

Research on Soft Power and Its Discipline Orientation

TANG Daixing^{1,*}; LI Xiaoping²; YANG Xingyu³

¹Professor of Chinese Institute, College of Arts, Sichuan Normal University, director of the Institute of Calamities & Pestilences, Chengdu P. R. China, 610060

²College of Business, Sichuan University, Chengdu, P. R. China, 610066

³Leshan Normal College, Leshan, P. R. China, 614000

*Corresponding Author.

Address: Chinese Institute, Sichuan Normal University, No.5 Jing'an Road, Jinjiang District, Chengdu, Sichuan Province, China 610066
Email: tdxing666@yahoo.com.cn

Received 15 December 2011; Accepted 22 January 2012

Abstract

Being the soft creative power of a nation, the soft power is an integrated statement of cohesiveness, competitiveness, creativeness, and emotional appeal. The soft power is consisted of elements including unconscious passion, spiritual elasticity, and creative elasticity of system operation of a nation. Its intrinsic guidance is the humanized beliefs, ideas and knowledge; its extrinsic regulation is freedom, equality and justice; its fundamental impetus is folk-custom, art, philosophy; its basic approach is morality, aesthetics, politics and ecological environment; the polybasic and open approach of social practice is an epochal re-build of scientific culture, economic culture, political culture, civil culture, art culture, religious culture, ideological culture, ethical culture and educational culture. Systematic research on theory and practice of soft power constitute the discipline of soft power; the theoretical approach to this discipline shapes the ontology, constitution, creativeness, value, development and methodology of soft power; while its practical approach forms the practical basis, practical function and vertical developmental research of this discipline.

Key words: Hard cultural creative power; Soft cultural creative power; Ideology; Political value; National cohesive power

TANG Daixing, LI Xiaoping, YANG Xingyu (2012). Research on

Soft Power and Its Discipline Orientation. *International Business and Management*, 4(1), 18-27. Available from: URL: <http://www.cscanada.net/index.php/ibm/article/view/j.ibm.1923842820120401.7Z0087>
DOI: <http://dx.doi.org/10.3968/j.ibm.1923842820120401.7Z0087>

Since the concept of “soft power” was put forward, a whole new international political view has been opened and the research of soft power has been enhanced to a state of internationalization. However, objectively speaking, despite the fact that the research history of soft power has lasted more than 20 years, no considerable progresses have been made in this field. The reason lies in the limitations of fundamental research, which is still confined in description of sensory experience. The essential premise of solving the problem is to re-examine the concept of “soft power” itself, and clarify the explicit discipline orientation on that basis.

1. CONCEPT REVIEW

The construction of a new theory requires a clarified range of research objectives and concrete components, therefore, the accurate position of the original concept which formed the new theory has become the key point because the connotation of the original concept regulates the basic contents of the formulated new theory and its extensions regulates the range of objectives and discipline boundary of the concerning theory. As a new international political theory, “soft power” has not gained its strict formulation from the perspective of discipline sense. The fundamental reason for it lies in the fact that its founding father Joseph Nye never gave precise definition to the term “soft power”:

①A dynamic created by a nation whereby other nations seek to imitate that nation, become closer to that nation, and align its interests accordingly. (Joseph Nye, *Soft Power*, 1990)

②The sources of power are, in general, moving away-

from the emphasis on military force and conquest that marked earlier eras. In assessing international power today, factors such as technology, education, and economic growth are becoming more important, whereas geography, population, and raw materials are becoming less important! (Joseph Nye, *Bound to Lead: The Changing Nature of American Power*, 1990)

③ Soft power is a country's cultural and ideological appeal. It is the ability to get desired outcomes through attraction instead of force. It works by convincing others that they should follow you or getting them to agree to norms and institutions that produce behavior you want. Soft power depends largely on the persuasiveness of information. If a country can make its position attractive in the eyes of others and strengthen international institutions that encourage others to define their interests in compatible ways, it may not need to expend as many traditional economic or military resources. (Joseph Nye, *The Challenge of Soft Power*, 1999)

④ Soft power grows out of a nation's culture and policies. Soft power is not ubiquitous—you can have it in some areas and not in others; you can have it with some countries and not with others. It is hard to generalize. (Joseph Nye, *The Paradox of American Power*, 2002)

⑤ It is just as important to set the agenda in world politics and attract others as it is to force them to change through the threat or use of military or economic weapons. This aspect of power is “soft power” - getting people to want what you want. (Joseph Nye, *Why Military Power Is No Longer Enough*, 2002)

⑥ [Soft power] is the ability to get what you want through attraction rather than coercion or payments. It arises from the attractiveness of a country's culture, political ideals, and policies. When our policies are seen as legitimate in the eyes of others, our soft power is enhanced. (Joseph Nye, *Soft Power— The Means to Success in World Politics*, 2004)

⑦ [Soft Power] is the ability to alter the behavior of others to get what you want, and there are basically three ways to do that: coercion (sticks), payments (carrots) and attraction (soft power). (Joseph Nye, *Think Again: Soft Power*, 2006)

Without any exceptions, the above mentioned seven definitions Joseph Nye gave to the concept “soft power” are descriptive. Meanwhile, descriptive definitions of this kind are changing constantly according to specific thoughts and occasions. Therefore, the concept “soft power” lacks precise and scientific definitions that caused its excessive subjective tendency.

In the above mentioned seven descriptive definitions, Joseph Nye focuses on three aspects: first, the position and function of soft power in the national comprehensive strength. Soft power and hard power jointly make up the national comprehensive power of a country. In addition, among the elements which make up the national com-

prehensive power and hard power including resources, economy, science and technology, military affairs etc., the powers used are limited, but the one with most potential and plays great role in stimulating the function of hard power such as resources, economy, technology, military affairs etc., is soft power. In the era of information, the role of soft power has become even more outstanding than ever before. It reveals the unique charm of soft power which reflects in its attractiveness, assimilatory power and emotional appeal. More exactly, it appeals to others by its softness and charm, and assimilates others while attracting them, inspires others while assimilating them, making them initiatively propose or gather. Moreover, it describes the composition of soft power: successively there are three structure types according to the description of Joseph Nye.

A. Soft power=culture + life style + ideology + national cohesion + international regime (descriptive definition in Article II)

B. Soft power=culture + ideological attraction + system (descriptive definition in Article III)

C. Soft power=culture + political value + foreign policy (descriptive definition in Article VI)

In the three above-mentioned structure types, there are three similar terms “culture”. The other terms in those structure types are also paralleled with “culture”. It is exactly the parataxis that makes Joseph Nye's description of soft power become a problem because no matter how political value, ideological attraction, or system, national cohesion, life style will be, they still belong to the contents of culture.

British anthropologist Taylor gave definition to the concept “culture” at the earliest stage, pointing out that “from the generalized ethnography level, culture or civilization is an integrated unity, including knowledge, belief, art, morality, law, folk-custom and any other abilities and customs possessed by human being as members of society”. Why did Taylor define culture this way? Reasons can be found from the etymology of the word: the word “culture” comes from Latin word “cultura”. Its English version is culture and so is the German version, it means the cultivation of land (namely farming and fostering). Later, its meaning has been extended to the cultivation, education and development of human beings with the connotation of mastery, elegance, development of intelligence and civilization. It can be perceived that “culture” has two etymological meanings: one is that manpower affects nature, processes and transforms natural objects, making it adapt to ourselves; the other is that through the actions that affects the nature, human beings experience training activities. Generally speaking, culture is a collection of all outcomes achieved by manpower which affects nature or formed by itself. Once Mr. Qian Mu defined in his paper *Expectations of Human Culture*: “culture is life—the all-around life of the majority of masses.” Meanwhile, he maintained that culture can be divided into three aspects:

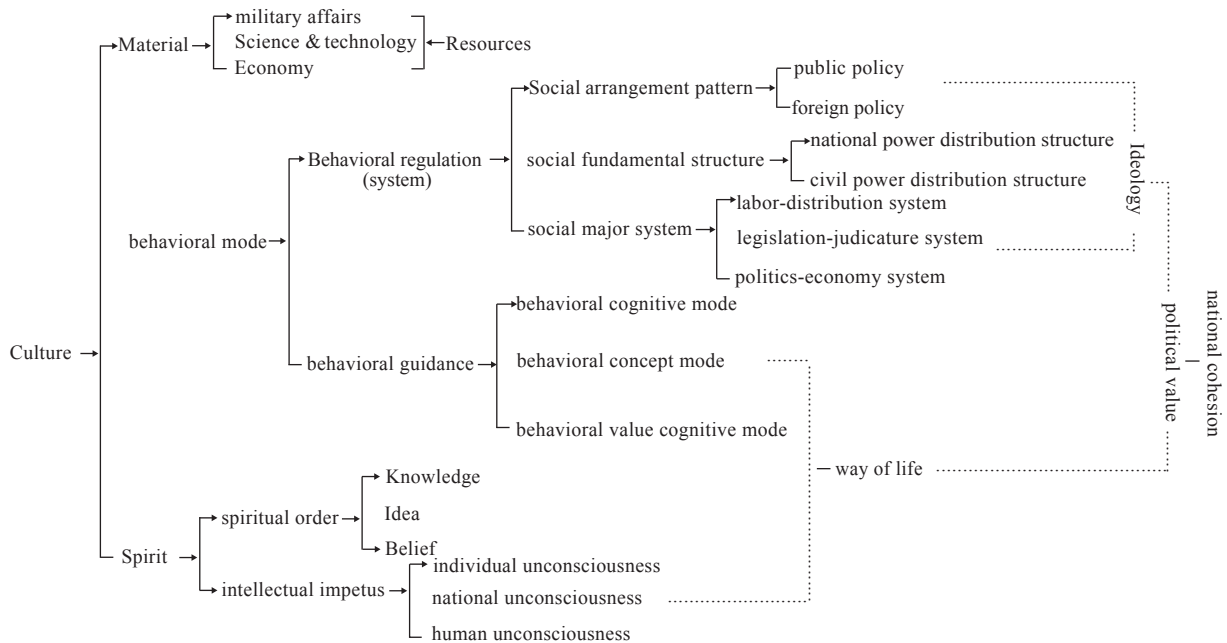
“the first is the issue concerning human and object, which belongs to the material and economical aspect; the second is the issue concerning human and human, which belongs to the political and social aspect; the third is the issue concerning heart and heart, which belongs to the spiritual and psychological aspect.” Culture shaped by human and objects is material culture and its major elements are resources, economy, science and technology, military affairs and so on; culture shaped by human is the construction of behavioral mode including the construction of behavior-oriented mechanism and behavior norm mechanism. The former can be divided into behavioral value identify mode, behavioral sense mode and behavioral cognitive mode, It is the direct ground where systematic culture grows; the latter is systematic culture which is consisted of major social system, basic social structure and social

arrangement method. The inherent value guidance of the systematic culture is ideology. When it melts into the life style of the society, political value is shaped; the political value forms national cohesive power inwardly and forms the political impact outwardly. The quest for issues concerning heart forms the human spirit which is the cultural spirit of a nation. The human spirit can be divided into several parts consist of beliefs, ideas and knowledge, and the ground which it grows on is culture.

2. THE BLUEPRINT OF CULTURAL POWER

Summarizing the above-mentioned materials, the basic format of cultural power can be presented in the form of graph as follows:

Analyzing the above graph, we can have the following macroscopical interpretations:



Firstly, as a collection of the actions of manpower to nature and achievements formed by itself, culture is an integrated unity which can be classified into three parts: spiritual culture, behavioral (mode) culture and material culture.

Secondly, material culture is in fact cultural achievements formed by the action of manpower on nature. It is mainly consisted of resources, economy, science and technology, military affairs and other elements, among which are the prerequisite factor, economy is the major factor which constitutes material culture, science and technology are the motivated factor which stimulates the development of material

culture, military affairs are the factor which ensures the development of material culture. The results of material culture are the material products.

Thirdly, the direct impetus which promotes the development of material culture is human behavior. The outset and operation of a behavior is bond to process under the regulation and government of a certain behavioral mode. The behavior which regulates and governs human beings to create material culture contains a cultural mode system. The system is constituted of behavior-oriented mode and behavior regulation mode: the former is the regulated mechanism of behavior and consisted of value identification made, perception mode

and cognitive mode of behaviors; while the latter is the regulation mechanism of behavior and its unfolded pattern is the major systems major constructions and arrangement style of the society, which together form the unity of the systematic culture. In the constitution of systematic culture, ideology polymerizes the major systems, major constructions and arrangement style of the society, making it a functional unity. By the ways of existing, the ideology integrates with spiritual culture and forms the political value with common social effects. The integration may be demonstrated in two ways: one is to integrate ideology by the forces led by spiritual culture, making it a political value with common requirements. The political value has common human elasticity and the consciousness of individuals, and is often well received by people. The other one is to integrate spiritual culture by the forces led by ideology, making it a political value with special requirements. This political value embodies the elasticity of power and the forced obeying of individuals, and it is often received and maintained by the minority of masses or certain interest groups.

Fourthly, the ground which behavioral mode grows on or destructs is spiritual culture. The materialized result of spiritual culture is various kinds of spiritual products, such as books, audio and video products, theatrical arts and so on.

Spiritual culture is consisted of two major elements: spiritual order and spiritual impetus. The construction of spiritual order is based on the existence belief of human beings. Once the belief played its role of universal existence, thoughts and ideas were born and the knowledge system of human being was established. The maintenance and strengthen of beliefs, the appearance and development of ideas, the intrinsic impetus for the knowledge system to abandon the old ones for new ones are all unconscious power whose appearance and strengthen are the combination of individual unconsciousness and human unconsciousness, and meanwhile, it is also a change from unconsciousness of human to nation and individuals.

Fifthly, the interaction between spiritual culture and systematic culture is achieved through the construction or re-construction of behavior-oriented mode: behavior-oriented mode constitutes the value identity frames, conception direction and cognitive guidance of systematic culture; the creation of behavior-oriented mode is on the ground of spiritual culture, namely it takes the unconscious integration of human, nation and individuals to its impetus and the beliefs, ideas and knowledge to its nutrition. In return, once the behavior-oriented mode is established, it will act on the spiritual culture and become the external stimulating force of the inheritance and innovation of spiritual culture. Meanwhile, it will create and establish a living style which has intrinsic elements to create and establish political value.

3. CONSTITUTION OF SOFT POWER

With the above mentioned comprehension of being an integral perspective of view and to re-examine the soft power theory of Joseph Nye, we can find the severe limitations of the theory: Joseph Nye makes hard power fade out from the scope of culture, and objectively defines culture to be an element of soft power. This is an objective, random and experiential description made without the thorough understanding of culture and its connotations. It lacks strict rational thinking and logic deductive method.

Fundamentally speaking, both hard power and soft power, all put forward by Joseph Nye, belong to the scope of culture: the national comprehensive is in fact cultural power and it is made up of material culture, behavioral (mode) culture and spiritual culture. In other words, the integrated force constituted by material culture, behavioral (mode) culture and spiritual culture is cultural power. The intrinsic elasticity of cultural power is creativeness: the hard creativeness of cultural power is abbreviated as hard power and the soft creativeness of cultural power is abbreviated as soft power.

The hard power is marked by materials, including living materials, industrial materials and military materials. The basic elements of hard power are resources, economy, science and technology, military affairs, therefore, the key method to strengthen and upgrade hard power is to develop the physical resources of the earth, to improve the level of science and technology, to make industry prosperous and to elevate military force. The construction of industrial society, the drive of modernization, the course of urbanization requires the development of cultural hard creativeness from the above mentioned four aspects. On the contrary, the soft power is marked by spirit, and its fundamental elements are the creativeness that stimulate the operation of national systems, spiritual creativeness and unconscious and passionate creativeness. Whether the operation of systems can receive creative elasticity or not is determined by the moral (or political) tenet, principles and standards which the system is based on: specifically speaking, when freedom becomes the supreme principle of the basic social system, common equality becomes the fundamental principle of the establishment of basic social structure, all-around justification becomes basic yardstick of social arrangement style (including domestic public policy and foreign policy), the operation of system has immeasurable creative elasticity. On the contrary, the creative elasticity of systematic operation is relatively limited or even lost. The construction of systems and the principle of freedom, principle of equality, and standard of justification make up the connotative regulations of the political value. The level of creative elasticity of a nation is determined by the value orientation of its basic elements: there are three the basic elements of spiritual culture, beliefs,

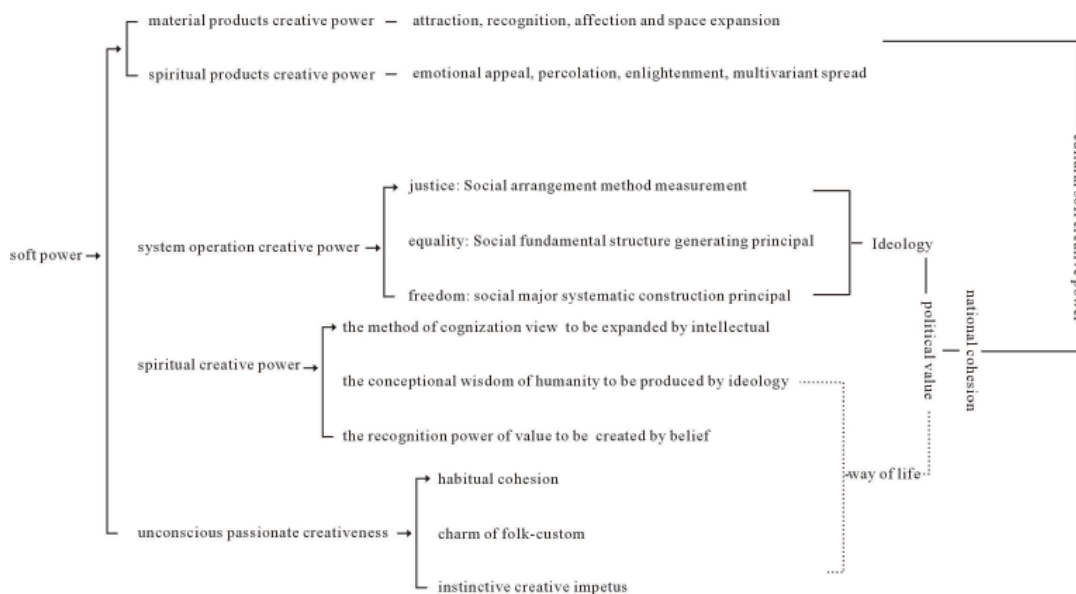
ideas and knowledge. In order to receive inexhaustible creative elasticity, the beliefs, ideas and knowledge shall be based on the human nature which is endowed by God. Therefore, the beliefs guided by human nature create the power of value identity; the ideas guided by human nature generate the concept of existence and the wisdom of living; the knowledge guided by human nature constantly expands the vision and method of understanding.

The human power gifted by god contains the universal principle and natural law because it is exactly its guidance, its cultural unconscious passion consisted of nature, folk-custom and habits, and its spiritual culture constituted by beliefs, ideas and knowledge overflow infinite creative elasticity. Under the guidance of humanity and the integration of national unconscious passion and its spiritual culture, dynamical living style is produced. Meanwhile, because of the guidance of humanity, the endogenic living style obtains the navigation capability towards political value. When a living style full of human vigor leads political value, it generates national cohesive power inwardly and influence which strengthen the activities outwardly.

Soft power is the cultural soft creative elasticity of a nation and is integrated and generated by the operation of national systems, spiritual creative elasticity and unconscious and passionate creative elasticity. In addition, the creative elasticity integrated and generated by the three above-mentioned elements is ultimately determined by the guidance of humanized unconscious passion

towards beliefs, ideas and knowledge and dominance and regulations of freedom, equality and justification towards systems. Besides, it can't be omnibearingly presented without the help of materialized cultural achievements because fundamentally speaking, the soft power and hard power are two indispensable elements of the creativeness and strengthen of soft national comprehensive strength and thus there is body-function relationship between hard power and soft power: Soft power is the noumenon of hard power and hard power is the application of soft power, meanwhile soft power is the carrier of hard power. Namely, the cultural soft creative power has to be gathered and released through materialized achievements, obtaining influence and all the spiritual products. The materialized achievements being gathered and released are all the material products and spiritual products made by human power: the former can be unfolded to be creative elasticity including attraction, identity, admiration and space expansion and the latter can be unfolded to be creative elasticity including appeal, percolation, awakening and multivariate propagation. Therefore, the creative elasticity contained in the materialized products made by human power is the manifestation of soft power; the creative elasticity of the operation of system if the practical method of soft power; creative elasticity of spiritual culture becomes the natural regulations of soft power and creative elasticity of cultural unconscious passion becomes the impetus of soft power.

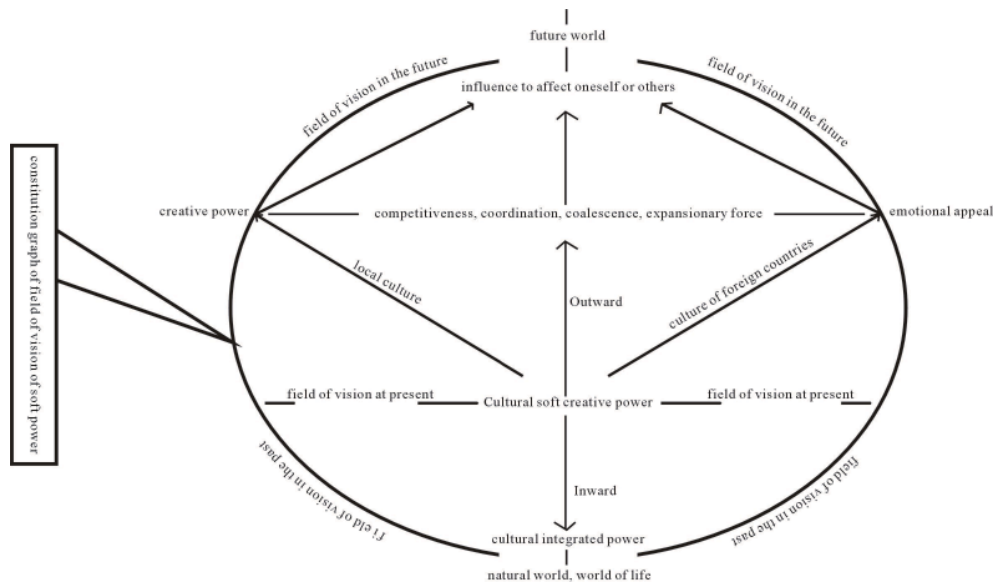
4. THE CREATIVENESS OF SOFT POWER



Soft power is the cultural soft creative elasticity of a nation and it can abbreviate as soft creative power.

The soft creative power of a nation is an integrated statement of cohesiveness, competitiveness, creativeness,

and emotional appeal. It is a concrete and influential power that changes itself as well as others (other nations, peoples and the entire world) during the process of creating and existing.



As can be seen from the graph, soft power generates inwardly and opens outwardly.

By generating inwardly, the soft power reaches profundity, cohesion and accumulation. It requires a self-cohesiveness which is the root of soft power. Directly speaking, the self-cohesiveness of soft power is deeply rooted in the ground of human cultural unconsciousness, but fundamentally speaking, it is deeply rooted in the natural universe and living world. The unity of the opposites of the wild creativeness and the rational orders of the natural universe and living world constitute the ultimate source of the cohesion of soft power. Only when the cohesiveness of a nation is constant and strong can soft power be vigorous.

By opening outwardly, the soft power reaches three dimensions as the above mentioned three sectors: in its central shaft, the direct contents of soft power opening outwardly are the soft competitiveness, harmony, integration and expansionary force of culture. The organic integration and direct object of the four forces is concrete influence on the object. In order to achieve soft competitiveness, harmony, integration expansionary force as well as gain actual force of influence (namely to change oneself or others), it has to be constructed. Therefore, the soft power has to be opened into two sectors: local culture and world culture to generate creativeness and appeal. Only when the soft creative power, appeal combine with its soft competitiveness, harmony, integration and expansionary force of culture and integrate to be resultant

force, the force to influence (or change) itself and others can be created and the effect can be produced and strengthened.

5. THE PRINCIPLE OF SOFT POWER

Objectively speaking, the difference between human beings and animals lies in the point that we human beings create cultural forces beyond the biological powers. With the help of culture, human beings become an independent creature. As has been analyzed before, the power of culture has its characteristics of both hard and soft. In the era where the physical resources of the earth is relatively abundant and the cost of resources is relatively low, people are more interested in the development of hard power; however, when living in an era where the physical resources of the earth is close to exhaustion and the cost of resources is getting higher, the soft power of culture will play an important role by becoming the dominant force which leads hard power. In such an era where soft power guides hard power, the soft power is inevitably attracting extensive social attention and research, making itself a discipline—the discipline of soft power. It is cognitive science and practical science which studies systematically the construction and development of soft power.

Nowadays another idea is developing rapidly in the world: the progress and development cannot be measured by the material standard of skills and lives. When a society is degenerating day by day in the aspect of

morality, aesthetics, politics and environment, it cannot be regarded as an enlightened society, regardless of its wealth or advancement of technology. In a word, we are stepping into an overall and progressive era. The progress is neither automatic achievement nor measurement with material standards.

What Alvin Toffler believes is exactly correct: the key method to construct and develop hard power is to exploit natural resources, to improve the level of science and technology, to make industry prosperous and to elevate military force. On the contrary, the key method to construct and develop soft power is to build morality, to pursue aesthetics, to optimize politics and to improve the ecological environment.

Facing up to the changing world, the construction and development of soft power shall start with the rediscover of humanity and the re-build of humanity and shall practice with the re-build of social ethical order and the natural living order, and shall aim at the target of high-standard aesthetics ability and living in an aesthetical way. Keeping the above mentioned three elements as regulations to construct and develop soft power is necessary; it should be guided by freedom, equality and justification and to re-build nature, life, human and society, making them to be scientific culture, economic culture, political culture, civil culture, art culture, religious culture, ideological culture, ethical culture and educational culture.

The construction and development of soft power requires unflinching impetus. The impetus stems from folk-custom, art and philosophy.

With an indescribable cultural charm and living charm, the folk-custom is represented as a habit of existence, culture and behavior as well as a whole set of protocol system. The charm of folk-custom comes from the instinctive impulse of culture and the instinctive impulse contains the historical contents of individuals and peoples. Therefore, the charm of folk-custom lies exactly in the unconscious passionate of culture.

Statically speaking, the folk-custom is stable, invariant and continued because it has been solidified to be a habit of existence, culture and behavior as well as an entire protocol system. However, the folk-custom has to face up to present and the actual existing status, environment and all the other problems, crisis, dilemmas, contradictions and try to seek for defusing those problems. The process is in fact a process of deconstruction of folk-custom. In one aspect, it clears up those elements which are not suitable or even hinder the current existence and living. In the other aspect, it creates new contents to enrich itself. Therefore, as long as a human being has his desire and hope to realize his dreams, as long as a nation is still in concrete occasions, as long as time passes by and life continues, folk-custom will remain to be the source of impetus of soft power.

The folk-custom is mass-oriented and maintained, inherited and innovated by the practice of the masses; therefore the soft creative elasticity manifested by the creativeness of folk-custom is to cater to the masses and their lives. In order to re-build humanity, develop people's mind and body, enable everybody to live in a moral way, the most important and common method is to transform social traditions.

Folk-custom and live are inseparable, they form cultural guidance for life. However, the dynamic creative elasticity contained in the folk-custom requires the nutrition of two aspects: one is art and the other is philosophy. Therefore, the constant impetus to transform social traditions comes not from political command, authorized demand or political campaign, but from art and philosophy.

The soul for art is creation. Creation is an imaginative way to criticize reality because of the dissatisfaction towards reality. Although the imaginative method is more often than not processed through visual, concrete, associational and emotional ways, it is related to mind and is a commonly understandable idea, conception and recognition. Why? Because all the true arts are processed around human, humanity, soul and human sympathy when examine the image of life and reality.

The ideal and ultimate value of art is to check life and reality. It is occasionally necessary for art to serve politics, but this is definitely not its superior responsibility. Essentially speaking, once art serves for politics and descends to tools for politics, there will be no wonder it will alienate and change by losing its charm and great responsibility. Art is not merely singing praises; instead, it is the glory of humanity. Its great obligation is to give new ideas, new emotions, new understandings, new desire, new inspiration in to human life through the investigation into life and reality, transforming social traditions, namely giving creative vigor into folk-custom.

If art is to stimulate folk-custom by emotional means and to open the imaginative space of life to strengthen the creative vigor of individuals, races and nations, philosophy will be used to guide folk-custom by rational means to open up a road for rational existence and to update the rational creativeness of individuals, races and nations.

Philosophy is the ultimate thinking source, wisdom source and methodology source of a nation to strengthen and update its cultural soft power. An important and basic index concerning how effective the construction of a country's cultural soft power is can be known by the fact whether a country has its own philosophy and whether it has the prosperity of its epical philosophy. Philosophy has always been the product of an era: it is an unremitting quest for the dilemma of present life and superior knowledge, wisdom and method to seek for the fundamental solutions of solving problems. If there's no

philosophy representing the ways to solve those problems in certain era, it will be impossible for a nation to develop the cultural soft power. Meanwhile, philosophy is not only the product of an era, but also the abstract represent of the spiritual struggle of a nation. Therefore, if a nation does not develop an indigenous philosophy to represent the direction of spiritual development, the nation will lack the basis, direction for the development of cultural soft power and the spiritual home for itself. Philosophy is the source, centre and soul of the cultural traditions of a nation. If a nation does not develop an indigenous philosophy to represent the direction of spiritual development, the research and construction of cultural soft power will lose its ways to connect the national cultural traditions, all the possibilities to receive protect from the unique psychological fortress and the inner soul given by the cultural traditions of a nation. Therefore, this kind of culture is culture without spiritual core; the construction of cultural soft power of this kind is culture without ideas, wisdom and source of method. So, the basic way to research, development and construction of cultural soft power is to develop epochal philosophy; and the important method is to have a foothold on the epochal background and to develop art in an all-around way.

6. THE THEORETIC DIMENSION OF SOFT POWER

The issue of soft power is both a theoretic and a practical issue. As for the theoretical aspect, the research on soft power must aim at the construction of its basic theories. Only a healthy promotion of basic theoretic construction can provide researchers with correct ideas, viewpoint and direction guidance. As for the practical issue, research must focus on the guidance for practice to promote the exploitation, construction and development of soft power in a well-organized way.

The problems related to soft power research are the problems of ontology, constructionism, creationism, axiology, developmentalism and methodology.

There are four basic issues to be discussed on the research of soft power ontology. The first one is the research on soft power performance theory, i.e. the background of soft power (natural background, human background, cultural background and background of politics, economy, technology and resource) and research on its prospect (the prospect of human, nation-state, current society and human existence). Second, the research on soft power essentialism is to examine issues including human nature, cultural essence, plutonomic essence and the essence of ontology, existentialism and praxis. The third one is the motivation theory for soft power construction and development. This item includes researches on the motivations of ontology, existentialism, plutonomy and science of culture. Last, the teleology

of soft power construction and development include systematic researches on teleologies of nature, nation, society and individual.

The five main tasks of soft power constructionism are: research on static formation, research on dynamic formation, research on spiritual formation, research on power formation and research on integration generation.

As for the creationism, there are five key issues to be discussed. The essentialism of soft power creation; condition theory of soft power creation including cultural creative ability, quality of the nation, social value system, level of regimen; the dynamic theory of soft power creation including researches on spiritual power, material power, humanistic power and systematic power; the disciplinary theory of soft power creation including researches on natural, human, cultural, historic, political, economic and ecological laws on creation; and the methodology of soft power creation including researches on main method, historical method, regional method and global ecological method for soft power creation.

The basic tasks for soft power axiology research are the three following points. The first one is to discuss the formation of soft power value on aspects such as its conditions, historical trend, current direction and typology. The second one is to discuss the generation of soft power value aiming at the generation process and origin and establishing its own value. The next one is to discuss functions of soft power value aiming at figuring out how to realize the full-use of soft power value functions. In detail, it requires discussion about how the external influence, attractiveness and charisma of soft power are formed and further discussion about how to realize the internal influence, encouraging force and creative power.

As for soft power developmentalism research, equal importance should be attached to the two methods in discussing the spiritual development through the mental attitude and discussing the material development through material plane. Combining this two aspects, the main tasks for soft power developmentalism research are the five points as following: research on development discipline; research on the laws of development including humanistic law, value law, moral law, political law, economic law and educative law; research on the condition of development including researches on main and object conditions, historical and realistic conditions, cultural and material conditions and systematic and legal conditions; and research on motivation of soft power development including research on individual and integral motivation, cultural and idealistic motivation, political and economic motivation and systematic and strategic motivation.

The research on soft power methodology is mainly about two aspects: the methodology of study soft power including the study and research of methodologies of ontology, epistemology and praxis and research on soft power exploitation, construction and development.

The second part is related to macro, medium and micro studies on the soft power exploitation, construction and development. Besides, the macro, medium and micro study methods are respectively related to the research of soft power exploitation method, research of soft power construction method and research of soft power development method.

7. THE RESEARCH ON PRACTICAL OPERATION OF THE DISCIPLINE OF SOFT POWER

There are three main points of the practical research of soft power: the first is the practical fundamental research; the second is the practical functional research and the third is the longitudinal developmental research.

There are four main contents of the practical fundamental research of the soft power: the first is the practical strategically research, including strategical planning research, project designing research, project implementation research; the second is the research on practical methods, approaches, means and ways of soft power; the third is the research on evaluation system and evaluation tools of the practice of soft power; the fourth is the research on the process of implementing, regulating and controlling those practices of soft power.

The practical functional research of soft power can be divided into three aspects: the first is the creative research on its practical function, for example the political culture. As the basic component of soft power, the function to express the creativeness, productiveness and emotional appeal of culture lies in the fact that the value represented by the political culture is exactly the constant and stable value appeal expressed by the living attitude of politics itself. Living attitude of politics itself is not given by the national power or other political powers, but regulated by common humanity. Therefore, whether a political culture has practical soft power or not, or how much soft power it has, is directly rooted in politics itself. The ground and basis which politics grows on constitutes the source of political culture. The ground and basis which politics grows on is the system of government and politics. As a result, if the political culture wants to truly express its function of soft power, the system must be fixed and the flexibility of functions shall be adjusted through policies.

The second is the research on the practical function of soft power and what the main functions of elements of soft power that can be expressed are? How do these components of soft power express their function in fact? What are the conditions required when expressing? How do the elements of soft power achieve integrated effects? For example, freedom, equality, democracy and justice are the fundamental connotations of civil soft power, and the fact that the civil rights are guaranteed and maintained, the social public powers are limited and monitored, citizens

received extensive social acknowledging right and social voicing right, and social media gain complete decision-making power, is the practical functional manifestation of civil soft power, which is based on freedom, equity, democracy and justice.

The third one is the research on practical and functional effect which focuses basically on analyzing the mechanism, regular pattern and requirements of that soft power when expressing its own function. For example, the academic power is a fundamental component of national soft power. The level of the academic power of a nation greatly affects (stimulates or limits) the educational power, scientific explorative and creative power, and the technical creativeness of a nation. Therefore, education, science and technology are the connotation of the academic power of a nation. Its function expresses to be the creativeness and exploration of education, academic field and technological field, and its effects are people with ability from all fields, technological achievements, creative books and various international awards including Nobel Prize for Literature, Physics, Chemistry, Biology and Peace.

The longitudinal development research on soft power can be divided into national development research, regional development research development research and field development research.

National soft power development research is the macro research on soft power development and its study centre is the intensification of national cultural creativeness in an international field and the upgrading strategical plan; its fundamental task is to effectively achieve the strengthening and upgrading of national cultural creativeness in a further degree. First of all, systematic research should be done to the development of national political cultural soft power, civil cultural soft power, economic cultural soft power, technological cultural soft power, art cultural soft power, ethical cultural soft power, educational cultural soft power and so on. Secondly, systematic research should be done to the national legislating soft power, judicial soft power, systematic soft power, policy soft power and so on. Thirdly, integrated development research should be done to the two above mentioned aspects, thus guiding the healthy development and construction of regional soft power and is in the field of soft power.

Regional soft power development research is the medium-graphic research of soft power development. It involves three aspects: the first one is the elements research on regional soft power; the second one is the development research on regional soft power; the third one is the research on practical operation of regional soft power.

Regional soft power development research is the regional practice of national soft power development research, therefore the regional soft power development research must achieve the following goals: first of all,

represent the development direction of national soft power, implement and upgrade the contents of national soft power development. Specifically speaking, it must completely represent the national political culture, civil culture, economic culture, scientific culture, art culture, ethical culture, educational culture and other basic values; secondly, regional soft power development research should represent the global view, national view and regional view; thirdly, it must emphasize and promote the construction of eco-resources; fourthly, it must express its advantageous function of regional culture resources, including regional cultural traditions, regional cultural customs and other advantageous functions.

Field soft power development research is the micro-graphic research of soft power development, and the specific practice and its development research is the development research of various productive departments. Enormous productive departments can be roughly divided into 4 classes: the first is productive department of products—enterprises; the second is productive department of human beings—educations; the third one is the productive department of theories, ideas and methods—scientific exploration and academic research; the fourth one is productive department of skills—institutions of skill development. Therefore, the micro-graphic research of soft power development is the soft power development research of enterprises, regional (universities, middle schools and primary schools) soft power development research of education, soft power development research of scientific exploration and academic research and soft power development research of technology development.

Overall, the longitudinal development research on soft strength is an integral and dynamic chain, every one of

which is essential and cannot be neglected or weakened. In addition, the benign development of each chain requires core issues and fundamental tasks. Generally speaking, the core issue that the development researches on soft strength is the equal distribution, maintenance, guarantee and limited distribution of social public power as well as the balance between interest and power. They aim at the ensuring of equal social ground and guarantee in civil systems of “humanity re-build, development of mind and soul and moral life”; the core issue of regional soft power development is to completely practice in an all-around way as to reach the strategic contents of regionalization, provide every citizen the stage of “humanity re-build, development of mind and soul and moral life”; the core problem that should be solved in the soft power development research of microcosmic area is to re-build humanity in an all-round way and to develop the mind and body as well as talents, enable every one to work with his own personality and morality to constantly create a better life.

REFERENCES

- Bill Mckibben (1989). *The End of Nature*. New York: Random House.
- HAN Bo, JIANG Qingyong (2009). *Soft Power: China Viewpoint*. Beijing: People's Publishing House.
- Nathan Grades (2004, January 27). China's Soft Power Will Change the World. *The Christian Science Monitor*.
- Sarton, George (1927-1948). *Introduction to the History of Science*. Baltimore: Williams and Wilkins, Co.
- TONG Shijun (2008). *Soft Power*. Chongqing: Chongqing Publishing House.