

A Cross-Cultural Analysis with Hofstede's Cultural Dimensions Theory on Sanxingdui Culture Tourism's Sustainable Development Based on GIURCSI Mode

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Abstract: This paper aims to reveal the mechanism that contributes to the sustainable tourism development of Sanxingdui Culture in Guanghan, Sichuan, China. It is found that the mode of government-industry-university-research institute-consumer synergic innovation, (GIURCSI mode in short), a typical mode with Chinese characteristics, presents its strong validity in Sanxingdui Culture's protection, exploitation, attraction and popularity home and abroad, which grounds its sustainable tourism development as a cultural tourism site. With Sanxingdui cultural tourism being a case, an analysis is made to explain how the mode works from the perspective of cross-culture, especially with Hofstede's cultural dimensions theory. So, in this paper, firstly, the historical and current situation of Sanxingdui Culture and its popularity as a cultural tourism site are introduced briefly. Secondly, in literature review, sustainable cultural tourism will be discussed first, followed by China's sustainable development ideology and the GIURCSI mode as well as its consequences on cultural tourism. Next, the methodology of this study is presented. Then, Sanxingdui Cultural Tourism being the case is discussed in details to explain how the five elements work to realize its sustainable development. Finally, the conclusion is drawn that the mode is powerful in developing a sustainable cultural tourism in China due to its conformation to Chinese culture, so by parity of reasoning, every country can and shall have its own mechanism for its sustainable cultural tourism.

1. Introduction

Sanxingdui, an archaeological site, a precious human cultural heritage, an emerging darling of the media and online culture celebrity, has drawn immense popularity domestically and abroad since the new excavation of Sanxingdui ruins.

In 2019, with the support of the major project of "Archaeology in China" of the State Administration of Cultural Heritage and the "Conservation and Inheritance Project of Ancient Shu Civilization" organized and implemented by Sichuan Province, the comprehensive exploration and

key excavation of Sanxingdui ruins have been started again, and the new large-scale archaeological excavation has been carried out at Sanxingdui site since October 2020, which has been 35 years after the discovery of the sacrificial site and its former excavation in large scale in 1980s. Significant progress has been made. As of May 2022, nearly 13,000 pieces of various numbered cultural relics have been unearthed, including gold masks, bronze cubes, bronze altars, and sacred tree-embroidered jade Cong.

The new excavation as well as the new excavated cultural relics unfold a mysterious world before the public's eyes via the convergence media, and the cultural and creative products of Sanxingdui comes into hot sale, and the creative reproduced cultural products, including toys, bookmarks, stickers (especially fridge magnet), ice-creams, biscuits, movies, animation, documentary, TV shows, fictions, books and culture experience activities, attract all kinds of tourists and consumers online and offline. In 2020, the first year of Covid-19, the sales volume of Sanxingdui's cultural and creative products was more than 3.8 million yuan, which rose to more than 30 million yuan in 2021. In reality, on 2021 National Day Holidays, Sanxingdui Museum received a total of 113,000 visitors, and achieved a ticket income of 6.512 million yuan, with cultural and creative products income of 1.89 million yuan.

Actually, in recent years, Sanxingdui frequently rushes to the top internet search, either with its newly excavated relics or with the creative reproduced cultural products. Moreover, China Central Television (CCTV) often focuses on the progress of development in Sanxingdui, and gives it the national symbolic status. On 31st, January, 2022, the highly anticipated CCTV Spring Festival Gala presented the largest bronze mask of Sanxingdui. On 18, February, 2021, CCTV NATIONAL TREASURE combined Sanxingdui and Civil Aviation Flight University of China (CAFUC, the authors' university, in the same city of Guanghan) in a vivid way, which is sloganized as "Sanxingdui under the Earth and CAFUC in the Sky". Additionally, in the following 2023, the new Sanxingdui Museum with a 44,000 square meters (473,612 square feet) exhibition hall is to open to the public who will be able to see the latest remarkable treasures. A lot of cultural products are on the way to the public too.

In a word, all the signs indicate that Sanxingdui Cultural Tourism has been a successful enterprise which does benefit to the domestic and international communication of Chinese culture, local environment, economy and people's livelihood, and has the potency to develop sustainably. So, in this paper, how Sanxingdui culture develops from an archaeological site into a promising and sustainable cultural tourism site will be explored.

2. Literature Review

In this part, the concepts of sustainable cultural tourism development, GIURCSI mode will be discussed.

2.1. Sustainable Cultural Tourism Development

The concepts of sustainability, culture, tourism and development as well as their combination and relationships have been discussed by many scholars, so in this part, the author just makes an outline of their developments.

At the beginning, sustainable development is defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" [1] in 1987 by the Brundtland Commission Report. Then, sustainable tourism is defined by UN World Tourism Organization as tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities, so sustainable tourism development was defined generally as meeting "the needs of

present tourists and host regions while protecting and enhancing opportunity for the future” [2] and “leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems.” [3] Sustainable tourism development requires the informed participation of all relevant stakeholders, as well as strong political leadership to ensure wide participation and consensus building, and it should also maintain a high level of tourist satisfaction and ensure a meaningful experience to the tourists, raising their awareness about sustainability issues and promoting sustainable tourism practices amongst them.

Sustainable cultural tourism is “the integrated management of cultural heritage and tourism activities in conjunction with the local community, creating social, environmental and economic benefits for all stakeholders in order to achieve tangible and intangible cultural heritage conservation and sustainable tourism development.” [4] It can be explained that culture is considered as both a driver and an enabler of sustainable development, and cultural heritage is a valuable resource in the fields of tourism, education, employment and sustainable development, so sustainable cultural tourism is a vital part of regional and macro-regional development strategies, which places cultural heritage and local communities at the centre of decision-making processes and the objective is to ensure good conservation practices along with authentic interpretation that supports the local economy. To achieve this goal, a synergic cooperation is must.

Besides the above theoretical elucidations and assumptions, in the field of sustainable cultural tourism development, researches have been made on the practice, just like designs, guidelines, plans, management, evaluation and criticism of the sustainable cultural tourism development [5-10], which also calls for a synergic cooperation of more than one participant involved in the cultural tourism.

With Agenda 21 issued by the Earth Summit in Rio in 1992, sustainable development has become a principle of development of all the members of UN. In March, 1994, China’s Agenda 21 was issued, followed by the Administrative Centre for China’s Agenda 21 in May, 1995, and at the same time, the Chinese Society for Social Development which was founded in 1992 was renamed as Chinese Society for Sustainable Development (CSSD).

In academic research, early in 1988, Meng Peiyuan discussed the sustainable development from the perspective of philosophy that it was about the relationship between human beings and the nature, and he further discussed that the essence of Confucian humanism was “the harmony between heaven and mankind” and Confucianism held that there is a valuable relationship between the humanity and the natural kingdom, and the human race has a responsibility for the natural kingdom. The tradition of Confucianism to love nature and to protect nature has super-historical value, and furnishes rich resources of value for the solution of the problem which the human race encountered of how to obtain a continuous development [11]. From then on, more than half a million papers in this field have been published in China, including journal papers, conference papers, newspaper articles, degree theses and academic works, among whom, 40 thousand are about tourism and nearly 4 thousand papers are about cultural tourism, according to CNKI.

At first, culture is believed to be the soul of sustainable tourism development [12], and cultural tourism is believed to be an effective way for sustainable development of tourism [13]. Then, discussions are made on how to achieve the sustainable development through and of cultural tourism. For example, clear and fixed cultural themes, protection of the destinations, cultural branding and products, awareness of the protection of cultural resources, formulation of laws and regulations, et al. are considered as essential factors to discuss in such research [14]. What follow are researches on different kinds of cultural tourism attractions, including various geographic sites, minority cultures, red revolution cultures, archaeology cultures, culture and intangible culture heritage, village landscape, famous historic and cultural cities, blocks and celebrities and so on [15-

21]. Moreover, some literature reviews comb the researches and outline the methods for improvements [22-26].

2.2. The GIURCSI Mode in China

In China, the mode of government-industry-university-research institute-consumer synergic innovation, expanded from the one of industry-university-research institute, was firstly put forward by Chinese leader in 2011, to set the standard paradigm and practical approach to realize the innovation-oriented country, especially in scientific and technological innovation. This new mode, dominated by government, oriented by industrial enterprise, promoted by university and research institute being the core, and driven by market, is a new cooperative innovation system, which can promote the integration of the process of knowledge creation, transfer and diffusion. The mode has such an immense vitality that it effects even all aspects in national economy and the people's livelihood.

When the mode is used in tourism, the balance between ecological environment and economic growth is taken into account, as state leader said in 2005 “green hills and clear waters are gold and silver mountains”, which means “lucid waters and lush mountains are invaluable assets”, setting the foundation of Chinese development in the 21st century. When it comes to sustainable cultural tourism development, the mode shows its great potency in normalizing the design, R&D of cultural creative products and communication, enabling the sustainable development of itself as well as the tourism industry.

In a word, sufficient cultural resources in China enable to develop cultural tourism in a sustainable way. As discussed above, in the research field, protection, exploitation, sustainable development, exploitation mode, concrete exploitation countermeasure, endowment, source evaluation, spatial structure, tourism poverty alleviation and community participation are generally studied, and the perspectives for research are generally from ethnology, sociology, anthropology, folklore study and management science. However, as with the research methods, qualitative research is used more often than quantitative research, so the empirical research, research model construction, questionnaire survey, observation and relevant mathematical statistics methods are encouraged to actively used. Nevertheless, the sustainable cultural tourism cannot develop within the research field merely, it also calls for synergetic cooperation among other elements, so the GIURCSI mode presents its great power.

3. Theoretical Framework: Hofstede's Cultural Dimensions Theory and Its Analysis on China's Culture

Cross-cultural research is a scientific method of comparative research which focuses on systematic comparisons that compares culture to culture and explicitly aims to answer questions about the incidence, distributions, and causes of cultural variation and complex problems across a wide domain, usually worldwide [27]. In this paper, Hofstede's cultural dimensions theory, a framework to distinguish between different national cultures and cultural dimensions is used as well as its analysis of country comparison online which is called 6-D Model analysis (see appendix *). In this model, Hofstede identified six categories that define culture: (1) Power Distance Index; (2) Collectivism vs. Individualism; (3) Femininity vs. Masculinity; (4) Uncertainty Avoidance Index; (5) Short-term vs. Long-term Orientation; (6) Restraint vs. Indulgence. Within Hofstede insights, every category will get a score when a certain country is typed in to present the country's culture characteristics, helping to get a good overview of the deep drivers of this culture relative to other world cultures. As a whole, in China, the GIURCSI mode is powerful because Chinese culture is applicable for the operational mechanism of complying with the government, which assures the

laws, regulations, rules and decisions made and issued by government can be carried out easily and smoothly. At the same time, due to its synergic innovation of the five elements, the development is designed comprehensively instead of autocratically.

With Figure 1, a screenshot online, we find the scores of 6 categories of Chinese culture given by Hofstede’s insights online, and what follow are the analyses given by the model itself.

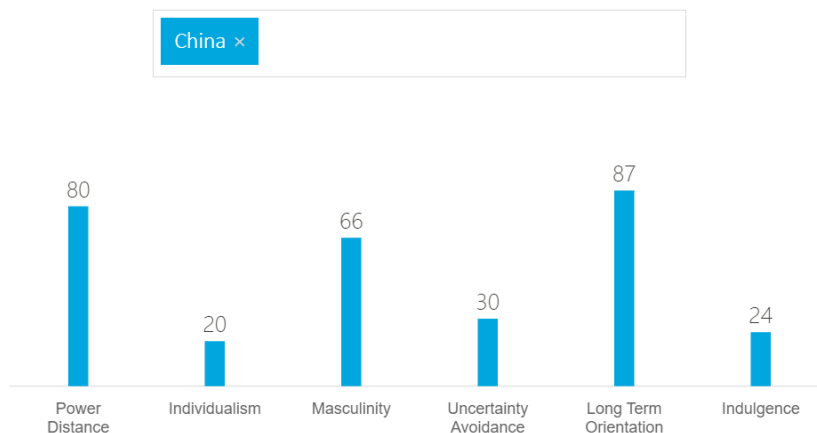


Figure1: Chinese Culture through the Lens of the 6-D Model

3.1. Power Distance Index

The dimension of Power Distance deals with the fact that all individuals in societies are not equal—it expresses the attitude of the culture towards these inequalities amongst us. Power Distance is defined as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.

At 80, China sits in the higher rankings of PDI—i.e., a society that believes that inequalities amongst people are acceptable. The subordinate-superior relationship tends to be polarized and there is no defence against power abuse by superiors. Individuals are influenced by formal authority and sanctions and are in general optimistic about people’s capacity for leadership and initiative. People should not have aspirations beyond their rank.

3.2. Collectivism VS. Individualism

The fundamental issue addressed by the dimension of individualism is the degree of interdependence a society maintains among its members. It has to do with whether people’s self-image is defined in terms of “I” or “We”. In Individualist societies people are supposed to look after themselves and their direct family only. In Collectivist societies people belong to “in groups” that take care of them in exchange for loyalty.

At a score of 20 China is a highly collectivist culture where people act in the interests of the group and not necessarily of themselves. In-group considerations affect hiring and promotions with closer in-groups (such as family) are getting preferential treatment. Employee commitment to the organization (but not necessarily to the people in the organization) is low. Whereas relationships with colleagues are cooperative for in-groups they are cold or even hostile to out-groups. Personal relationships prevail over task and company.

3.3. Masculine vs. Feminine

In this dimension, a high score of Masculine indicates that the society will be driven by

competition, achievement and success, with success being defined by the winner/best in field– a value system that starts in school and continues throughout organizational life. A low score of Feminine on this dimension means that the dominant values in society are caring for others and quality of life. A Feminine society is one where quality of life is the sign of success and standing out from the crowd is not admirable. The fundamental issue here is what motivates people, wanting to be the best (Masculine) or liking what you do (Feminine).

At 66 China is a Masculine society –success oriented and driven. The need to ensure success can be exemplified by the fact that many Chinese will sacrifice family and leisure priorities to work. Service people (such as hairdressers) will provide services until very late at night. Leisure time is not so important. The migrated farmer workers will leave their families behind in faraway places in order to obtain better work and pay in the cities. Another example is that Chinese students care very much about their exam scores and ranking as this is the main criteria to achieve success or not.

3.4. Uncertainty Avoidance Index

The dimension of Uncertainty Avoidance has to do with the way that a society deals with the fact that the future can never be known: should we try to control the future or just let it happen? This ambiguity brings with it anxiety and different cultures have learnt to deal with this anxiety in different ways. The extent to which the members of a culture feel threatened by ambiguous or unknown situations and have created beliefs and institutions that try to avoid these is reflected in the score on Uncertainty Avoidance.

At 30 China has a low score on Uncertainty Avoidance. Truth may be relative though in the immediate social circles there is concern for Truth with a capital T and rules (but not necessarily laws) abound. None the less, adherence to laws and rules may be flexible to suit the actual situation and pragmatism is a fact of life. The Chinese are comfortable with ambiguity; the Chinese language is full of ambiguous meanings that can be difficult for Western people to follow. Chinese are adaptable and entrepreneurial. At the time of writing the majority (70%-80%) of Chinese businesses tend to be small to medium sized and family owned.

3.5. Short-term vs. Long-term Orientation

This describes how every society has to maintain some links with its own past while dealing with the challenges of the present and future, and societies prioritize these two existential goals differently. Normative societies, which score low on this dimension, for example, prefer to maintain time-honoured traditions and norms while viewing societal change with suspicion. Those with a culture which scores high, on the other hand, take a more pragmatic approach: they encourage thrift and efforts in modern education as a way to prepare for the future.

China scores 87 in this dimension, which means that it is a very pragmatic culture. In societies with a pragmatic orientation, people believe that truth depends very much on situation, context and time. They show an ability to adapt traditions easily to changed conditions, a strong propensity to save and invest, thriftiness, and perseverance in achieving results.

3.6. Restraint vs. Indulgence

One challenge that confronts humanity, now and in the past, is the degree to which small children are socialized. Without socialization we do not become “human”. This dimension is defined as the extent to which people try to control their desires and impulses, based on the way they were raised. Relatively weak control is called “Indulgence” and relatively strong control is called “Restraint”. Cultures can, therefore, be described as Indulgent or Restrained.

China is a Restrained society as can be seen in its low score of 24 in this dimension. Societies with a low score in this dimension have a tendency to cynicism and pessimism. Also, in contrast to Indulgent societies, Restrained societies do not put much emphasis on leisure time and control the gratification of their desires. People with this orientation have the perception that their actions are restrained by social norms and feel that indulging themselves is somewhat wrong.

Though the authors do not totally agree with the wording and phrasing given by Hofstede's insights, by and large, the analyses exactly do a portrait for Chinese culture. Through the 6-D model, Chinese culture presents us that China is a country that cares more about the subordinate-superior relationship and collective benefits, tends to launch mass campaigns to make great achievements and control, even sacrifice, the gratification of their desires to ensure the future (sustainable) development. In this sense, rules, policies, regulations, laws and social norms are easy to execute, and the people are willing to comply with government when its governing idea is to fulfil the good for the people and their future generations' living, which is the core of sustainable development.

4. Analysis on the GIURSCI Mode Within 6-D Model of Hofstede's Insights

In this part, five factors in the GIURSCI mode will be discussed within the 6-D Model of Hofstede's insights.

4.1 Government

In China, government stands for authority, and it refers to both the government agency and the policies issued by it.

Ministry of Culture and Tourism of the People's Republic of China is an official department directly under the State Council, in charge of Chinese culture and tourism management and every provincial department of culture and tourism, which directly guide and manage the bureau of culture and tourism of every city and county, and the same structure even goes down onto the town and village or street level. The subordinate-superior relationship in China assures the decisions made by the superior governmental agencies can be fully implemented to fulfil a common and macro goal.

On the website of Ministry of Culture and Tourism, when Sanxingdui is searched, two documents are found. "The Second Batch of National Cultural Industry Demonstration Bases" was issued by then Ministry of Culture to rank Sanxingdui Cultural Industry Park on the name list in 2006. In 2022, Ministry of Culture and Tourism, National Development and Reform Commission, Chongqing Municipal People's Government and Sichuan Municipal People's Government jointly issue "Bashu Cultural Tourism Corridor Construction Planning" (here, ba refers to Chongqing and shu refers to Sichuan) to construct a large-scale culture and tourism landscape which covers nearly 30 cities (counties) in Chongqing and 15 cities in Sichuan, more than 185,000 square kilometres. Sanxingdui in Guanghan city, Deyang city, Sichuan province is one of the great tourism attractions.

In Sichuan province, the provincial government attach great importance to the protection and exploitation of Sanxingdui. A leading group of a special mission to set up Guanghan Sanxingdui National Cultural Relics Protection and Utilization Demonstration Zone is founded, with a deputy governor of Sichuan province being the team leader, leading dozens of heads from general office of the provincial government, provincial finance department as well as more than 20 provincial departments, including the major leaders from the governments of Deyang city and Guanghan city to coordinate the protection and utilization of the Sanxingdui ruins, the finance, the land and legislation are on the way. Recently, in September, 2022, Deyang city government held a press conference for global solicitation of plans of building Culture and Tourism Development Zone of Sanxingdui Site in Sanxingdui Museum, which announced that Deyang city would invest a total of

14 million yuan to collect development plans all over the world to build a world-famous cultural tourism destination.

Therefore, Sanxingdui's protection and utilization is governed by the government at 4 levels, namely state, province, city (Deyang) and county (Guanghan). So, Sanxingdui cultural tourism is not only a key selling-point itself, but also a key component of Guanghan's and Deyang's tourism industry, as well as one of Sichuan's, Bashu's, and China's, which, from the perspective of collectivism, can be easily put across.

In a word, in China, a more important and significant task is often in charge of the government at a higher level, so Sanxingdui, with its extraordinary significance, obtains national attention, and provincial great attention, being the core mission of Deyang city and Guanghan city, which ensures all the laws, regulations, rules, designs, R&D of sustainable Sanxingdui cultural tourism can be completely fulfilled.

4.2. Industry

In China, tourism industry is a new point of growth of national economy since 2000, which is high economic value added and has a strong correlativity in the tertiary industry, attracting enough attention from all sides of the country. In 2007, the State Council of PRC issued "Guidelines on Accelerating the Development of the Service Industry" in which tourism, culture, sports, leisure and entertainment services oriented to people's livelihood are encouraged to develop vigorously. In Sichuan, to prompt tourism industry, the provincial government has set up the project named "With Tianfu and SanJiuDa, A Nice Tour is in Sichuan" which means that with Chengdu (namely Tianfu, means the Nature's storehouse), Sanxingdui relics, Jiuzhai valley and Giant (means big, and Da in Chinese language) panda, tourists are surely to have a nice tour in Sichuan. To ensure a nice tourism experience and a stable development of tourism itself, guided by the Provincial Department of Culture and Tourism, more than one Tourism Development Alliance has been set up due to different types of tourism, among which Great Ruins Tourism Development Alliance is included, with its secretariat office in Guanghan, where Sanxingdui lies.

Cultural tourism industry is mainly born in and developed by humanistic tourism resources, as a part of tourism industry produced to meet people's cultural tourism consumption needs. Its purpose is to improve the quality of people's tourism activities. The core of cultural tourism is creativity. Special emphasis is placed on "creating a cultural symbol and then selling this culture and cultural symbol", and the "culture" of cultural tourism is a form of life, "industry" is a production and marketing mode, and the connection point of the two is "creativity". Therefore, cultural tourism can be understood as a creative industry that contains living culture created by human factors.

With cultural and creative industries being the dominating driving force, cultural tourism industry has made every effort to develop it in a sustainable method. Take Sanxingdui for example, it has set up Sanxingdui Culture Limited Liability Company for R&D of Sanxingdui cultural tourism, with several other cultural and creative companies. Quite a few products, like toys, bookmarks, stickers (especially fridge magnet), ice-creams, biscuits, movies, animation, documentary, TV shows, fictions, mobile and computer games have been attracting all kinds of tourists and customers. Through the integration of "culture" + "tourism" + "novel forms of business", Sanxingdui Museum is building and upgrading the core industrial chain of Sanxingdui cultural and creative development, manufacturing, sales and brand marketing, and accelerating the innovative inheritance and creative transformation of Sanxingdui culture.

In China, cultural tourism industry has been a more popular form of tourism than ever and every other form of tourism at present, especially in the period of pandemic. Also due to Chinese culture characteristics, cultural tourism plays not only the role in entertainment or economic growth, it also

contributes to education of patriotism, especially the sense of national pride, which, of course, covers cultural inheritance, environmental protection, getting along well with local livelihood and domestic and international communication and so on.

4.3. University

A modern university should function in personnel training, scientific research and social service [28]. In the GIURCSI mode, university actually refers to the talent training of colleges and universities, which can better adapt to the needs of social enterprises and complete the transformation needs of the industry with high-quality professionals. At the same time, social professional talents are introduced to enrich the talent pool of colleges and universities, with university-industry cooperation being a mature cooperation mode for decades in China.

In Guanghan, a city of county-level, CAFUC is the only university. As mentioned above, Sanxingdui and CAFUC, one underneath the earth, the other in the sky, characterize and renown Guanghan as understanding thoroughly the earth and the heavens. In Deyang, there are several vocational colleges, and as Guanghan city is only 30 kilometres away from Chengdu, several universities like Sichuan University, Sichuan Normal University, Chengdu University of Technology, Xihua University are cooperating with Sanxingdui, too. Every university or college mentioned above has its own cooperation with Sanxingdui Museum on the basis of its own major features. For Sanxingdui culture's communication home and abroad, China Central Television (CCTV) and some provincial or city TV have launched several programs in which CAFUC and Sanxingdui Museum are usually integrated together for a better communicating effect. Sichuan Normal University with the Centre for Bashu Cultural Studies lucubrates on Sanxingdui culture's exploration and international communication, and Professor Duan Yu, director of the centre, has published hundreds of papers and academic monographs which concerning with Sanxingdui. Chengdu University of Technology with its Centre for Bashu Culture's International Communication pays attention on Sanxingdui Culture's communication abroad, too. Sichuan University with its School of History and Culture, especially its major of archaeology and Sanxingdui Ruins' Archaeological Team, contributes much to Sanxingdui ruins' excavation and studies, and the students get access to actual operation in practice. CAFUC also gets the postgraduate students majoring in translation get involved in Sanxingdui culture's translation and international communication, and the curator of Sanxingdui Museum, Zhu Jiake often comes to the campus which is only 10 kilometres away to give lectures to the students.

Through the cooperation between university and cultural tourism industry, students and teachers can broaden their visions, and get to learn about the industry in reality, which can feedback their teaching and studying, and some scholars may find their academic interests and help to explore the industry's better development. Moreover, in China, even all the students will face the challenge to find a job, which is indicated by Masculinity in Hofstede's insights as the society will be driven by competition, achievement and success, so such cooperation will offer the preparation and opportunities to enter such industry.

4.4. Research Institute

Similar to university, research institutes also do research and more systematic and fruitful, which ensures the high reliability and authority, and the academic research from the institute has the potency to provide a certain culture with the base for it getting to root and advancing forward [29].

In China, a research institute is established exclusively for special research purposes and tasks generally. Besides the research centres in universities mentioned above, professional research institutes focusing on Sanxingdui ruins, relics and culture have been set up supported of the

provincial government and its departments. In Sichuan Provincial Cultural Relics and Archaeology Research Institute, began in 1951, the Research Centre of Sanxingdui was built in 2019, the 90th anniversary of the discovery of Sanxingdui Ruins. In March, 2022, Research Centre of Sanxingdui Culture and Bronze Civilization was set up in Sichuan Academy of Social Sciences, which will focus on 8 major research fields for further and thorough study of Sanxingdui.

To a larger extent, some research institutes that study cultural tourism may focus on the whole industry on a macro level. China Tourism Academy (also the Data Centre of the Ministry of Culture and Tourism) is the state-level institute, and every province has its own provincial Academy of Culture & Tourism, and they are official research institutes to design the tourism development of a certain province or a certain type of tourism. Due to the ideology of sustainable development of the state, such institutes are willing to get such thinks into practice. Just as China Academy of Culture and Tourism issued “Reports on Green Development of Deep-breath Towns 2022” in April, 2022, which covers 81 small cities or towns nationwide for their development in a sustainable way, and such design and plans get sufficient support by the provincial government in policy, finance, human resources and technology.

The academic research achievements and outcomes direct where the industry should go and how to go, and usually the government will refer to the institutes’ suggestions for the decisions of some special tasks for the industry. In this way, the research institutes help the government and the industry to make a win-win-win cooperation.

4.5. Consumer

Consumers are the terminal of any merchandise, and at present with social media, consumers have access to express their opinions easily and directly, providing feedbacks to merchandises. As with tourism, tourists are the direct appraisers, who are familiar with social media and willing to share their experience, feelings, critics and appraise at any time, which not only influences the potential consumers but also the producers. Usually, tourists care more about the whole tourism environment, public service, and tourism image [30], which indicates that the tourism sites should make excellent design and management to attract tourists. But in sustainable tourism development, tourists are also important factors who implement responsibilities by obeying the regulations and rules to keep their behaviours friendly to local community, environment, tourism site, facilities and economic development.

In the mode, consumers are put at the second place just after government sometimes, which indicates its importance. For the sustainability of tourism site itself, tourists and their consumption are essential for its survival and regular running, but as with sustainable cultural tourism, it is more important to guide even educate the tourists to keep in mind of the sustainable development of culture and cultural tourism, and how to achieve this goal needs cooperation among many factors, and at the same time to take the tourists’ feedback directly in traditional method like complaint box as well as indirectly in social media for public opinions.

So, in recent years, governments on different levels issued many policies to ensure tourist rights and interests and retrain tourist behaviour. As discussed above in Hofstede’s insights, in the subordinate-superior relationship in China, tourists are well protected and retrained by both governmental policies and social norms.

4.6. Synergic Innovation

Synergetic is an interdisciplinary science explaining the formation and self-organization of patterns and structures in open systems far from thermodynamic equilibrium, which was developed by German physicist Hermann Haken in the 1960s and 1970s, inspired by the laser theory. Simply

put, synergy is an interaction or cooperation giving rise to a whole that is greater than the simple sum of its parts.

Joseph Alois Schumpeter's theory of innovation posits that innovation in business is the major reason for increased investments and business fluctuations (see appendix ✕). In his theory, the innovation does not mean invention, but refers to the commercial applications of new technology, new material, new methods and new sources of energy. So, the changes in the methods of production and transportation, the production of a new product, the change in the industrial organization, and even opening up of a new market can be accepted as innovation.

In 2012, Chinese scholar Yang Yuliang, from Fudan University, Shanghai, explained the concept of synergic innovation at a meeting online that the process of the cooperation of identical or similar units produce interaction relations and resonance amplification benefits, forming an efficient and orderly innovation mechanism (see appendix #).

As a combination of synergetic and innovation, synergic innovation, also called collaborative innovation, should be a dynamic and complementary sustainable and stable cooperative relationship established by all elements to achieve the shared goal. Nebojša Stojčić points out that the success of collaborative relationships depends on the type and the quality of partners involved and proximity between them and that cognitive proximity is more important than geographical, social, organizational and institutional proximities [31].

Chinese scholars Chen Jin and Yang Yinjuan take it that synergetic innovation takes knowledge increment as the core, and it is an innovation organization mode of large span integration carried out by government, industrial enterprises, knowledge production institutions (universities and research institutions), consumers and intermediaries, with the aim to realize major scientific and technological innovation [32].

4.7. The GIURCSI Mode as a Whole

The GIURCSI mode has the ability to integrate the resources and advantages of government, industrial enterprises, universities, research institutions and target consumers, to motivate their own resources in technology innovation, talent training, science and technology research and management. In this mode, with the government's macro guidance and target consumer's market orientation, industrial enterprises realize the transformation of scientific and technological achievements by themselves or with support of universities and research institutions, finally promotes the innovation sustainable development [33].

Some scholars put the mode in a clear way that in the GIURCSI mode, government refers to both the governmental agencies on the levels of state, province, city, county, town, even street or village, and the governmental policies, and all of them can restrain, guide and coordinate the innovative resources including economy, education and technology into optimal configuration. Government is on the macro level, while target consumers, standing for market demand, is on the medium level, and industry, university and research institutions are following the macro guidance, working to innovate to meet the market, which are on the micro level [28].

Li Jian, a deputy to the National People's Congress of China, also vice president of the Association for the Promotion of Industry-University-Research Cooperation of China points out that consumers refers to both the users and the use (application), and the latter is the starting and terminal of any innovation [34], but how to meet the balance between the users' demands and the state's sustainable development requires the synergetic innovation, especially the government guidance and design which takes even all the factors into consideration for the state's sustainable development and its people's livelihood.

5. Conclusion

Sanxingdui Ruins was first discovered in 1929. In the 1930s, an excavation by local officers, habitants and a few scholars started in a small scale. Then, in the 1950s a professional excavation was conducted by a joint archaeological team formed by the Sichuan Provincial Museum and the history Department of Sichuan University directed by Professor Feng Hanji, which didn't realize Sanxingdui Ruins would be that big and plentiful. In the 1980s and 1990s, accurately started from 1986 by accident, a professional and large-scale excavation was implemented, guided and supported by governments on 4 levels, but due to the technical and research progress, as well as the Ruins' sustainable development itself, the project was in regional lockout, but Sanxingdui Ruins and Sanxingdui Museum have been attracting tourists all over the world, which contributes Guanghan's worldwide fame and economic growth. The new excavation since 2020 has excavated 6 new sacrificial pits and unearthed thousands of antiques, arising a new blockbuster in archaeology and tourism, attracting more and more fans and tourists, which pushes Sanxingdui to be an online celebrity with social and convergence media.

Dating from 5000 years ago, Sanxingdui Ruins' latest archaeological discoveries released to the public vividly present the great achievements of the early history of the diversified and integrated Chinese civilization [35], and in this sense, Sanxingdui Culture can be viewed as a national symbol, so its exploitation as a cultural tourism site is seriously negotiated among all the participants involved. As Chinese culture takes it that minor matters should be subordinated to major ones, which can be elucidated by the dimensions of Power Distance Index, Collectivism and Masculinity, designs and plans for a macro goal usually stimulate people's enthusiasm and supports, so Sanxingdui Ruins' exploitation and Sanxingdui Cultural Tourism's sustainable development under the mode of GIURCSI are appreciated and welcomed by local people and even all Chinese people, and they are willing to restrain their desires for long-term benefits to deal with uncertainties with the belief that the state government is searching for a sustainable development, which can be elucidated by the dimensions of Uncertainty Avoidance Index, Long-term Orientation and Restraint.

To sum up, to reveal the mechanism that contributes to sustainable Sanxingdui cultural tourism, the authors have studied documents that design and plan Sanxingdui Ruins' sustainable development as a tourist attraction and find that the GIURCSI mode works a lot to that. Then, to explain why the mode is so powerful, the paper applies Hofstede's cultural dimensions theory and Hofstede's Insights to analyse Chinese culture in 6 categories, and the analysis helps to understand the validity of the GIURCSI mode in China from the cross-cultural perspective.

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Appendix

*Hofstede's cultural dimensions theory with its 6-D Model can offer its analysis of country comparison online, in this paper, China is the object for analysis on the following website: <https://www.hofstede-insights.com/country-comparison/china/>

✧ from the website of: <https://businessjargons.com/schumpeters-theory-of-innovation.html>

with the title of "Collaborative innovation" is the resonance and amplification of interaction, from the website of: <https://dp.xidian.edu.cn/info/1009/1122.htm>.