

Chinese Cultural Symbols and the Spread of Chinese Culture

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Abstract: Ethnic identity and national image can be presented through various iconic cultural symbols. As a Chinese nation with a glorious civilization history of over 5000 years, there has never been a lack of iconic cultural symbols. A careful study and in-depth excavation of the Chinese cultural symbols formed in different historical periods and their intrinsic value and spiritual connotation, especially their role in building a good image of the Chinese nation in the process of cultural inheritance, interaction, communication, communication and diffusion, as well as their impact on promoting the progress of human civilization, will help to highlight cultural self-confidence and more effectively show the world a self-improvement. A new era of China that is full of virtue, loving peace, daring to take responsibility, amiable, respectable, trustworthy, lovely, comprehensive, real, complete, and three-dimensional.

Key words: cultural symbols; Ethnic identification; National image; Communication impact

Shaping a beautiful image of a country is inevitably closely related to its inherent ideals, beliefs, goals, spiritual traits, and cultural heritage. Generally speaking, the most representative symbol of a country's image is the various cultural symbols that have been passed down and continued for thousands of years. These cultural symbols have been firmly embedded and thoroughly integrated into the national body and blood. We have spared no effort to comprehensively promote various classic cultural symbols that represent the typical characteristics of the Chinese nation and showcase the image of China. We have confidently entered the world and transformed them into a spiritual bond for people around the world to understand, trust, and be friendly to China.

1 The Generation of Chinese Culture and Its Symbolic Resources

1. The generation of Chinese culture. Among the numerous ethnic cultures in the world, Chinese culture has developed through thousands of years along the ideological thread, spiritual temperament, value selection, and institutional system that are different from other countries' ethnic cultures, ultimately forming a treasure trove of ethnic cultural resources with independent styles, unique characteristics, grand scale, diverse types, and rich content. The unique Chinese culture has been developed in a large environment since its inception, making it easy to cultivate and promote various methods and talents for political, social, and personnel unity. This enables the Chinese people to quickly achieve internal unity as a large country, surpassing any other ethnic group in the world... The unique Chinese culture, due to its development in a large environment, can quickly achieve internal unity and unity within the country. Therefore, for external purposes The resistance of foreign races is particularly strong, allowing them to maintain their cultural progress and gradually develop without being destroyed. Until now, it has become the country with the longest cultural history in the world and is beyond the reach of any ethnic group in the world... Unique Chinese culture has emerged on a relatively barren and vast land, constantly providing new stimuli and prospects for development. In the process of its cultural growth, a virtue of diligence and simplicity has always been maintained within society, allowing its culture to have new energy and not

easily corrupt. At the same time, in the evolution of Chinese culture for thousands of years, with its own perseverance, tolerance, and inclusiveness, it has deeply rooted in the vast land of China, firmly embedding a cultural gene that is difficult to obtain and rare into the blood of Chinese culture, making it a unique and unparalleled beautiful cultural landscape in the world today. This is a resilience that spans thousands of years and has almost become a historical inertia. No matter what kind of storms we endure, we still survive, no matter how many times we experience 'imminent death' or 'near death', we are still reborn. There is no chance or chance, but rather a unique cultural life. "Chinese culture has a conscious perseverance of 'never expediting, self preservation and self security', always adhering to the principle of neighbors as companions, peace as precious. The basic principles of peaceful coexistence; Having a firm belief in 'unity and division, with unity as the greatest', which ultimately became a reality during the Qin Dynasty and laid the foundation for 'unity of the world', even if there were repeated disputes and internal turmoil that far exceeded the past, it did not shake this cornerstone in the slightest; Chinese culture has gradually permeated the ethical order of 'family and country isomorphism' into every corner of the Chinese land, providing everyone with basic moral principles, and thus making social and national order resilient, clear, and sustainable; Chinese culture advocates the path of simplicity, because 'the main road is as easy as it is simple, the small road is as dense as it is complex, and the evil road is as mysterious as it is obscure.' Only by choosing the main road well can one be relaxed, and walking the main road well can one achieve longevity; Chinese culture values virtue as its guiding principle, disregarding gains and losses. It is the person who is most willing to be kind to others and loves the beauty of success. This is because 'all men are brothers within the world'. Only by 'stopping at the highest level of goodness' can one stimulate conscience, and only by embracing both love and non aggression can one uphold virtue and respect others.

2. Chinese cultural symbol resources. Cultural symbols are the superficial characteristics of a national spirit and a distinct symbol of a country's image. The most basic understanding and understanding of a country or a nation often begins with familiarity and understanding of its distinct and unique cultural symbols. It is generally fully expressed and presented through very specific

cultural symbols.

Chinese cultural symbols refer to a symbolic system that can represent the prominent and highly influential Chinese culture. This is a comprehensive, complete, three-dimensional, and comprehensive system that has gradually emerged in China's development process of over 5000 years. It is of great practical significance to enable people from all over the world to have a more comprehensive and specific understanding and recognition of Chinese cultural symbols. Sorting and summarizing the resources of Chinese cultural symbols can be based on historical order, regional distribution, material level of culture, or spiritual level of culture...no matter how people prepare to carry out it. All forms of division are aimed at enabling more and more people to have a more effective understanding and understanding of China's history, society, and culture, as well as the worldview, outlook on life, and values of the Chinese people. Among the numerous Chinese cultural symbols, the cultural heritage, natural heritage, cultural and natural dual heritage, as well as cultural landscapes and world intangible cultural heritage that have been included in the World Cultural Heritage List, are highly representative Chinese cultural symbols. In addition, symbols of Chinese historical figures such as Confucius, Laozi, Li Bai, Du Fu, Sun Yat sen, Mao Zedong, etc.; Symbols in Chinese historical and cultural classics, such as the Book of Changes, Shangshu, Shiji, Hanshu, Dream of the Red Chamber, Journey to the West, etc.; The core ideological symbols of traditional Chinese philosophy, such as "self-improvement and virtue carry things" "the rise and fall of the world, everyone has a responsibility" "do not do to others what you do not want" "make friends in and out, watch and help each other" "the old and the old, the young and the young", etc.; Symbols of achievements in ancient Chinese science, technology and culture, such as compass, papermaking, gunpowder, printing, Zhaozhou Bridge, Dujiangyan Irrigation Project, Beijing Hangzhou Grand Canal, etc.; Chinese traditional festival cultural symbols, such as Spring Festival, Qingming Festival, Dragon Boat Festival, Mid Autumn Festival, etc.; Chinese national artistic and cultural symbols, such as Kunqu Opera, Peking Opera, Yue Opera, "High Mountains and Flowing Water" "Han Palace Autumn Moon" "Fishing Boat Singing Evening" "Yangge" "Waist Drum Dance" "Lion dance" "Andai Dance" "Luo Shen Fu Tu Tu" "Step Chariot Tu" "Along the River During the Qingming Festival" "Thousands of Miles of Rivers and Mountains" "Fuchun Mountain Dwelling Map", etc. These are rare treasures in the treasure trove of Chinese cultural symbol resources. In addition, traditional cultural events such as China Time-honored Brand, which have always been closely related to the daily life of Chinese people, such as clothing, food, housing, transportation and medicine, and which have been passed down for many years, can also be called important representatives of Chinese cultural symbols. For example, "Quanjudu" "Donglaishun" "Yueshengzhai" "Daoxiangcun" "Sichuan cuisine" "Guangdong cuisine" "Shandong cuisine" "Anhui Cuisine" "Chongqing hot pot" "Xuanwei ham" "Chenghuang Temple snacks" "Tomatoes on sticks string" "Tianjin Fried Dough Twists" "Goubuli steamed bun" "Tongrentang" "Chizaguang" "Yunnan Baiyao" "Wang Mazi" "Zhang Xiaoquan" "Cheongsam" "Zhongshan suit" "wax printing" Since the establishment of the People's Republic of China, especially since the reform and opening up, contemporary Chinese cultural symbols representing China's political, economic, cultural, technological, social, environmental and other development achievements need to be continuously explored. For example, "two bombs and

one satellite" "manned spaceflight" "power transmission from the west to the east" "south-to-north water diversion" "Three Gorges Dam" "China's high-speed railway" "Huawei" "Alibaba" "Tencent" "Xiaomi" "Qinghai Tibet Railway" "Beijing Olympics" "the light of the Taihu Lake" "China's aircraft carrier" "Beidou System" "Tiangong" "Tianyan" "Chang'e" "Wukong" "Mozi" "Jiaolong" "large aircraft" "Hong Kong Zhuhai Macao Sea Crossing Bridge" "People centered" "the Belt and Road" "a community with a shared future for mankind", and so on. These Chinese cultural symbol resources are the crystallization of the collective wisdom of the Chinese nation for thousands of years. They are a concentrated display of Chinese thought, Chinese spirit, Chinese philosophy, Chinese style, Chinese artistic conception, and Chinese meteorology. They belong to both China and the world, and are undoubtedly a valuable and indispensable asset shared by all mankind.

2 The Historical Dissemination and Influence of Chinese Cultural Symbols

1. The historical dissemination of Chinese cultural symbols. The dissemination of Chinese culture to the outside world in history was gradually pushed and unfolded through different forms in different historical periods using unique Chinese cultural symbols. Chinese cultural symbols with strong Chinese elements, such as Confucius, Laozi, Li Bai, Du Fu, Zhu Xi, Su Shi, Wang Yangming, Liang Qichao, silk, porcelain, tea, papermaking, printing, gunpowder, compass, etc., have crossed the country and entered the world, making important contributions to the development and progress of human civilization and the splendid diversity of world culture.

The Western world in the 17th and 18th centuries sparked a frenzy of worship for Chinese culture. The Chinese imperial dynasty has always had the Han and Tang dynasties as the most important periods. These two periods are also the most frequent and important periods for Chinese culture to engage in large-scale exchanges and interactions with foreign countries. The Han Dynasty was a high starting point, while the Sui and Tang dynasties were at their peak. They not only extensively absorbed and accepted the cultures of other countries and ethnic groups from abroad, but also continuously exported Chinese culture, demonstrating extremely rare cultural tension and tolerance. In the 7th century, China was far ahead of other countries in the world. During the Han Dynasty, China was on par with the Mediterranean region, and in the 1000 years since the Tang Dynasty, China became the most powerful, wealthy, and advanced country in the world. The true initiative of Chinese culture to "go global" began when Zhang Qian sent an envoy to the Western Regions. Subsequently, a north-south passage leading to Central Asia and West Asia was quickly opened, which was the famous "Silk Road" in history. During the Eastern Han Dynasty, Ban Chao was ordered to return to the Western Regions, and his subordinate Gan Ying even became the first person to reach the Persian Gulf as far as possible. Along this large passage from east to west, trade between China and foreign countries gradually extends to more distant and broader regions. Merchants from the Western Regions transported products from Central and Western Asia, such as broad beans, cucumbers, garlic, carrots, walnuts, grapes, watermelons, pomegranates, sweaty horses, camels, donkeys, etc., through the Hexi Corridor to the Central Plains. At the same time, songs, dances, musical instruments, magic, carving, and painting

from the Western Regions were also introduced to the Central Plains. During the Han Dynasty, various commodities mainly silk were transported to the Western Regions, and then transported by Central Asian merchants to West Asia, South Asia, and even the Caspian Sea and Mediterranean coasts as far as the Great Qin Dynasty (Roman Empire) in Europe. The origin of Chinese silk was transported to the west, which not only made silk fabrics a coveted material and decoration for Asian and European countries, but also, with the increasing demand, silk became a daily commodity for some wealthy and powerful countries in western Asia, such as Persia and Byzantium. This inevitably led to the westward spread of sericulture and silk weaving techniques. Ultimately, it formed a unique and world-renowned "Silk Road" in history. The "Silk Road" can be regarded as the largest and longest lasting land trade channel in the history of human cultural exchange, ... It was initially opened during the Qin and Han dynasties before Zhang Qian's conquest of the Western Regions. During the Han and Tang dynasties, it reached its peak and continued until the middle of the Ming Dynasty, when Westerners achieved the great opening of the Atlantic Indian Ocean Pacific Seaway. During the nearly two thousand years from the 3rd century BC to the 16th century AD, this great passage connecting the east and west ends of the Eurasian continent was 10000 kilometers long from east to west, 3000 kilometers wide from north to south, and the main road extended for 7500 kilometers, along with various expansions. The extension line has a total length of over 35000 kilometers. Compared to the Qin and Han dynasties, economic cultural relics seem to be unparalleled. In terms of its territory, during the peak of the Tang Dynasty, it surpassed the desert in the north, dominated by Annan in the south, and was slightly narrower in the northeast compared to Han in the west. At that time, the rulers of the four barbarians were long, and the Tang Taizong was revered as the 'Emperor Tian Khan'. If the commanders of the various Tibetan canals died, Tang issued an edict to appoint their descendants, which seemed to be a world federation at that time, and Tang was the leader. The Tang people established the Six Capital Protectorates on all sides to care for them. Naturalize various alien races. The Protectorate General to Pacify the East is in Korea, the Anxi and Beiting Metropolitan Protectorates are in Xinjiang, the Annan Metropolitan Protectorate is in Annam, the Anbei Metropolitan Protectorate is in Khovd, and the Yunzhong Metropolitan Protectorate is in Mongolia, which shows the grand scale of the establishment of the Tang Dynasty."

The foreign exchange of Tang Dynasty culture is reflected not only in direct exchanges and interactions with countries in East Asia, West Asia, and South Asia, but also in friendly exchanges with Arab and Byzantine empires in terms of messengers. This situation is particularly evident in the whole East Asia region: "Diplomats and the military introduced China's rule style into Korea and Vietnam, and the rulers of the Japanese islands also sought China's guidance in political organization affairs. Although North Korea, Vietnam and Japan maintain their own uniqueness, they all drew inspiration from China and participated in and entered the larger East Asian society with China as the core." Chang'an, the capital of Tang Dynasty, is not only the center of academic exchange among Asian countries, but also a truly international city. Musicians, painters, dancers, acrobats and alchemists from various Asian countries gather here. Nobles, rich businessmen, warriors and envoys from various countries come and go here. Buddhism, Taoism, Christianity and Manichaeism

grow here. There are many scholars and specialized talents in various countries' embassies, who exchange their heads with monks, officials, and literati in Chang'an and China, enhancing their understanding of each other. The traditional Chinese culture in Chang'an is also a place for the children of ethnic minorities and aristocratic bureaucrats in neighboring countries to learn. More than 8000 people from Korea, Baekje, Silla, Japan, as well as the children of Tubo and Gaochang have entered the traditional Chinese culture. These international students have become the backbone of cultural exchanges between China and Asian countries. We will bring back China's laws and regulations, literature, and science and technology to our country and promote them. In Chang'an, the Zoroastrians, Manichaeisms, Jingists, Islamists and Buddhists from all over the world, as well as businessmen from all over the world, have also played a great role in spreading geographical and scientific knowledge."

Actively "going out" and consciously "inviting in" have given the foreign exchange and dissemination of Tang culture a distinct characteristic of "embracing all strengths, drawing on the strengths of others, blooming with a hundred flowers, and competing for excellence", which has expanded the influence of Chinese culture in a larger space. As John King Fairbank pointed out: As the largest empire in the world at that time, the Tang Dynasty became a fervent target for neighboring countries to emulate militarily, politically, and culturally. This was unprecedented in Chinese history... The Six Dynasties and the Early Tang Dynasty were imbued with a spirit of cultural tolerance. When foreign tribes invaded the Central Plains, they brought various foreign cultures; Buddhism provided impetus and intermediaries for cultural exchange between China and India; the sea and land commercial trade between regions also greatly surpassed that of the Han Dynasty; and the Early Tang Dynasty had a spirit of cultural tolerance with India. Starting direct communication with West Asia. In short, during this period, the exchange of Chinese and foreign cultures reached its peak before the 20th century. The reason why Han and Tang dynasties became two very important periods in Chinese history is closely related to the national unity, strong national strength, and prosperity of the country at that time. More importantly, Chinese culture has realized interaction with foreign cultures at a higher level and in a larger scope, and finally formed the East Asian cultural circle centered on Chinese culture. The cultures of different countries and ethnic groups, such as Buddhism, Taoism, and Nestorianism, imported from the surrounding and overseas regions, have been widely borrowed, absorbed, and digested by China, and have integrated with China's own cultural traditions, presenting Chinese culture with far greater vitality, new energy, and new atmosphere than before, greatly enhancing the attractiveness, dissemination, influence, and radiation of Chinese culture. At the same time, it promotes more and more Chinese cultural symbols with strong Chinese characteristics to go abroad.

The influence of Chinese culture on Europe. The Chinese and Europeans, two ethnic groups living on both ends of the Old World, near the coast of the Pacific, and the other bordering the Mediterranean and Atlantic, developed and matured culturally through geographical isolation. At first, they were unaware of each other's existence, but later became acquainted with each other through rumors and indirect trade in goods. Then, travel brought about accidental contact, and finally, grapes. The Ya people only had direct contact and military contacts after occupying Malacca in 1511. Hudson's description succinctly presents the basic situation

of China and Europe in history from being unknown to beginning contact, and ultimately from being unfamiliar to becoming familiar with each other. In the history of cultural exchange between China and the West, people seem to be more familiar and familiar with the concept of "Western learning spreading eastward", while they are not very clear about "Eastern learning spreading westward". "The spread of Eastern learning to the West" refers to the spread of Chinese traditional culture to Europe in the Yuan and Ming dynasties, which triggered a trend of pan Chinese worship in western social and cultural life from the 17th to the 18th century - "China Tide". "It refers to the enthusiasm of Westerners for Chinese things in general and the pursuit and imitation of the so-called 'Chinese style' in art life in particular. The ingenuity, magic beauty and strangeness of Chinese goods attracted Westerners of that era and provided a rational style for Westerners' new emotional life." The originators of this Chinese trend were mainly European businessmen and missionaries. Merchants were responsible for trafficking Chinese silk, porcelain, tea, lacquerware, etc. to enrich the daily lives of Europeans, while missionaries continuously transmitted Confucius' philosophy, as well as China's system, ideology, morality, etiquette, and theology, back to the European continent (mainly in Western Europe, dominated by Britain, France, and Germany), making it a highly valued "Chinese fashion" by the European elite at that time. Furthermore, more and more European thinkers have developed a strong interest in China. They have focused their attention on China and explained their views on China from their respective perspectives and positions. Gottfried William Leibniz was the first great European thinker to love China and the earliest European to comprehensively and seriously contemplate Chinese affairs. He lived in an era that coincided with the initial stage of cultural exchange between China and the West. Many missionaries were sent to China to teach Western natural science and apocalyptic theology. At the same time, missionaries also introduced Chinese moral philosophy and natural theology to the West. The interaction between missionaries and philosophers was very frequent at that time, and their common cultural mission led them to discover the spirit of Chinese culture represented by Confucius, and they were committed to building a culture of harmonious coexistence between theology and philosophy in Europe, aiming to make people live in noble beliefs and healthy rationality. In Leibniz's eyes, China has demonstrated its unique advantages in many aspects: Who would have thought in the past that there was still such a people on Earth who had more moral cultivation than those we thought were well-educated in all aspects? Since we met the Chinese people, we have discovered this in them. If we are comparable in handicraft skills and slightly superior in speculative science, then in terms of ethics in practical philosophy and governance theory We are really getting closer together Undoubtedly, the Chinese Empire has surpassed its own value and has great significance. They enjoy the reputation of being the smartest nation in the East, and their influence can be seen everywhere. The exemplary role they played for other ethnic groups indicates that since the apostles of Jesus, there has probably been no greater cause in the world worth pursuing than this. Adam Smith, a famous British economist, pointed out that: China has always been the wealthiest country in the world, that is to say, the country with the most fertile land, the most refined cultivation, the most people, and the most diligent... Today's traveler's report on China's farming, diligence, and densely populated state is almost indistinguishable from the account of Marco Polo, who visited

the country 500 years ago. Perhaps long before the Marco Polo era, China's wealth had fully reached the legal system of the country. The level of development allowed. Johann Gottfried Hurd, a German historian, philosopher, literary critic, and the pioneer of German romanticism, had a biased understanding of Chinese culture itself, and even made some unfair comments based on his own subjective wishes. However, his overall view of China is relatively friendly: Kindness, gentleness, courtesy, and honesty are the minimum qualities that Chinese people have learned from a young age and must maintain throughout their entire lives. They govern and legislate in an orderly manner, forming a certain system... Confucianists, Taoists, and Buddhists, as well as Jewish and Jesuits who have been accepted by the country, live together and live in peace with each other. This superior political system of the Chinese people is mainly introduced by missionaries in Europe. Zhou is well-known and well-known to everyone. Not only those philosophers who love to speculate, but even politicians almost praise it as the highest example of peaceful governance. The spiritual leader and mentor of the National Enlightenment Movement, the famous Enlightenment thinker Voltaire, once wrote three concluding paragraphs with a brush. It fully demonstrates China's position in its heart: "Four thousand years ago, when we could not even read it, the Chinese had known all the extremely useful things we used to show off now... When we roamed in the forest of Adeni, the vast and populous empire of the Chinese had been managed like a big family... When Brahmin began to rule part of India, when the Persians began to make laws The Chinese Empire was already known for its splendid culture while the Labor people and the northern Xixuya people were still living in tents David Hume, a famous British empiricism philosopher, historian and economist, is one of the few famous British scholars who discussed China in the 18th century. Although he focuses more on China's shortcomings, But I have to deeply lament the fact that trade between China and the UK has always benefited more than China: In terms of handicrafts and industrial goods, Europe's skills and ideas may generally be superior to China's, but so far, we have always had to suffer huge disadvantages in this area of trade. If it weren't for our continuous supply from the Americas, Europe's currency would rapidly decline, and China's currency would rise until the stock of the two places roughly equalized. Any rational person There is no doubt that if the hardworking Chinese were to be as close to us as the Poles or the Islamic countries of North Africa, they would completely attract the excess of our currency and also attract the treasures of the West Indies. Most of it draws from the past From the cognition and views of several European thinkers from the 16th to 18th centuries on China, it has been revealed that the influence of traditional Chinese culture in Europe at that time was not only superficial in European society, but had fully penetrated into the spiritual world of Europeans.

3 he External Communication of Chinese Cultural Symbols in the New Era

History has fully proven that without going global, one cannot gain insight into the development trend; Without integrating into the world, it is difficult to demonstrate one's own value. If the tremendous achievements made in the past forty years of reform and opening up have made China's weight in the world economy increasingly heavy, and gradually become a stabilizer

and ballast for promoting sustained recovery and prosperous development of the world economy, then the development of China towards the future in the new era will undoubtedly be a Chinese concept, wisdom, experience, and story formed in the process of steadily achieving greater development, which will continue to effectively influence the world. The new development that benefits the world requires Chinese culture to bear a particularly significant responsibility of the times. Today's China is no longer the arrogant, isolated feudal empire that was hundreds of years ago, indifferent, unconscious, and indifferent to anything happening outside of its own country, nor the semi colonial and semi feudal society that endured humiliation, indescribable self-esteem, and powerless resistance more than a hundred years ago. Today's China is a new era that has completed the magnificent transformation from "standing up" to "becoming rich", and is stepping forward with great strides towards "becoming stronger". Compared with its past glorious history, China will once again welcome an excellent opportunity to showcase its image to the world and contribute its wisdom to the world. The unprecedented global perspective, unprecedented openness, and astonishing development speed are making China an indispensable force in promoting global economic development by integrating into the world at multiple levels, in batches, and in all directions. The affinity of the Chinese nation, national competitiveness, international influence, and cultural appeal have also been greatly enhanced, laying a solid foundation for Chinese culture to stride towards the world.

In today's world, world multipolarity and economic globalization are moving forward in twists and turns, with geopolitical hotspots emerging one after another, and the haze of terrorism and armed conflicts lingering. Unilateralism and protectionism are growing, and multilateralism and the multilateral trading system have been seriously impacted. For China, which is in a critical period of development, this is undoubtedly a rare problem that needs to be solved and addressed. If we only look at Chinese culture from the perspective of going global, there are also many challenges waiting for us. The Western countries, led by the United States, have long held cultural hegemony and always spared no effort, regardless of facts, to carry out various forms of propaganda, agitation, and momentum, resulting in too many distorted interpretations, obscured truths, and overturned facts in contemporary China's ideological views, values, and spiritual pursuits. At the same time, China's own propaganda methods, explanatory skills, and communication efforts are far from sufficient, resulting in a low awareness and recognition of us by the international community. Sometimes, we are even in a passive and awkward situation of "no reason to say" and "even if we say it, we cannot spread it".

As an important component of the country's cultural soft power, although China's international discourse power has made significant progress compared to before, the gap still highlights when compared to the dominant position of Western developed countries in holding international discourse power for a long time. Overall, China's mastery and application of international discourse power still seem unsatisfactory. In addition, although China's comprehensive strength and international status have been continuously increasing in recent years, and the international community has paid unprecedented attention to us, China's image in the world largely relies on "shaping" rather than "self shaping". "There is a 'deficit' between the outflow and inflow of information, a 'contrast' between China's real image and the subjective

impression of the West, and a 'gap' between soft power and hard power." Weak is extremely inconsistent with China's current status as a major country, and does not match.

At present, the international community's attention to China is increasing, and the desire to understand China has also become increasingly strong. They want to know the worldview, outlook on life, and values of the Chinese people, their views on nature, the world, history, and the future, and their joys and sorrows. They want to know about the inheritance of Chinese history, customs, ethnic characteristics, and so on. However, relying solely on news releases, official introductions, and media descriptions is not enough, relying on foreign people to come to China to personally understand. Personal experience is also very limited. China urgently needs to use more brains and effort in cultural dissemination to find and utilize more, better, and more effective ways of communication to achieve early realization. Compared to the past, the external dissemination of Chinese culture in the new era, whether viewed from the perspectives of political conditions, economic foundation, cultural strength, social attention, or from the perspectives of media, means, channels, experiences, and stages of communication, is now far beyond what it used to be. It can be said that it is undergoing rapid and earth shaking changes. This huge change is a rare opportunity that Chinese culture must seize to move towards the world and influence the world. How to turn more and more cultural symbols with Chinese elements into shared cultural symbols that the world appreciates and accepts, and how to effectively enhance and strengthen the appeal and attractiveness of Chinese culture's external dissemination under the conditions of the new era, are important issues that must be taken seriously and carefully considered. The author attempts to use the "Confucius Institute" as a case study to illustrate the enlightenment brought by the external dissemination of Chinese cultural symbols.

Confucius Institutes are an important window for Chinese culture to "go global". Since the establishment of the first Confucius Institute in South Korea in 2005, until the 13th Confucius Institute Conference was held in Chengdu in December 2018, 548 Confucius Institutes and 1193 Confucius classrooms have been established in 154 countries and regions worldwide. These Confucius Institutes, which are almost spread across the world's five continents and four oceans, have trained a total of 11 million students in the past 14 years, helping more than 60 countries incorporate Chinese into their national education systems, and driving the number of people learning and using Chinese globally to reach over 100 million. At the same time, 200,000 colorful Chinese cultural exhibitions and cultural exchanges between China and foreign countries were held, with 100 million people participating. As a classic symbol of Chinese culture and a shining business card of China's national image, Confucius Institutes have become an important stage for the widespread dissemination and effective exchange of Chinese culture worldwide.

Although this measure draws on the experience and practices of countries such as Germany and Spain in establishing Goethe Institutes and Cervantes Institutes overseas to spread their own culture, it shows advantages in terms of development speed, scale, and momentum. The reasons are as follows:

Firstly, the charm of Chinese culture is unique. The continuous 5000 year history of Chinese civilization, along with its rich historical traditions and unique cultural essence, has always attracted more and more foreigners to learn Chinese well to further

understand Chinese culture, understand China's development, and experience its charm.

Secondly, the economic strength is constantly increasing. As the second largest economy and largest developing country in the world today, while China's international influence and competitiveness continue to increase, it is also necessary to assume more responsibilities and obligations of the international community. In order to make the world understand China's propositions and understand its voice, it is particularly necessary for platforms like Confucius Institutes to showcase China's cultural spirit and values, contemporary development, and people's lives in all aspects, and strive to achieve a "global, regional, and decentralized expression" of Chinese stories and voices. Thus presenting the image of a responsible Eastern power full of vitality and vitality to the world.

Thirdly, there is a strong demand for mutual learning among civilizations. China's development cannot be separated from the world, and the development of the world also requires China. China is firmly integrating into the world at an unprecedented pace of development, and at the same time, more and more countries also want to gain the benefits they need through multi-party cooperation with China, all of which must be based on language communication and cultural interaction. Confucius Institutes can provide such an affinity and practical exchange platform, better promoting bilateral cultural exchanges, strengthening cultural communication and understanding, achieving mutual learning of civilizations, and establishing a common development concept.

The development of Confucius Institutes overseas has achieved the same results as today, which is indeed hard won and deserves careful summary. However, Confucius Institutes still face many difficulties and challenges on their way to the future, and must be highly vigilant. The problems of "single economic support channels, cultural content that cannot meet the needs of the times, and cultural flagship products that are not prominent", as well as insufficient and low-quality teaching staff, slow localization process, single communication channels, and outdated communication methods, have already affected the sustainable development of Confucius Institutes. In addition, in terms of national layout, there is a serious polarization phenomenon, that is, there are too many Confucius Institutes in developed countries and too few in underdeveloped countries, and some even do not have a single one. In terms of urban layout, there are many Chinese cooperation institutions that do not follow the principle of proximity, and there is a serious regional imbalance and urban overlap in foreign undertaking institutions. In terms of language layout, the language education factors of Chinese and foreign institutions have not been well valued and considered. The attitudes of mainstream media in different countries towards Confucius Institutes have also directly or indirectly influenced the development of Confucius Institutes in the local area. The New York Times uses government funding as an excuse to deny the Confucius Institute as a cultural institution, refuse to recognize its legitimacy as a cultural dissemination institution, induce readers to doubt or even resist its legal status, falsify its specific cultural exchange activities and operational models, shape the Confucius Institute of China as a part of the Chinese government's overseas expansion actions, and thus construct a stereotype of Confucius Institute serving the Chinese government's political propaganda. The opposite of the approach taken by The New York Times is that of The Guardian in the

UK, which constructs the legitimacy and necessity of the Confucius Institute in China as an international cultural dissemination institution by comparing it with the Cultural Council of the UK, the Goethe Institute in Germany, and the French Union in France. By reporting specifically on China's establishment of Confucius Institutes at the University of Edinburgh and the University of Wales in the UK, the series of cultural exchange activities carried out by Confucius Institutes, as well as their future role in promoting economic and cultural development in the UK, we aim to clarify some misunderstandings about the cultural dissemination of Confucius Institutes and shape their positive image as cultural dissemination institutions.

It goes without saying that the New York Times' long and negative reports on Confucius Institutes undoubtedly create public opinion for the US government to officially suppress the Lebensraum of Confucius Institutes in the United States. Since the trade war between China and the United States in 2018, the US political community has been cracking down on Confucius Institutes in all aspects, including political opinion, funding, and even legislation, using all means to force American universities to close Confucius Institutes. For example, the 2019 National Defense Authorization Act After implementation, the US Department of Defense allowed universities with Chinese language flagship programs to apply for exemptions and retain Confucius Institutes without affecting federal funding. However, after those universities submitted exemption applications, none of them were rejected, resulting in a group of universities continuing to close Confucius Institutes from the end of 2018 to the first half of 2019. The University of Oregon has issued a statement stating that in order to retain its flagship Chinese language program, which has received \$3.8 million in federal funding since the 20U 2017 academic year, the Confucius Institute has had to be closed. It should be said that the situation of Confucius Institutes in the United States is a direct reflection of the comprehensive confrontation and competition between China and the United States in various fields such as politics, economy, culture, technology, military, diplomacy, etc. in the field of educational and cultural exchanges. Although Confucius Institutes are currently facing difficulties, their overall development trend is still relatively optimistic. As China's international influence, affinity, and competitiveness continue to rise, more and more countries are willing to engage in multi-party cooperation with China. Governments and people in many countries have widely recognized that in order to achieve better future development for their own countries and individuals, they must board the "high-speed train" of China's development, and must learn to interact with Chinese people, do business, and become friends. Mastering Chinese is one of the most basic skills. Therefore, on the basis of the long-term improvement of China's economic development, prosperity and stability of social development, and the continuous warming of the global Chinese language craze, Confucius Institutes, as an important institution for the international dissemination of Chinese language and a classic symbol for the external dissemination of Chinese culture, will inevitably rely on the support of a strong motherland to play an increasingly important role in economic and trade exchanges and cultural exchanges.

In short, the mission of the external dissemination of Chinese culture in the new era is to inform the world of a new era of China that has always loved peace, dared to take responsibility, prospero

us,stable,harmonious,and civilized development and progress,in order to further promote more friendly and extensive exchanges and exchanges between China and other countries around the world.This requires us to adapt to the context of globalization and diversification in the current world.While highlighting the unique personality and charm of Chinese culture,we should also focus on the common emotions of human society and the practical needs of the current world.We should also aim to make Chinese culture more widely understood and accepted by more

and more foreign people,and to consciously and proactively develop,innovate,expand,and upgrade Chinese cultural symbols through inheritance Upgraded and integrated with more modern genes and international elements,in order to achieve a perfect combination of historical China,modern China,and future China,and thus form a Chinese cultural symbol system that combines historical inheritance,modern taste,and future expectations,continuously promoting and showcasing it to the world.

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