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The System Construction and Strategies of International Communication Discourse Power of Contemporary Chinese Values

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Abstract: *The purpose of building the international discourse power of contemporary China is to enhance its leading power on the international stage, which is inseparable from the communication system track with Chinese characteristics.Economic system, cultural system and organizational system play a vital role in the construction of the discourse power system of communication. The independent construction and maturity of the discourse power system of international communication of contemporary China is reflected in the fact that it pays more attention to respect for individual rights and ecological environment, so as to enhance the recognition of Chinese system and values by the audience of international communication. To sum up the strategies is to attach importance to media specialization, based on national communication system and guided by cultural tradition.*

Keywords: *Contemporary Chinese values; International communication; Discourse power; System construction*

Introduction

In the global economic governance system with institutional rules as the main way of governance, institutional voice has become the main position of the current international community game. The institutional construction of any country's discourse power must rely on institutional rules, and the construction of discourse power in external communication cannot be separated from the corresponding media system. The media system reflects that both the state and the society have the appeal of integrating information dissemination into the framework of the social system to form an institutionalized communication. The international communication of contemporary Chinese values cannot build its discourse power without the communication system track with Chinese characteristics.

Communication System and the Discourse Power of International Communication

According to Marx, "each form of production gives rise to its own law’s relations, forms of governance, and so on." The system is a normative historical existence, in a mandatory way to adjust the relationship between

Vol.1 No.9 2020
https://doi.org/10.37420/j.cer.2020.092

people, people and society, in order to promote the development of people and society. Since the institution is the historical existence, the standardization of the institution is different in different historical periods. The so-called communication system is the social norm system that controls mass communication. The dominant strata in different historical periods are the makers of the communication system, so the political system plays a decisive role in the establishment and development of the communication system.

In 1956, Professor Wilbur Schramm, from the university of Illinois, Fred west Bert and Theodore Petersen published the book *Four Theories of the Press*, which points out that the communication system of any country is consistent with the basic political system, which can be roughly divided into four kinds: totalitarian theory, liberal theory, social responsibility theory and the theory of Soviet communism. American professor Daniel c. harlem and Italian professor Paul mancini think *Four Theories of the Press* lacks empirical support, They conducted a survey of media systems among 18 democracies in Europe and North America, and published the book *Comparative Media System* in 2004. In the book, it is proposed that there are three modes of media system development in European and American countries, namely, polarized pluralism mode, democratic corporatism mode and liberalism mode. In fact, Since every country has its own complex historical and cultural relations, it is difficult to accurately define the media system type of a particular country with several labeled models. Only by in-depth analysis of specific countries can we see the development path of the media system and political system more accurately.

The institutional construction of the power of discourse in external communication is not only restricted by the political system, but also affected by the country's economic system, cultural system and organizational system. In the highly commercialized developed countries in Europe and The United States, the capital accumulation and proliferation of the discourse power of communication can only play its role through the construction of the economic system. In the 1960s and 1970s, when the economic crisis swept through capitalist countries in Europe and The United States, in order to reduce state involvement, governments improve the market mechanism, and gradually reduce public spending. Against such background, European and American countries have implemented private ownership in their communication policies, reduced public subsidies for the media, reduced state expenditure and promoted the development of the media industry. A large number of private enterprises enter the media market, which stimulates the development of international media. Media privatization is accelerating in European and American countries. Monopoly capital keeps controlling the media, and the power of media discourse is increasingly concentrated in the hands of media monopoly groups.

Although the economic system keeps the communication system in Europe and America deviating from the track of traditional democratic values, the cultural system, to a certain extent, constantly demands the remolding of media democracy. Different from political power and economic power, cultural institutional power is a spontaneous informal institutional power. Civil society adheres to the cultural tradition of the society from its own interests, especially in a capitalist society to freedom, equality, democratic values, which makes the media with specialized knowledge power keeps the media system consistent with the capitalist social system, the intellectuals through their own power, constantly consolidate and reaffirm social values, to defend the the bottom line of media system. In the process of external communication, a country's cultural system is the cornerstone of its values. It constantly resists and deconstructs the impact of capital commercialization and constructs an institutionalized discourse power.

Construction of the Discourse Power System of China's International Communication

In the mode of communication system dominated by the state or government, the state power firmly controls the construction of the external communication system. However, in the mode of communication system with strong autonomy, each interest group constructs the discourse communication system in accordance with the principle of profit maximization, and the economic system and cultural system often play a leading role. In the special period, capitalist countries in Europe and The United States still influence the discourse power system through the intervention of state power. In general, state power is the most efficient in the construction of the discourse power system. When the goal of a country is biased to the interests of all members of the society, the best way to institutionalize the discourse power is still the dominance of state power.

"The generation logic of China's international discourse power is the systematic process of Chinese discourse from generation to dissemination and then to realization". China implements the dissemination system under the socialist system, it has a completely different theoretical basis and practical background from the capitalist communication system. During the Anti-Japanese War period, the Party had not yet gained the ruling status, and its discourse power in international communication operated outside the national system. The construction of its discourse power came from the professional power formed by the news system of the international community, which came from the self-discipline of the news industry. The international community wants to know about the situation of China's Anti-Japanese War, and the Party also needs to win moral support through international communication channels. The professional law of news communication itself constructs the discourse power of communication.

After the founding of The People's Republic of China in 1949, with the support of the party and the state's policies, China established the system of external communication. China's external communication system is based on public ownership. In terms of the economic system, capital monopoly is prevented from interfering with the discourse power. On the premise that the communication resources are in the hands of all the people, the professional power of news communication is respected to realize the socialist freedom of the press. Under this general principle, with the transition of national political system and other social power relations, the discourse power system of external communication has been adjusted accordingly.

Since the founding of the People's Republic of China and before the reform and opening up, China has established a state-run socialist news communication system under the planned economy system, and implemented the government's unified management of news communication. The cause of news communication is highly dependent on the power of the state, and the low autonomy of the communication system leads to the lack of discourse power in external communication. For example, since 1949, in order to stabilize the domestic and foreign environment, the Chinese government had banned foreign news organizations established in China and banned the news communication activities of foreign news agencies in China. At the same time, the then Administration Council set up the General Administration of Information, which was responsible for the unified management of foreign news and communication. Later, after restructuring, The external communication business was put in the charge of Xinhua News Agency. In 1952, the CPC Central Committee adopted the "Decision on The Publicity of International Current Affairs", which

Vol.1 No.9 2020
https://doi.org/10.37420/j.cer.2020.092

made it clear that the central committee would centrally manage international reports. International reports could only be published and disseminated by Xinhua News Agency and *People's Daily* after they had been examined by the Central Committee, and other newspapers and publications could only be reproduced. The discourse power of external communication in New China is dominated by the Party and the government, and lacks institutional autonomy under the planned management system. It has set up the framework of power relations of external communication system guided by political propaganda, but its institutional superiority has been revealed.

In 1965, The number of Xinhua news Agency branches abroad had grown rapidly to 51. In 1958, *Beijing Weekly*, China's first weekly English-language newspaper on current affairs and policy, was officially launched, and Beijing TELEVISION (renamed CCTV in 1978) was officially launched. The birth of Chinese television has opened up new channels of international communication. With the rapid accumulation of cultural capital, China signed cooperation agreements with 22 foreign news agencies to exchange news or pictures for free, in an attempt to explore the construction of international discourse power. However, with the advent of the Cultural Revolution, China's external communication practice basically stagnated, and the intensification of political struggle also made China’s external communication discourse gradually far away from the international news discourse system.

In 1978, the third Plenary Session of the 11th Central Committee of the Communist Party of China (CPC) launched the reform and opening up. The establishment of the socialist market economic system, the continuous liberation of the productive forces and the relations of production, and the reform of the socialist cultural system have realized the dual track system of cultural undertakings and cultural industries, which increasingly strengthened the influence of economic field power on the communication system. China has established a network of international media organizations, including xinhua News Agency and China News Service, China Radio International, China Central Television, the Foreign Languages Administration and *China Daily*. Since 2007, the Chinese government has fully opened up the reporting rights of foreign journalists in China. Political field and economic field power coexist in the construction of discourse power of external communication, which makes China's production of external communication discourse have dual functions of publicity and communication.

Establishment of China's International Communication Discourse Model

The institutional power of external communication is a semi-autonomous institutional order. The so-called institutionalization of discourse power is to exercise its institutional power to construct discourse through the accumulation of economic capital. The influence of politics and economy on the construction of discourse power is not balanced. When the construction of discourse relies on political power, it will be characterized by politicization; when economic power dominates the construction of discourse, discourse will be characterized by economization.

The institutionalized discourse model construction cannot be separated from the intervention of professional power. The construction mode of professional discourse system is a discourse construction mode dominated by the total accumulation of cultural capital, which constructs the discourse process through the professional

power of news, namely the knowledge system of news system. The institutionalization of the knowledge system of news includes such internal professional power as the tradition of news culture, professional standards and norms, professional reputation and the cultural quality level of the practitioners. At present, the news professional standard of the developed capitalist countries in Europe and The United States is the dominant world news standard, which determines the dominant position of the European and American countries monopolized the international communication discourse mode. In the process of globalization, more and more countries have to conform to the professional journalistic standards of European and American countries. However, in the process of the integration of two communication system, there is still a power game.

Due to the differences in media culture traditions among different countries, the usage preference of communication discourse also plays an important role behind the professional discourse system. Although developed countries in Europe and America hope to unify the professional standards of journalism by virtue of their advantages in comprehensive national strength, the marginalized countries are not willing to cater blindly to the needs of international communication. The personalized "dramatic narrative" style of the United States has become its benchmark discourse preference, and this discourse preference is also known for "storytelling" in the world. In contrast, China's communication system adheres to the principle of party spirit, and its news discourse prefers to be based on its own political and cultural tradition, and takes "serious" news as the production mode of international news.

The media commercialization of the United States is very high, but it does not mean that the external communication discourse of the United States is merely dependent on economic power. Based on the analysis of *China Daily* and *New York Times* in 2012, some scholars concluded that the use of factual and narrative reporting functions in the news reports of *New York Times* was higher than that of *China Daily*. *China Daily* has more explanatory and evaluative coverage than the *New York Times*. The significance evaluation and value judgment of policies in Chinese news reports are its main functions, and the relevant discourse construction also serves this function. There is still a gap between Chinese media's ability and the professional competence of international media in reporting facts. At the level of specialization, strategic reform of the institutional preference of China's communication discourse construction mode is an urgent task for China to construct the discourse power system of external communication.

With the independent construction of China's discourse power system in international communication becoming more and more mature, China's national image and impression of values have been greatly improved. In the external communication, the publicity of the purpose of the Party to serve the people is gradually adopted in a way acceptable by the international audience. Our external communication begins to respect for life, respect for individual rights and attention to ecological relations, so as to enhance the understanding and recognition of the socialist system and Chinese values among the international communication audience.

Strategies for the Establishment of the Discourse Power System for the International Communication of Contemporary Chinese Values

Any discourse is not born with global influence, and the western news knowledge standard is also a

Vol.1 No.9 2020
https://doi.org/10.37420/j.cer.2020.092

regional discourse expression in essence. Its universal influence comes from the institutionalized discourse construction, which makes its discourse constant and cooperates with the discourse hegemony to form a standard system. The discourse construction of contemporary China requires the analysis and identification of foreign theories, concepts, discourses and methods. Those that are applicable should be applied. Those that are not should not be copied mechanically. In the system of discourse power in China, the leadership of the Party always occupies the dominant position, this is the requirement of a civilized socialist system. The dissemination discourse of socialist system should be centered on the people's interests, and it requires to play the role of economic power and cultural power within the framework of the party's power.

The international communication discourse of contemporary Chinese values cannot ignore the intervention of Chinese cultural system reform. The development of China's marketization has been further demonstrated in the cultural field. It requires promoting the common development of cultural undertakings and cultural industries, putting social benefits first and integrating social benefits and economic benefits, and forming a complete set of systems and mechanisms based on this standard. This requirement clearly explains the socialized power in China's communication system and clearly defines the boundary between economic power and cultural power. "Cultural and psychological factors such as the values, habits and traditions of peoples are more important than material conditions, power games or external assistance." The international communication of contemporary Chinese values requires the construction of a new discourse system, "new concepts, new categories, new expressions" should be used to enhance the discourse power, to construct the conceptual framework of journalistic professionalism with Chinese characteristics, so as to construct the knowledge base of national imagination and international recognition. The media should pay attention to the coordinated development of publicity and industry, and give full play to the service function and industry function of external communication.

The construction of international communication discourse in contemporary China is based on China, drawing lessons from other countries, exploring the history, grasping the present, caring for mankind, and facing the future, and focuses on the construction of philosophy and social sciences with Chinese characteristics, which fully embodies Chinese characteristics, Chinese style. This requires:

First, the construction of the discourse power system in the international communication of contemporary Chinese values should respect the law of news communication and attach importance to the status of professional power in the construction of the discourse power. It is one of the important principles of Marxist view of news that the work of news media should respect the professional law of news communication. In the long-term development, news communication has formed its own professional standards and cultural traditions, which constitute its own cultural power. News specialization can regulate the relationship between journalists and the society, so that they can better exert their social power. Although different countries have different discourse preferences based on their own cultural traditions, as a kind of professionalism, news has widely accepted professional knowledge norms that transcend national, ethnic and regional differences, which is the basis of professional self-discipline for the self-institutionalization of news communication. In order to gain international recognition, the international communication of Chinese values should follow the institutionalization of news communication in the core professional discourse.

Second, the establishment of the discourse power system of the international communication of contemporary

Chinese values should be based on the national communication system. The accumulation of Chinese cultural capital is different from that of the West, it is bound by the socialist system. Contemporary China attaches great importance to cultural capital, because it not only has the function of life, but also is endowed with a strong psychological function and spiritual belief function. To develop cultural capital under the socialist system is to gain discourse power in the international cultural market by prospering the cultural market and developing the cultural industry. However, China's cultural capital is under the leadership of the Party and should serve the socialist spiritual civilization and the spiritual and cultural needs of the people. Therefore, the construction of the discourse power system for the international communication of contemporary Chinese values should follow the guidance of Marxism, develop the cultural industry under the socialist market economy system, and unify the social and economic benefits in the commercial development. The government's ability to control cultural capital lies in making cultural capital and cultural power serve the general interests of the masses rather than the special interests of monopoly.

Thirdly, the construction of the discourse power system of the international communication of contemporary Chinese values should be guided by the cultural tradition. As a result of historical accumulation, Chinese traditional culture is an element of institutional construction that transcends ownership structure. The international communication of contemporary Chinese values is impossible to fundamentally break away from the constraints of traditional culture. It focuses on the values of interlinked dreams, mutual affinity, beauty and unity. It also respects the cultural traditions of the countries and regions where the international audience is located. Therefore, the new concepts, new categories and new expressions required by the construction of discourse with Chinese characteristics are neither blindly accommodating the cognitive framework of foreign audiences nor exclusive cultural isolation, but should make full efforts to integrate China and foreign countries. The traditional Chinese international communication discourse system emphasizes the distinction between internal and external. However, in the Internet era, communication is becoming more and more instantaneous, and the space for selective dissemination contents is gradually shrinking with the intensified competition of international media. In this context, the international communication of Chinese values should not only emphasize the distinction between internal and external, but also realize the commonality construction of discourse on the basis of "one country and one policy".

Conclusion

Institutional rules maintain the overall stability of the international community and promote the development of the global economy. The enhancement of the discourse power of the international communication of contemporary Chinese values should go hand in hand with the establishment of the discourse power system. On the one hand, the promotion of discourse power and discourse status in the world is the output of cultural tradition. On the other hand, the cultural power factor in China's international communication discourse has been constantly influencing the institutionalization of the discourse power with the promotion of the international discourse power.

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Vol.1 No.9 2020
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