

# Decoding the Diplomatic Discourse of Contemporary China: Meaning Construction and Role in World Politics\*

Patchanee Tangyuenyong\*\*

## Abstract

This research paper aims to examine the discourse of diplomacy in the speeches of Chinese President Xi Jinping by means of the Critical Discourse Analysis approach. The key finding is that the speeches of President Xi Jinping construct two main discourses, i.e. development discourse and security discourse, by using linguistic strategies in two ways: 1) on-record politeness strategies such as modesty, promises, expressions of concern, and slogans, and 2) off-record politeness strategies such as metaphors, association clues, intertextuality, aphorisms and presuppositions. These diplomatic discourses represent three main functions: 1) the identity function, portraying China as a peace-loving nation in order to obtain trust from the global community, 2) the relational function, including three types of relations concerning China, which leads to legitimacy in formulating foreign policy, and 3) the ideational function, which reproduces “the Harmonious World,” the dominant ideology of Chinese society to create stability for the world so that China can sustain continuous growth.

**Keyword:** diplomatic discourse, linguistic strategies, ideology, Chinese, speech

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\*\* Associate Professor, Faculty of Arts, Chulalongkorn University, Thailand  
Corresponding author's email: patchanee.t@chula.ac.th

## Introduction

It is widely recognized that the 21<sup>st</sup> century marks the rise of Asia as the world's predominant strategic and economic center of power and influence. And as the American century gives way to the Asian century, the rise of China has raised inevitable concern in the United States. While the American government has proclaimed the 21<sup>st</sup> century as the "Pacific Century," a region bounded by Asia and the U.S., it has simultaneously pursued a policy of containment against China. Fear over growing Chinese influence surfaced as early as 1992, when Presidential candidate Bill Clinton spoke of the "China threat" (Tyler 1999, 386–387). Such stigmatization is one phenomenon of international politics in which one country assigns negative qualities to another country. In this case, the discourse around "the China threat" initiated by the United States portrayed China as a "public enemy" or a "common enemy" of the global community.

Clearly, the international political arena is "a space of meaning," where the global superpowers exert their influence through language. Yet despite this power of language to assign positive

and negative labels, the traditional view of language held by many in the field of International Relations has tended to be grounded in empiricism, where language is understood to be a neutral medium of communication. Consequently, the political role and status of language has been frequently overlooked. However, recent interest in "the linguistic turn" has effected some change in this view. Language is no longer seen as neutral; rather, it is viewed in terms of speech acts which simultaneously construct a sense of "self" and the "other."

China is well aware that a peaceful political climate is essential to its continued economic growth, and therefore, it is virtually unthinkable that China would initiate an armed conflict. Meanwhile, Beijing has refined a set of strategies for evading the constraints that the U.S. seeks to impose on it. One of these involves the use of discourse as a means of political retaliation, intended to turn American accusations back against the accuser.

For the purposes of this study, the researcher has examined 15 speeches delivered by Chinese President Xi Jinping between March 2013 (when Xi became

# Decoding the Diplomatic Discourse of Contemporary China: Meaning Construction and Role in World Politics

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Patchanee Tangyuenyong

President) and July 2014 (when the study concluded). These speeches were all downloaded from the official website of the Foreign Ministry of the People's Republic of China (<http://fmprc.gov.cn>).

Xi Jinping is the sole figure with ultimate authority on two levels: that of the Party and that of the State. Appointed Secretary General of the Chinese Communist Party in November 2012, he is the supreme leader of the Party, which is the only legal political party in the country. In 2013, Xi was named President of the People's Republic of China, the titular head of state. As President, Xi is responsible for domestic and foreign affairs. In the realm of international affairs, Xi is responsible for appointing official representatives and for approving and terminating treaties and important agreements with other countries. (Mahat-dhanobol 2011, 159)

## Objectives of the Study

There are three objectives to the study: 1) to analyze the process of discourse construction used by China in its relations with other countries; 2) to investigate the linguistic strategies for constructing meaning in the diplomatic

discourse of President Xi Jinping, and 3) to analyze the role of diplomatic discourse in the Chinese President's speeches.

## Theoretical Framework

As a theoretical framework, this study employs Critical Discourse Analysis (CDA) developed by Norman Fairclough and Teun A. van Dijk. This theory focuses on the study of linguistic structures that are used in discourse to achieve social understanding. In other words, CDA seeks to uncover the means by which ideas not explicitly stated are nonetheless conveyed through discourse. The assumption is that language is not just an arrangement of words, but rather that words are imbued with the intentions, attitudes and beliefs of the person who uses them.

Fairclough proposes a three-dimensional framework for analyzing discourse. These are: 1) text, whereby the component elements are analyzed; 2) *discursive practice*, where the relationship between the process for producing the text and the communicational context is examined, and 3) socio-cultural practice, where the analysis focuses on the ways in which the ideology or mindset communicated through the text have been

influenced by socio-cultural factors and how the text contributes to the construction of meaning (Fairclough 1995, 97). This three-dimensional analysis makes visible the role of discourse in and its relationship to society.

Van Dijk claims that a society's powerful elites maintain their superior status and exercise control over others through the construction of discourses embedded with certain ideologies and mindsets intended to protect their interests (Van Dijk 2005, 302). Ideology may also be communicated by means of numerous linguistic strategies, which include word choice, interpretation, and rhetorical strategies, e.g. metaphor and hyperbole (Van Dijk 2000, 208). These strategies are essential to embedding ideologies in language. Critical Discourse Analysis, therefore, offers new perspectives on our understanding of society, culture and politics.

## Findings

The analysis of the speeches of President Xi Jinping from three perspectives, namely discourse construction, linguistic strategies, and the role of discourse, reveals the following:

### 1. Chinese Diplomatic Discourse

The 15 speeches delivered by President Xi construct two main discourses: development discourse and security discourse.

#### 1.1 Development Discourse

An analysis of the Chinese President's development discourse examines the standpoint, ideas, beliefs, knowledge and meaning of people in the society. Xi reproduces and reinforces China's values and beliefs that the country's own development will lead to a form of development distinctly different from that which occurred in the past. Two concepts of development are articulated, one defined by competition which results in the capitalist system under which benefits accrue to the strongest or the most advantaged, and a second grounded in collaboration, which is identified with Chinese development, where the fruits of development are shared equally. In President Xi's speeches, the underlying message is that China's development is based on collaboration and mutual benefit. China's development discourse comprises the following four sub-discourses:

**(1) Peaceful development (*heping fazhan*).** The researcher found

that in the 15 speeches under study, President Xi's references to peace and development are expressed in the following terms: "common development" (gongtong fazhan), "peace and development" (heping yu fazhan), and "peaceful development" (heping fazhan). These formulations are meant to reinforce the idea that China will not undertake any actions which could threaten world peace. The researcher found 52 examples of this sub-discourse.

**(2) Win-win Cooperation** (hezuo gongying). President Xi makes use of the expressions "win-win cooperation" (hezuo gongying), "friendly exchange" (youhao jiaowang), "friendly cooperation" (youhao hezuo), and "mutual benefit and win-win cooperation" (huli gongying) to stress that cooperation with China will benefit both parties. The researcher identified 26 examples of this sub-discourse.

**(3) China Model.** This refers to a form of socialism with Chinese characteristics; more specifically, the political system is socialist, but economically, the country is shifting from a centrally-planned command economy to a market economy regulated by a capitalist

state. Xi's references to a Chinese model allude to China's efforts to set its own path to development, one which does not follow the Western model. The researcher identified 11 examples of this China model sub-discourse.

**(4) Chinese Dream (Zhongguo meng).** This is the goal of China's development. The Chinese dream is distinct from the American dream, in that while the American dream is grounded in individualism, the Chinese dream is collectivist and prioritizes the protection of mutual benefits (Qin 2013). China's development presents opportunities for the development of other nations as well. The researcher identified 13 instances of this sub-discourse.

## 1.2 Security Discourse

Security discourse is one type of speech act which serves to raise the importance of security issues and legitimize the imposition of harsh government measures meant to defend national security, which in other circumstances would be impossible. Security, therefore, is far from being a neutral term. Rather, it is a word that the state employs for its own ends (Charoensin-o-larn 2008, 481). The security discourse that is evidenced

in the speeches of President Xi Jinping comprises the following two sub-discourses:

(1) **Strategic partnership** (*zhanlue huoban*). It is worth noting that the language used to refer to another party can carry different meanings and values. For instance, the word “partner” implies friendly relations. Meanwhile, “competitor” suggests a relationship defined by conflict and competition rather than moral standards. Yet, this can still be an acceptable relationship. In contrast, the term “enemy” implies a desire to overthrow or destroy because co-existence appears to be impossible (Charoensin-o-larn 2008, 372). In addition, in his speeches, President Xi refers to strategic partnerships on a number of levels, e.g. security partnership (*anquan huoban*), a strategic partnership of coordination (*zhanlue huoban*), a partnership of joint investment (*touzi hezuo huoban*) and, above all, a comprehensive strategic partnership (*quanmian zhanlue huoban*). The researcher identified 16 examples of these discourses of strategic partnership.

(2) **New security (*xin anquan*)**.

This refers to a new form of security arrangement where relations between

countries are founded on a basis of what can be called anarchy because there is no central power controlling the system and individual states must all exercise what power they have to try to ensure their survival. Although today’s world is defined by a state of complex interdependence, tomorrow represents a growing danger which threatens to upend this situation.

China proposes a new security arrangement and a new model of international relations which are uniquely able to solve the problems threatening the present order. Beijing’s new security is a form of collective security based on these three key points: 1) intensifying cross-border threats, 2) limits to self-defense, and 3) sovereignty and responsibility. This new model of international relations is defined by an end to war and the search for a new path to build relations between nations. Countries should no longer view other countries as rivals but as partners. Despite differences in social systems, they should work together to achieve ultimate victory. In examining the data for this study, the researcher identified 20 examples of this new security discourse.

The frequency with which these discourses feature in the Chinese

President's speeches is a means of "reproducing/reinforcing" these discourses, of implanting them in the minds of listeners around the world, and perhaps of subliminally persuading them to adopt similar views.

## 2. Constructing Meaning in Chinese Diplomatic Discourse

President Xi Jinping uses a number of linguistic strategies to construct a distinct sense of Chinese identity in global political circles. The researcher has employed the Theory of Linguistic Politeness to analyze these strategies and found that two chief strategies are evident: 1) the on-record politeness strategy and 2) the off-record politeness strategy.

### 2.1 On-Record Politeness Strategy

The on-record politeness strategy involves behaviors intended to express friendliness and respect (Brown & Levinson 1987, 68–74). President Xi's use of this strategy takes four distinct forms: 1) showing modesty, 2) making promises, 3) expressing interest or concern, and 4) using slogans.

(1) **Showing modesty** is achieved in two ways: 1) using words that lower the status of one's own country but that are not meant merely to flatter. One of the most widely accepted means of doing this is by striking the right balance between assertiveness and modesty. In China's case, for instance, President Xi Jinping remarks on the size of the country while reminding listeners that China is still a member of the group of developing nations. Unlike the statement "China is the world's largest developing nation" (Zhongguo shi shijieshang zuidade fazhanzhong guojia), President Xi's formulation enhances China's image by removing any hint of Chinese ambitions to exert Beijing's power and influence beyond its borders; and 2) using mid-level words to refer to his country's capabilities and achievements. This strategy has the effect of building trust rather than suspicion. An example is this statement: "It is by no means an easy job to ensure the 1.3 billion Chinese people a happy life" (Tigao shisanyiduo renkoude shenghuo shuiping he zhiliang haixuyao fuchu jianku nuli).

It is worth noting that claims of being “the world’s largest developing country” or “the leader of the Third World” are, therefore, far from innocent. The countries that represent the Third World make up the largest bloc of member states at the United Nations and the greatest source of unexploited natural resources.

(2) ***Making Promises*** is the use of words which commit the speaker to a certain action. John Searle noted that there are four rules governing promises: 1) promising concerns only some future action or circumstance; 2) the speaker must be the person making the promise; he/she cannot make a promise on behalf of another person; 3) promises may not relate to events that occur as a matter of course or that are inevitable, and 4) the speaker making the promise intends to act in the interest of the listener and fully intends to keep the promise he/she makes. For this reason, making promise need not make explicit use of the word “promise,” but can carry weight even when this word is not spoken (Searle 1999, 54–71).

In the speeches of President Xi, the researcher identified promises made in three areas: 1) China’s continued

development will be peaceful; 2) China will cooperate with other countries for their mutual benefit, and 3) China will act responsibly as a member of the global community. In his speeches, Xi makes these promises without the explicit use of the word “promise.” Instead, he makes utterances like the following: “China will stay firmly committed to...” (Zhongguo jiang jianchi...), “We will continue to...” (Women jiang juxu..), and “China is unwaveringly committed to the path of peaceful development.” (Zhongguo jiang jianding buyi zou heping fazhan daolu.)

Of course, promises made by a President are understood to be public promises. While President Xi may be sincere at the time he makes these promises, China may in the future be unable to fulfill these commitments for one reason or another. The government may claim, for example, that changing circumstances necessitate a change in policy, and because the Chinese president serves for a fixed period of time, there is nothing in the politics of international relations that guarantees that a new president will keep the promises of his/her predecessor.

**(3) *Expressions of concern***

demonstrate that another party has significance or has shown consideration to the speaker. China's expressions of concern center around two issues: 1) China expresses concern for other countries in Asia and is eager to provide development assistance to the people of different nations across the continent, and 2) China will also not abandon its long-standing friends in Africa, whose voices, it must not be forgotten, won for China a seat in the United Nations. One instance is: "However, no matter how developed it may become, China will always see African countries as its tested friends." (Wulun Zhongguo fazhan dao nayibu, Zhongguo yongyuan dou ba Feizhou guojia dangzuo zijide huannan zhi jiao.)

**(4) *Slogans*** are a form of

advertising used by a particular group to express the principles and/or actions of an individual or group. Chinese is a language rich in meaning and esthetic beauty. Whether in writing or in speech, a short message of just a few words can convey broad and profound meaning. Furthermore, it is a language without tenses or genders, and allows for an

unlimited combination of words, giving it an incomparable expressive power. Chinese slogans are, therefore, a powerful tool for communicating in Chinese and for giving expression to the ideology of Chinese society. Slogans are also useful in articulating a certain shared vision among countries. In the speeches of President Xi, the researcher identified five types of slogans: 1) single-syllable slogans; 2) two-syllable slogans; 3) slogans consisting of an adjective + a noun; 4) slogans consisting of a verb + a noun, and 5) slogans in the form of a sentence. For instance, "amity, sincerity, mutual benefit, and inclusiveness" (qin, cheng, hui, rong) is a slogan made up of a series of single-syllable Chinese words that expresses the Chinese government's approach to international relations, which focuses on amity, sincerity, mutual benefits, and inclusiveness.

## **2.2 Off-Record Politeness Strategy**

This strategy consists of behaviors in which the intention behind the speaker's expression of politeness is unclear, and the listener him/herself must work out the wishes of the speaker (Brown & Levinson 1987, 211). President

Xi Jinping's use of the off-record politeness strategy consists of 5 types: 1) metaphors, 2) association clues, 3) intertextuality, 4) aphorisms and 5) presuppositions.

(1) **Metaphors** refer to a comparison of two or more different things which nevertheless share a common property or attribute. The use of metaphors is particularly common in helping to clarify or make the meaning of abstract terms or concepts more tangible. In his speeches, President Xi uses 5 different metaphors, namely, that of a boat/ship, a stage, a flower, shoes, and a key. Examples include: "A single flower doesn't make spring, while one hundred flowers in full blossom bring spring to the garden" (Yihua dufang bushi chun, baihua qifang chunman yuan); "Only the wearer of the shoes knows if they fit or not." (xiezi hebuhe jiao, ziji chuanle caizhidao). Metaphors are devices for effectively and efficiently conveying Chinese policy while also adding a certain emotional component.

(2) **Association clues** refer to instances in which a speaker wishes to convey a certain message but does so

indirectly without making explicit reference to the intended subject. It is the listener who must make the intended association between what the speaker says and what he/she means. President Xi makes use of two types of association clues: 1) one intended to convey the idea of unity or togetherness, for instance: "You are among us and we are among you." (Ni zhong you wo, wo zhong you ni.), and 2) one which expresses the idea of a common goal or purpose, for example: "the Chinese dream" (Zhongguo meng) and "the dream of the world" (Shijie meng) evoke common feelings, shared values and an awareness of the need to protect common interests.

(3) **Intertextuality** is a reference to or inclusion of a particular text within another text, thereby creating an interrelationship between the two texts (Fairclough 1992, 269–293). Because the text alluded to or inserted in another text is often the product of a reliable or respected source, instances of intertextuality produce a greater impact on the perception of the listener/reader. In the case of President Xi's speeches, three types of intertextuality appear: 1) the insertion of quotations from national

Decoding the Diplomatic Discourse of Contemporary China:  
Meaning Construction and Role in World Politics

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Patchanee Tangyuenyong

leaders; 2) the inclusion of selections from famous poems; and 3) the insertion of passages from classical Chinese texts like the Analects of Confucius: “Do not impose on others what you yourself do not desire. (jisuo buyu wushiyu ren)” In all cases, this use of intertextuality is intended to inspire trust among members of the international community.

(4) **Aphorisms** are concise, often witty statements of some core principle or truth used to represent the thoughts or experiences of the speaker. An aphorism is an expression of a feeling or attitude toward a particular subject. President Xi Jinping makes frequent use of aphorisms as a means of expressing the ideas of the Chinese government or as reminders, or veiled warnings, to other states. Examples include: “It is more helpful to teach people how to fish than to just give them fish.” (shouren yiyu, gengyao shouren yiyu.); “Just as distance tests a horse’s strength, time will reveal a person’s sincerity” (luyao zhi mali rijiujian renxin), and “When we drink water from the well, we should not forget those who dug the well.” (yinshui buwang wajing ren).

(5) **Presuppositions** are defined as the a priori assumptions which need not be explicitly stated but which allow for the successful communication of certain beliefs or knowledge (Mey 1993, 201). In the data, the researcher observed that the constructions “I know you all have a keen interest in....” (Dajiadou hen guanxin...) and “The non-Asian countries...” (Yuwai guojia ...) are used to evoke three implicit, underlying beliefs shared by both speaker and listener: 1) that the U.S. is concerned about the rise of China; 2) that China has been branded a growing threat to the global community, and 3) that the West has a monopoly on the development path of other nations. Examples include: “I know you all have a keen interest in China’s future development.” (Dajiadou hen guanxin Zhongguode weilai fazhan.) and “The non-Asian countries should respect Asia’s diversity and its long-standing tradition of cooperation.” (Yuwai guojia ye yinggai zunzhong Yazhoude duoyangxing tedian he yijing xingchengde hezuo chuantong.). Presuppositions are essential to the construction of meaning. They permit successful communication to take place and allow a speaker to avoid making specific reference to sensitive

issues that may be face-threatening or that could damage relations between countries. Presuppositions also facilitate compliance with the maxims of quantity and quality.

### **3. The Role of Diplomatic Discourse in the Speeches of President Xi Jinping**

The diplomatic discourse in the speeches of President Xi serves three main functions:

#### **3.1 Identity Function**

Identity does not exist in nature, nor does it arise as a matter of chance. Instead, it is constructed within culture at a particular time and in a particular place. Because culture is a social construct and not something fixed, all identities are constructed within a process. They can be consumed and controlled within that given culture. Each individual or nation has numerous identities, but the identity that one assumes depends on which of those identities we believe will best serve our interests in a given context and at a particular time.

President Xi Jinping constructs a positive image of “China” in the minds of those who hear or read his speeches. China is, for example, a peace-loving

nation, one pledged to cooperation with other countries as a means of securing mutual benefits. The President portrays his country as a responsible member of the global community, while, at the same time, he may cast aspersions on other nations as grasping and interfering. In this way, Xi’s speeches are meant to win the trust of other countries and thereby facilitate Chinese activities on numerous fronts.

#### **3.2 Relational Function**

Relational Function refers to the social-relational construction of meaning between individuals or countries. It is intended to persuade listeners/readers of the legitimacy of a country’s rise to or hold on power. In the diplomatic discourse of President Xi, there are three outstanding features intended to persuade listeners of the desirability of the model of relations proposed by China:

**(1) Relations between China and other developing nations.** China posits itself as the world’s largest developing nation, or as some might see it, as the leader of the world’s developing nations. Beijing insists on the sincerity of its relations with other developing countries. It does not portray itself as superior to

these other nations but stresses its role in promoting long-term, mutually-beneficial development and in supporting unity among the members of this group as a means of enhancing their bargaining power on the world stage.

**(2) *Relations between China and major world powers.*** In this instance, China proposes a new model of relations based not on selfish interests, competition, conflict, and an unrelenting search for advantage, but on an understanding that the world is large enough to permit the growth and development of all countries. China's model promotes mutual development founded on the Five Principles of Peaceful Co-existence.

**(3) *Relations between member countries of the global community.*** China argues that relations between countries in the world today are complex and that the global community faces growing threats to peace and stability that cross national borders. It is, therefore, necessary to create a new security system that is more democratic and that drives the development of a multi-polar world.

### **3.3 Ideational Function**

Ideational Function is the means by which China communicates and inculcates a set of ideas and values

concerning international relations in order to gain acceptance in the community of nations. An examination of President Xi's speeches finds that China has chosen to take a "Confucian approach to diplomacy," one which is defined as "rule by benevolence" (wangdao) and a rejection of the notion of "rule by might" (badao). This diplomacy emphasizes four key virtues: benevolence (ren), righteousness (yi), allegiance (zhong) and forbearance (shu). Righteousness (yi) takes priority over benefit (li). The logic of this Confucian approach to diplomacy rests in China's wish to ensure stability such that its own development is not disrupted or derailed.

Confucian diplomatic discourse reproduces Chinese ideology, one key aspect of which is the notion of a "harmonious world" (hexie shehui), a concept that has been central to Chinese civilization for centuries. Here, harmony (he) means peaceful co-existence based on a recognition and acceptance of differences. China's insistence on an approach to diplomacy grounded in Confucian principles is intended to reassure other countries that China's rise in the 21<sup>st</sup> century will not pose a threat to world peace.

## Conclusion & Recommendations

China's diplomatic discourse plays an important role in creating an image of China as a peace-loving nation. It constructs models for relations with other countries not based on exploitation but instead on mutual benefits. It depicts China as a responsible member of the global community and reproduces a key element of Chinese ideology, that of the creation and maintenance of a harmonious world. President Xi's speeches reveal that Beijing's diplomacy stresses the role of morality in its dealings with other countries. Morality distinguishes what is praise-worthy from what must be condemned. It compels individual countries to do what is right in the eyes of the rest of the world, and those with a highly-developed sense of morality have a high moral obligation. China has a moral obligation to keep its promises. However, whether China will in fact fulfill its commitments is another matter. When push comes to shove, will China find a way to successfully balance its moral obligations with its national interests?

Edelman states that politics is not a matter of reason, but rather a matter of rationalization – finding reasons

to justify one's actions. Political language is one means by which governments or politicians rationalize or legitimize their actions in order to construct a set of political truths (Edelman, 1997). Language and politics are indeed very closely interrelated. Important political acts are invariably tied to speech acts, for example, in the case of a declaration of independence, a declaration of martial law, or a speech.

In the view of the researcher, other public discourses with an influence on society, besides the diplomatic discourse of President Xi, merit further study. These include: 1) the political discourse of the Chinese President, 2) the economic discourse of the Chinese Premier, and 3) the diplomatic discourse of the major powers in different parts of the world.

Because certain social values are embedded in language and discourse, the study of a particular type of language or discourse can shed light on the relation between power and ideology. Discourse analysis reveals the power of language register to control or influence others in society both consciously and unconsciously.

Decoding the Diplomatic Discourse of Contemporary China:  
Meaning Construction and Role in World Politics

Patchanee Tangyuenyong

Glossary

huili gongying	互利共赢	Wulun Zhongguo fazhan	无论中国发展到哪一步，中国永远都把非洲国家当作自己的患难之交。
Zhongguo meng	中国梦	dao nayibu, Zhongguo	
Meiguo meng	美国梦	yongyuan dou ba	
zhanlue huoban	战略伙伴	Feizhou guojia dangzuo	
anquan huoban	安全伙伴	zijide huannan zhi jiao	
quanmian zhanlue	全面战略伙伴	qin, cheng, hui, rong	亲、诚、惠、容
huoban		Yihua dufang bushi chun,	一花独放不是春，百
xin anquan	新安全	baihua qifang	花齐放春满园
Zhongguo shi shijieshang	中国是世界上最大的发展中国家	chunman yuan	
zuidade fazhanzhong		xiezi hebuhe jiao, ziji	鞋子合不合脚，自己
guojia		chuanle cai zhidao	穿了才知道
Tigao shisanyiduo	提高十三亿多人口的生活水平和质量还需要付出艰苦努力	Ni zhong you wo, wo	你中有我、我中有你
renkoude shenghuo		zhong you ni	
shuiping hezhiliang		shijie meng	世界梦
haixuyao fuchu jianku nuli		jisuo buyu, wushiyu ren	己所不欲，勿施于人
Women jiang juxu..	我们将继续	shouren yiyu, gengyao	授人以鱼，更要授人
Zhongguo jiang jianding	中国将坚定不移走和平发展道路。	shouren yiyu	以渔
buyi zou heping fazhan		luyao zhi mali, riju jian	路遥知马力，日久见
daolu		renxin	人心
yinshui buwang wajing	饮水不忘挖井人	chuantong	
ren			
Dajiaodou hen guanxin	大家都很关心中国的未来发展	wangdao	王道
Zhongguode weilai		badao	霸道
fazhan		ren, yi, zhong, shu, li	仁、义、忠、恕、利
Yuwai guojia ye yinggai	域外国家也应该尊重亚洲的多样性特点和	hexie shehui	和谐社会
zunzhong Yazhoude	已经形成的合作传统	he	和
tedian he yijing			
xingchengde hezuo			

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