

Cultural Confidence and China's Right to Speak

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Abstract: Relying on the development of emerging streaming media platforms, the dissemination speed of various ideologies has been accelerating, the coverage area has been getting bigger and bigger, and the discourse has been gradually transformed into a kind of power relying on the platforms, and the tendency of "discourse is power" has been increasing. With the development of China's economy and the strengthening of its comprehensive national power, China's status in the international arena has gradually increased. In the face of increasingly fierce international competition, in addition to exporting its superior industries in the economic aspect, China needs to export its "language" in the political and cultural aspect, so as to enhance its discourse power and let the world hear its voice.

Keywords: Cultural Confidence; Discourse; Chinese Voice

1. Analysis of the connotation of the right to speak

Marx: "The weapon of criticism is of course no substitute for the criticism of the weapon, and material forces can only be destroyed by material forces, but theories, once they have mastered the masses, also become material forces. Theories can master the masses as long as they persuade, and theories can persuade as long as they are thorough." Michel Foucault once said, "Words are power. The so-called reality is good or bad and progressive or not is merely dependent on who interprets it. When a group is able to dominate linguistic expression, to convince the masses of their definitions of concepts, their linguistic statements about the world, then that group can dominate the society. Discourse is dominance."

Discourse power is an implicit relationship of submission and domination that is distinct from traditional power and is formed and demonstrated by relying on discursive output. In layman's terms it is the power to hold the power to speak. The connotations of discourse power are mainly: who says it? What to say? How to say?

The power of discourse has the following characteristics compared to traditional power

1.1 Discourse is characterized by implicit coercion

Traditional power is the force that causes another person or group to behave differently than they would otherwise, reflecting a relationship of dominance and submission between people. The formation of this relationship often relies on coercive external measures, which are implemented by means of orders and obedience, such as the military, prisons and other violent machines. The power of discourse, on the other hand, is effective by way of dissemination and diffusion. Compared with traditional power, the power of discourse focuses more on shaping people's way of thinking, rationalizing and unifying the value standards and thinking logic of the main body of power in an implicit and gentle way, so as to form the standards widely and universally accepted by the audience.

1.2 Discourse has a genetic character

Traditional power can be acquired and appropriated, but once the power of discourse is formed, it is very difficult to be appropriated and deprived of through coercive force. Compared to traditional power, the power of discourse is rooted in historical tradition, and there is the so-called historical inertia, for example, the traditional Chinese discourse is still tenacious after thousands of years of vitality; and secondly, it is also free to move along with the flow of the population, for example, the traditional Chinese discourse leaves its traces all over East Asia, Southeast Asia and other places through which the Chinese nation has traveled, which is a kind of migration instinct. East Asia, Southeast Asia, and other places where the Chinese people have traveled, which is a kind of migratory instinct.

1.3 The power of discourse is characterized by multiple dispersion

Modern traditional power has clear boundaries,the public and private spheres are clearly delineated,and the interference of the subject of power in the private sphere of life is unauthorized and unlawful,and its mode of influence is closer to a kind of “linear conduction”.Discourse power,on the other hand,is just the opposite;its scope of action is vague and unlimited. Its scope of influence presents a kind of “radiation” characteristic from inside to outside,from the center to the periphery,spreading in many directions.In real life,the power of discourse affects people in every aspect, no one can escape from the control of a certain kind of discourse,which is a normal and legitimate phenomenon. Behind this phenomenon is the general acceptance of the invisible control of discourse.

2. Practical Path to Building China’s Discourse Power

Discourse power,especially international discourse power, is an important part of international status.At present,China is still in a relatively weak position in terms of international discourse power, and does not yet have a voice that matches its national strength,so we must build China’s discourse power.According to the above analysis of the connotation of discourse power,discourse power mainly covers three aspects: who speaks,what to say and how to say it.

2.1 “Who speaks” - access to voice

Communication power determines influence,and the right to speak determines the right of initiative.We need to strengthen the construction of a foreign discourse system,focus on creating new concepts, new categories and new expressions that integrate China and foreign countries,improve our ability to take the initiative in setting issues and guiding public opinion,and endeavor to win greater discourse power and initiative in the international arena.

The construction of a discourse system for external communication should be strengthened.Building a foreign discourse system requires us to establish cultural confidence.In the face of the impact of foreign cultures,we adhere to the cultural self-confidence in order not to be brainwashed by the outside world, and adhere to the great banner of socialism with Chinese characteristics.Building a foreign discourse system requires Chinese theory to guide Chinese practice.China’s philosophical and social sciences should have the courage to innovate,clarify their origins,and build their own philosophical and social sciences,so as to emphasize their Chinese characteristics.Use China’s own theories to guide practice.

Practice has proved that the topic-setting capacity of China’s major media has been continuously enhanced,which has greatly improved China’s right to speak and take the initiative in major international affairs.

2.2 “What to say” - content of discourse

First, the rule of law discourse is one of the most important discourses in human history,the rule of law is the most resonant rule discourse in today’s world,and the law is a text that can transcend a certain political cycle and gain stable discourse influence.Therefore, we need to further optimize the rule of law with Chinese characteristics, and to congeal and manifest the spirit of China’s rule of law in every public opinion game,and the formation of the will of the law needs a stable cycle.The formation of legal will requires a stable cycle,and after the cycle,it will be very beneficial to grasp the international mainstream discourse on the rule of law.

Secondly, the enhancement of the discourse on public values in the international arena is also crucial.Public values are the value benchmarks that people of all countries recognize and practice in public life.In order to enhance the discourse on public values in the global arena,it is necessary to carry out value exchanges under the public framework,so as to realize that China is the China of the world.We should seek to find the point of convergence between domestic and international public values, seek common ground while reserving differences,strike a two-way balance between absorption and export,learn from the achievements of outstanding foreign civilizations, and internalize them into the Chinese story.

2.3”How to speak” - the power of discourse

How to tell these stories to gain discourse power is discursive discourse. Discursive power consists of the logic, process, method and mechanism of articulation. In order to tell China’s stories well, discursive power has to deal with the question of “how to tell”. This involves methodology. Therefore, we should not ignore the details and techniques involved. There are many aspects that need to be adjusted in order to build a discourse on discourse.

First of all, China also needs political commentators and experts with international influence, so that self-respect is necessary for others. General Secretary Xi Jinping has emphasized the need to give better play to the role of high-level experts and make use of platforms and channels such as important international conferences and forums and foreign mainstream media to make their voices heard. The international influence of a country not only needs the foreign voice of the media, but also needs influential experts, scholars and political commentators to speak out for it. Academics have no borders, and high-level experts and scholars have worldwide influence while holding the right to speak in the academic world by virtue of the knowledge they possess. Playing the role of experts with international influence can better build a discourse system for foreign communication.

Secondly, we need to gather the power of the private sector to bring the life of every ordinary Chinese to the world. We need to make rational use of the new Internet platform to encourage folk to spread positive Chinese stories. Once again, from the perspective of communication science, it is important to focus on the literary nature of expression. It is necessary to adopt precise communication methods that are close to audiences in different regions, countries and groups, and to promote the globalized, regionalized and segmented expression of China’s stories and voices, so as to enhance the affinity and effectiveness of international communication.

3. Summary

In today’s world, we must build our own voice. From leading to lagging behind, from lagging to catching up, and from catching up to surpassing, we in China are actually undergoing a very profound and extensive social transformation, and we are also carrying out a grand and exceptional practical innovation in human history. Today’s China, already standing at a new historical starting point, needs to create a civilized country with road, theoretical, institutional and cultural self-confidence. Such Chinese self-confidence is based on a deep understanding of the Western model, as well as a deep understanding of our own history. Therefore, China needs to build its voice and make its voice heard to the world; the world also needs China to make its voice heard, and needs China to contribute its wisdom and programs to the development of the world.

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