanding of Chinese culture that they will undoubtedly share with their peers, family and friends.

2. Problems of Chinese Cultural Communication of Confucius Institutes in Africa

The influence of culture embodies the "soft power" of a country. Soft power was coined by Joseph Nye, of Harvard University and a former assistant secretary in the United States Department of Defense, in 1990. Compared to economic and military power, soft power refers to the influence, attraction and communication power of a country.^[4] The Confucius Institute is a foreign platform for Chinese cultural communications, an important soft power of China. The Confucius Institutes in Africa have made great progress in Chinese teaching, cultural communication, talent cultivation and testing. However, China's powerful economic hard power has created major misunderstandings among many Africans. China and the Chinese people in Africa are seen as rich, much richer than the African people in general and especially those they work with. Consequently there is often an underlying current of resentment which impedes effective Chinese cultural communication.

2.1 Contradiction between demand for Chinese culture and the difficult communica-

tion environment

Rapid economic development in China is fueling amass migration of Chinese institutions and businesses into African markets, creating a growing demand for Africans to learn Chinese and Chinese culture. The Confucius Institutes in Africa are attempting to rise to this situation by expanding Chinese cultural and language learning opportunities, but they are hampered by major contradictions between the great eagerness for Chinese learning and the limiting realities of the underdeveloped African infrastructure. Most Confucius Institutes are located in capital cities and most of these cities have favorable economic conditions allowing students who are able to learn Chinese and Chinese culture to live in these capitals or their suburbs. Students in other districts, unfortunately, have no opportunity to learn Chinese culture. A serious shortage of teaching infrastructure restricts the development of Confucius Institutes in Africa. According to Term 23 of Regulations on Confucius Institutes, "China will invest start-up funds to newly opened Confucius Institutes jointly established by China and Africa. Annual project funds are to be jointly raised by foreign partners and China with a ratio of 1:1." This ratio in European and American countries has never been a problem, but for many universities in underdeveloped Africa, the operating funds for a Confucius Institute depend primarily on the Chinese government. AbomeyCalavi, where I taught, is the biggest university in Benin with 8 branch schools and more than 90,000 students. But the classrooms can only hold 20,000 students and often there are no classrooms available for teaching. At the founding of the Confucius Institute, the university could only provide a classroom transformed from a 25m² student dormitory which could hold 20 students at most. After three year efforts, an 80m²

classroom was offered to students majoring in Chinese. Branch schools located some distance from Benin applied to the Confucius Institute to start a Chinese class but due to the poor traffic and living conditions, the institute was unable to send teachers to give classes. Limited by the teaching infrastructure, teaching sites, traffic and living conditions, many Confucius Institutes in Africa are unable to expand and thus fail to satisfy the local demands for learning Chinese culture.

2.2 Contradiction between low-level culture communication and the demand for high-level culture talents

Confucius Institutes have been in Africa for a relatively short time, just over one decade but the demand for Chinese cultural communication is high. Africans want to learn about Chinese culture and potential learners include college teachers, businessmen, engineers, amateur singers, housewives, young children and the old. Unfortunately the Chinese cultural communication ability in most Confucius Institutes is still at the primary stage and there remain many difficulties in cultivating high-level Chinese culture talents. At present, the Chinese teaching in most Confucius Institutes in Africa includes mostly introductory and intermediate classes. One reason is that many Africans, although highly enthusiastic about Chinese culture out of curiosity, shy away from difficulties in learning because of their free nature. This is complicated because many Africans have a weak sense of time and discipline. Many training classes in various Confucius Institutes have hordes of students registering and starting classes but the numbers drop precipitously after a few months. Introductory classes have many students but the numbers in the intermediate classes are precious few. Most Chinese learners in Africa can only say "nihao", "xiexie" and a few other common terms.

This situation seriously complicates the solution to the need of Chinese institutions for local Chinese talents to help with translation, commerce, sales, business contacts, even the activities of daily living. Although many African universities hope to add emphasis to their existing "eastward" policies through the Confucius Institutes, Chinese teaching in the Confucius Institutes in Africa has not yet sufficiently matured to meet the challenge. We are at the preliminary stage and course settings focus on Chinese learning without the inclusion of professional knowledge. This makes employment in Chinese enterprises after graduation problematic.

However, there is hope. During the Confucius Institute Joint Committee meeting in 2009, the foreign principals of the Confucius Institutes proposed to extend the teaching scope. Ruth Endon said, "Chinese culture is quite extensive and profound. Why do we limit the development of the Confucius Institute? We can bring traditional Chinese medicine, martial arts, and embroidery into the courses of the Confucius Institute so that we can attract more students and make it successful."^[5] While it is not an immediate solution to the need for more local Chinese talent this is a positive step in the right direction.

2.3 Contradiction between language and culture difference and communication effect

Historically, China and Africa have been far apart and thus have had little communication with each other. Consequently there are huge differences in language, culture, customs, religious beliefs, social etiquette, even modes of thinking which cause great difficulties in the communication of Chinese culture. According to the requirements of the China National Office for Teaching Chinese as a Foreign Language (NOCFL), every Confucius Institute has one

foreign president and one Chinese president who jointly manage the daily routine. The Chinese president is appointed by NOCFL and the foreign president is nominated by the local university. At present, only the foreign presidents of Confucius Institutes at Tananarive University in Madagascar, AbomeyCalavi University in Benin, and Burundi University have studied in China and have a good command of Chinese. The other foreign presidents cannot speak Chinese nor do they know much about China. This is made more germane by the relaxing pace, low working efficiency, and weak sense of time of many Africans. This is not to suggest that the foreign presidents exhibit these traits but that they have these traits to deal with in their other duties. Therefore there are often inefficiencies when the Chinese and foreign presidents need to advance the missions of the various institutes. Another complication is that many African universities are not satisfied with the Chinese teachers and volunteers sent by NOCFL. Many African countries were colonies of England and France, and their education systems originated in the English and French mode. Therefore, African universities place high demands on teachers and require doctorate degrees for teaching. Unfortunately, very few teachers sent by NOCFL have doctorate degrees so the majority of Chinese volunteers are considered unqualified for teaching. More importantly, Africa has different local languages and various African countries have different official languages. Teachers and volunteers sent by NOCFL can speak English but few can speak French or Arabic. Consequently, it is rare for Confucius Institutes in French and Arabic speaking regions to have qualified Chinese teachers, which results in real obstacles for Chinese cultural communication.

2.4 Contradiction between the Chinese

government demand for culture communication and the utility of acceptance in Africa

Regarding the Chinese cultural communication in Africa, the Chinese government has adopted a "going out" and "bringing in" strategy. Going out means establishing the Confucius Institutes and Confucius classes in African countries to introduce Chinese culture and language and through these channels improve the awareness and understanding of Chinese culture among African people. On October 18, 2011 the 6th Plenary Session of the 17th CPC Central Committee adopted *Some Major Issues Concerning Comprehensively Deepening the Cultural System Reform and Promoting Vigorous Development and Enrichment of Socialist Culture*. This declaration clearly stated, "We should carry out going out projects of culture, improve and support the going out policy and measures of cultural products and services, support key mainstream media to establish branches abroad, cultivate export oriented cultural enterprises and intermediary organs with international competitiveness, improve supporting mechanisms of translation, marketing and consultation as well as open international cultural markets. We should strengthen the construction of overseas Chinese culture centers and the Confucius Institute, encourage academic bodies and art organizations, on behalf of the Chinese nation, to play constructive roles in related international organizations and translate excellent foreign academic works and high quality cultural goods."^[6] China and Africa are developing programs for long-standing friendship and the Chinese government hopes to establish more Confucius Institutes in Africa.

However, many African countries lag in economic and teaching infrastructures which create external factors that often restrict the expansion of the Confucius Institute program.

Still, expanding the number of Confucius Institutes in Africa is a top priority of the Chinese government which has reduced opening Confucius Institutes in European and American countries while promoting their expansion in Africa.

Bringing in includes encouraging foreign presidents to visit China, the "Chinese Bridge" competitions for undergraduates and middle school students, summer camps for international students, and scholarships for the Confucius Institutes. The goal is to increase interest and affinity for Chinese culture, and to this end NOCFL can help African presidents experience Chinese culture first hand as well as provide opportunities for African students to study and travel in China. African students usually accept Chinese culture for utilitarian and practical reasons rather than from a sincere preference. All the expenses for the visiting presidents and the summer camps are born by NOCFL. Very few people will refuse a free tour of China. Actually when studying abroad, African students prefer America, England, France, Germany and other powerful European and American countries. But they have to pay the school fees in these countries. Scholarships available from the Chinese government and the Confucius Institutes make studying in China a real bargain for African students and this attracts students from poor economic condition. This scholarship program is very effective in attracting African students and enables NOCFL to cultivate African students to become Chinese teachers when they return home. An additional benefit for NOCFL is that these students are likely to return to their countries not only as Chinese teachers but also as experts in Chinese teacher training institutions and as "opinion leader" of Chinese cultural communication.^[7] In fact, some African Chinese students do become Chinese teachers and opinion leaders, but most find jobs in African

organizations doing business with China, serving as translators or engage in commerce and trade activities in Chinese institutions. Unfortunately, few returning students seek teaching positions as teachers' salaries in African countries are not high, and the remuneration of Chinese institutions is usually better than that of a teacher. Consequently, cultivating African students to become Chinese teachers and opinion leaders regarding Chinese cultural communications in Africa has not been particularly effective.

3. Measures of Chinese Cultural Communication of the Confucius Institutes in Africa

The Confucius Institute program in Africa is young, and although there have been many successes and positive advances in communicating Chinese culture in Africa, there have also been many wrong turns and dead ends. We can learn from these and improve our program. Through analysis of our problems, and similar problems experienced by other countries, we can adapt our planning and our programs to better meet the various cultural conditions in Africa.

We can learn a great deal about how to effectively communicate Chinese culture by studying the Goethe Institute founded by Germany in 1951 and the Cervantes Institute opened by Spain in 1991. We can also look at the Alliance Française and the British Council, similar organizations with vastly more experience in a variety of culture communication. All are worthy of our study for improving the effectiveness of the Confucius Institutes in Africa. At the local level, the Confucius Institutes in Africa need to consider the characteristics of multiple nationalities, and the tribal cultures within the various African countries and develop communication strategies

that best compliment local conditions and customs. Based on my experience in Africa, I would like to suggest some general strategies to promote Chinese cultural communication in Africa.

3.1 Constructing a Chinese cultural communication mode of "one institute with multiple points"

While the presence and influence of Confucius Institutes in Africa is developing, the actual number is small. Most countries have established only one Confucius Institute and alone they cannot satisfy the demands for learning about Chinese culture.

In an effort to expand their scope, many Confucius Institutes in Africa have adopted a "One Institute with Multiple Points" operational model. The Second Yaounde Confucius Institute in Cameroon opened 15 satellite teaching points which accommodate more than 6,000 students. The Confucius Institute of Tananarive University in Madagascar established 30 teaching points in 6 cities which have enrolled over 9,000 Chinese language students. The Confucius Institute of AbomeyCalavi in Benin opened in 2009 and has since added 10 teaching points that accommodate over 4,000 students. This multiple point model has been proven to be effective in expanding the reach of the Confucius Institutes in Africa, and I recommend the University of Botswana, Rhodes University in South Africa, Kigali College of Education in Rwanda, the University of Zimbabwe, the Confucius Institute of Lagos University in Nigeria and the Confucius Class of Askia Middle in Mali to adopt the multiple point strategy for expansion. One Institute with Multiple Points has proven to be an effective means of promoting the communication of Chinese culture to a greater number of interested African people.

3.2 Strengthening the cultivation of high-level talents of Chinese cultural communication

Presently, Chinese cultural communication through the Confucius Institutes in Africa is offered mostly through elective courses and open classes. Most of these classes offer only superficial cultural information which makes it difficult for students to identify with Chinese culture and to ignite their desire for additional information. Improving this situation will require the employment and training of more high-level Chinese talents and the promotion of quality Chinese academic education. In this regard some Confucius Institutes in Africa are cooperating with local universities and have jointly opened Chinese majors. The Second Yaounde Confucius Institute in Cameroon helped 6 local universities open Chinese majors for undergraduate degrees or elective courses. The Confucius Institute of Tananarive University in Madagascar assisted 5 local universities to open Chinese majors. Confucius Institutes in Stellenbosch University in South Africa, Cairo University in Egypt, the University of Zimbabwe and AbomeyCalavi University in Benin have also cooperated with local universities to offer Chinese majors for undergraduate degrees. The Confucius Institutes of Cairo University, the University of Nairobi in Kenya and Tananarive University in Madagascar not only opened Chinese majors for undergraduate degrees, but also offer master's degree courses in Chinese to cultivate advanced research talents in Chinese culture. This pattern should be encouraged for all Confucius Institutes in Africa. It is the most effective and direct means of cultivating high-level talents for communicating Chinese culture in Africa.

3.3 Promoting localization progress of Chinese cultural communication

Since the establishment of the Confucius Institutes in Africa, faculty positions have been staffed mainly by Chinese teachers and volunteers arranged by NOCFL. This has worked fairly well but the successful long-term development of the Institutes will require greater inclusion of locally trained Africa faculties. First, we should identify local teachers who once studied in China and recruit them to be foreign presidents of the Institutes. This first hand experience of Chinese culture can facilitate the formation of an effective management team allowing Chinese and foreign presidents to work together more efficiently. We should also make every effort to employ more doctors and masters who have studied in China to serve as teachers. Payments and salaries can be adjusted to make teaching positions at the Confucius Institutes competitive with jobs in the private sector. AbomeyCalavi University, where I once worked, is a good example. The courses in the English, German, Spanish and Arabic language departments are given by local teachers instead of foreign teachers. However, the courses for Chinese majors are given by Chinese teachers. Like other language majors, Chinese should also be taught by local talents. We need to vigorously develop locally trained Chinese teachers at every level, from primary school through university. This will help our programs meet the standards of the African education systems which will allow for even greater expansion of Chinese culture communication. Finally, we should compile textbooks of Chinese culture according to local demands. This has been done at some of the Confucius Institutes and should be made a standard practice by all of them. The Confucius Institute of Cairo University organized Chinese experts to write Arabic-Chinese tour materials with local characteristics. Kigali College of Education in Rwanda is writing Chinese teaching

materials in the Rwanda language, Kiswahili, with English explanations. Textbooks can be compiled through cooperation between local and Chinese teachers. The results will be more material to better promote Chinese cultural communication.

3.4 Attaching importance to the inter-activity of cultural communication

American scholars Carol Bellamy and Adam Weinberg believed, "In the age characterized by rapid growth of information and continuous development of communication technology, it's difficult for the media-tended cultural diplomatic policies to be successful."^[8] Regarding the field of cultural communication, individual sources can improve communication but bilateral interactions always better than one-way communications. As European and American countries often misunderstood China, many Chinese now misunderstand Africa. Unfortunately Africa does experience wars, pestilence, disease and turmoil and many Chinese think Africa generally suffers from epidemics of plague, poverty and hunger. This is a serious misreading. Most African countries are harmonious, stable, and populated by enthusiastic and friendly people. Chinese are highly respected and seldom hurt in Africa. Therefore, the Confucius Institutes in Africa need to expand this already positive attitude toward Chinese people by incorporating a bilateral interactive approach to culture communication. First, when selecting teachers and volunteers to work in Africa, NOCFE should require them to learn the local language and familiarize themselves with the local culture. This is especially applicable to the Confucius Institutes in French and Arabic speaking regions. After returning to China, these teachers should share their personal experience with peers, relatives and friends to let more Chinese know the true

Africa. Second, the Chinese government should expand the opportunities for African students to study in China. Many African students are eager to study in China and accommodations should be made to welcome increasing numbers. Xi Jinping, Li Keqiang, Li Yuanchao and other leaders have recently made frequent visits to Africa and have signed many cooperation projects, including increasing the number of African students studying in China. I encourage the aggressive continuation of this policy. Interactive cultural communication will improve the communication effect of Chinese culture and help expand interest in Chinese culture in Africa.

3.5 Establishing Chinese cultural communication mode with multiple subject participation

Generally, cultural communication is planned and led by governments, then further implemented by charitable organizations, folk language culture agencies and other NGOs. For example, the British Council was an international community registered first as a charitable organization. Although the Goethe Institute is funded by the German government, it is legally regarded as

an NGO. The Fulbright Program, a well-known American educational exchange project has 50 cooperative partners in America that facilitate the communication of American culture throughout the world. The Confucius Institutes in Africa should study these successful organizations and establish cultural communication modes with multiple participants. The Institutes in Africa should actively invite Chinese international and regional enterprises, organizations and NGOs to construct and develop Confucius Institutes as well as facilitate the communication of Chinese culture. A few Confucius Institutes in Africa have tied Chinese cultural communication to multiple Chinese institutions. The University of Liberia, the University of Khartoum, AbomeyCalavi University and the Confucius Institute of Addis Abba actively coordinate with resident Chinese institutions to provide students with oral Chinese practice, volunteer service, internships and employment opportunities. HNA Group Co., Ltd, China Hi-Tech Group Corporation (Benin), and Longteng Tongtian Group are participating through scholarship programs for top students in Confucius Institutes.

William Fulbright, the founder of the Fulbright



Only by deepening in flesh and blood can cultural communication play its important role.

Program said, "Educational communication can transform the macro concept of nation and country into personal relationships, and provide unique international communications full of humanistic care."^[9] The cultural communication experience of America, England, Germany, France and Spain is worthy of study by the Confucius Institutes. Cultural communication is not a short-term behavior but a sustainable and long-term investment process. The practices of the Confucius Institutes in Africa in recent years show that

Chinese cultural communication is closely related to economic and social development in Africa. With the favorable developmental momentum of China's economy, the Confucius Institutes should give full play to their advantages, gradually forming Chinese cultural communication modes with African characteristics according to local conditions. The Confucius Institutes should be the place to go for African people who want to learn the Chinese language and discover Modern Chinese culture.

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