**The transformation of the cognition and practice of international discourse power**

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【Abstract】The construction of discourse power is a process of time and space reconstruction in a cultural sense. The changes in the value positioning of global media have determined the current public opinion environment for discussing international discourse power. The changes in the discourse production mode have laid the foundation for the direction of new knowledge production today. The social media communication mode has unfrozen the cultural cognition forged by traditional media. The changes in the boundaries of discourse concepts have determined our perspective on understanding and building discourse power. In today's world, the game and construction of global and local discourse power have entered a full-time, full-basin, and all-round in-depth game and reconstruction track. From this point of view, subverting the authority of knowledge and the discourse power model of the traditional media era and gradually abolishing the concept of "the West" are the top priorities for thinking about and directions for the construction of future discourse power.

【Key words】International discourse power, Chinese wisdom, national strength 【Chinese Library Classification Number】G206 【Document Identification Code】A

Looking around the world, powerful countries all attach importance to the construction of international discourse power. Under the new situation, the construction of international discourse power has evolved into a strategic subject involving many fields such as political science, history, economics, sociology, communication, psychology, etc. In 2009, my country clearly pointed out for the first time that enhancing international communication capabilities and building world-class media are the future development direction of Chinese media. Initiating the plan of building comprehensive international communication capabilities, China has maintained a high degree of strategic determination in response to the adjustment of global geopolitics and international structure, and has deepened the plan of building international discourse power. It can be said that it has achieved remarkable results, and the deep coupling effect of "discourse power construction and communication" and the field of communication has become more and more obvious.

**From Subordination to Dominance: The Changes in the Value Positioning of Global Media Determine the Public Opinion Environment in Which We Discuss International Discourse Power Today**

Joshua Meyrowitz, a famous American communication scholar, uses three metaphors to understand the value positioning of media: media is a channel, language, and environment. The Global Communication Ecology Blue Book: Global Communication Ecology Development Report (2020) proposes that from a macro perspective, 5G's subversion and reshaping of the global communication ecology will also be reflected in these three levels, and its continuous broadening and extension of the depth and breadth of media integration, and promoting the transformation of media from "an extension of politics and a byproduct of the economy" to an important component of the relatively dominant social environment, is particularly worthy of attention. Its fundamental significance lies in the fact that communication studies, which were born based on the development of radio and television technology during the two world wars in the 20th century, have almost completely reconstructed the global public opinion ecology, the political ecology, and then the discourse power public opinion environment after a deep revolution in the basic structure of information communication. This means that for managers at all levels, how to go beyond traditional media management ideas, deeply understand the spirit of General Secretary Xi Jinping's important speech at the 30th collective study of the Political Bureau of the CPC Central Committee, tell Chinese stories well, spread Chinese voices well, and show a real, three-dimensional and comprehensive China, is an important task to strengthen my country's international communication capacity building.

First, 5G technology builds a content ecology of "everything is media", giving birth to new media forms at the channel level, surpassing or even covering the discourse generation subject pattern of traditional media. If 4G is to push new media to the forefront and realize the integration of traditional media and new media through new communication technology, then 5G is to further extend the media attributes to "things", so that various "things" will be integrated into the new sequence of public information communicators. At the same time, with the three-dimensionalization of flat media and the multi-dimensionalization of two-dimensional information, 5G redefines content (including content itself, content presentation method, content structure) by redefining terminals, redefines media and communication ecology, and then defines the landing of discourse power.

Secondly, 5G, with its connectivity, builds a relational ecology of "Internet of Everything", creates a new way of information dissemination and dissemination relationship, and promotes a deep revolution in the content structure of international discourse power. 5G will achieve effective connection between people, people and things, and things and things with its high speed, large capacity, low power consumption, and low latency. As things become new dissemination subjects, the interaction between people and things will also be more frequent after the updated form: on the one hand, as a new information perception channel, things will further connect with people's deep needs and realize highly data-based, precise, and intelligent information provision, such as the development of human-machine collaborative intelligence analysis systems and the visualization of multi-party situation trend analysis in conflict contexts; on the other hand, the large amount of user data generated by people will also be better captured and applied to content production by machines, forming a virtuous circle. Such a new dissemination relationship has greatly expanded the space for the generation of discourse power in the traditional sense. The sudden release of the amount of dissemination content and the update of rhetorical paradigms is an ecological-level revolution. It is urgent to change the working ideas, enhance data thinking and talent training, and think about the structural reorganization and innovation of international discourse power.

Finally, 5G will build a media ecology of "everything is integrated" with its integration capabilities, shape a new media environment, and promote the comprehensive update of the global discourse production environment. Since the development of media convergence, the initial integration of media forms, media services, communication channels, and communication content has been basically achieved. The evolution and application of 5G is the technical environment faced by the future development of media convergence, and it is also the key technical driving force for the comprehensive and in-depth development of media convergence. It has the same goal as media convergence. All-time and space communication, all-reality communication, all-connected communication, and all-media communication are considered to be the disruptive changes that the 5G era will bring to human communication. "Everything is media" and "everything is connected" are only the primary forms achieved by 5G, and "everything is integrated" is the ultimate goal of media convergence in the 5G era. By then, real space and virtual space will be integrated, computing and communication, media and technology, people and technology will be combined, and the subjects of communication, content, and environment will be integrated. Media convergence will evolve towards true social integration - in other words, the construction of discourse power will be all-weather, all-round, and without dead ends.

**From concept to ecology: the change of discourse production mode lays the foundation for the direction of new knowledge production today**

From the perspective of the industry, the change of discourse power is also reflected in the change from traditional knowledge and conceptual discourse to media discourse and then to the current cultural discourse. The decisive force here comes from the process of the continuous rise of the status of information and information resources in the field of social production.

First, human civilization with written records began with the production of knowledge, and the production of knowledge laid the foundation for the historical discourse. The production of knowledge corresponds to a certain state of civilization. At this stage of civilization development, humans use their own language and speech to interpret the overall discourse of the relationship between man and nature, man and society, man and others, and man and self. Initially, some masters' fundamental thoughts on the world and life became the starting point of later knowledge production; followed by the era of classic interpretation, in which knowledge was produced through the interpretation of classics. While the Industrial Revolution brought production, expansion and development, people's understanding of the world, society and nature gradually expanded and deepened. The production of knowledge broke away from the classics and began to face the reality of society, nature and life. Therefore, what appeared before mankind was the complete subversion of the methods and ideas of knowledge production brought about by the Industrial Revolution. What needs to be paid special attention to today is that the production and dissemination of knowledge has gradually broken away from the static mode and started to carry out "mobile warfare" and "sparrow warfare", mixed with the information provided by the media, subverting the knowledge authority and discourse power model of the traditional media era.

Second, colonialism distorted the production of knowledge, and the production of ideas gradually revised and reorganized the knowledge discourse framework. Colonialism broke the natural chain of local cultural knowledge production. While introducing the excellent cultural achievements of others to the local area, it also tried to "wedge in", "tamper with" and even "enslave" the local culture in an inhumane way; from a long-term historical perspective, the final result is that while destroying the diversity of global knowledge production, it also distorted the trajectory and method of knowledge production with monopolistic knowledge production, causing the distortion and deformation of the overall cultural knowledge production process.

Third, the expansion of capital power in the post-industrial era is reflected in the industrial development of culture, which further distorts the nature of cultural production as a process and carrier of knowledge production. The development of the cultural industry is essentially to incorporate knowledge production as non-material production into the track of material production, and become a vassal of industrial production on the production line of industrial civilization; the monopolistic development of the media industry in the cultural industry, under the influence of industrialization theory, has diluted and virtualized the principles of cultural production. The result of the coupling of the initial role positioning of the self with the developed communication technology is that the mass media industry has begun to intervene in the field of knowledge production, confusing the production of knowledge with the provision of information, restricting the production of knowledge with the production of information, and finally replacing the authority of knowledge production with the discourse hegemony of the media.

Fourth, when the world enters the era of the new knowledge economy, whoever occupies the mainstream culture will be the winner of the international discourse power struggle. Futurist Alvin Toffler proposed that among the pillars of power (violence, wealth and knowledge), knowledge produces high-quality power. As a result, the role of military power and economic power as the main indicators of measuring national strength will fade, and the control of discourse power through knowledge is the focus of the current world power struggle. Indeed, after the end of the Cold War, along with the information technology revolution and the pace of economic globalization, the gradual formation of the knowledge economy is increasingly changing the power distribution relationship and pattern between countries. Mastering the core of the knowledge economy, that is, the production and dissemination of information, will have an increasingly greater impact on the situation of the country and the international community. As a result, the field of knowledge and culture has become a new arena for competition between national actors to safeguard their sovereignty, and its intensity is increasing day by day.

Fifth, the world has entered the new media era, and the knowledge production ecology has undergone drastic changes. After human culture has gone through the natural process of self-reproduction and change, the great geographical discoveries and subsequent colonialism have completely changed the cultural ecology. The reconciliation between culture and capital has once again reorganized the genes of cultural generation and development, with "conflict" as the core word, forming the tone of world cultural development from the 16th to the 20th century and even the early 21st century. Looking back on the evolution of human knowledge production, we also find that media/media have played a huge role in the evolution of human civilization. The industrialization of culture and the media-based survival created by mass media that are part of this process are undergoing earth-shaking changes in every corner of the earth. With the advent of the new media era, the evolution of various civilizations will be "directed" again, ushering in a new round of cultural changes.

**From the Iron Curtain to the Water Curtain: Social media communication methods unfreeze the cultural cognition forged by traditional media**

From the perspective of communication, the flow of social information includes the operation of two systems at the same time. On the one hand, it is the transmission of information, and on the other hand, it is the interpretation of the meaning of information, that is, the "meaning" production system and mechanism contained in the information and beyond the transmission of information. To further explain this relationship, the flow of social information includes two levels at the same time - one is the physical transmission of information on different channels, groups, and platforms; the other is the spiritual and symbolic life of information in this process, that is, how the meaning is encoded and decoded in the subject and object. The two processes are in the gray area that can be "operated" from the perspective of discourse, that is, the concepts are packaged into knowledge or information to enter the communication process, producing predictable values ​​and behaviors, and then forming a real and rigid "discourse power".

First, the full industrialization of traditional media has comprehensively manipulated the process of information transmission and meaning production. Communication has evolved from a simple means and process of information transmission to a platform and means of solving problems with embedded values. In some aspects, it has not only surpassed the logic, ideas and effects of traditional humanities and social sciences, but also played a leading role. Faced with the ever-changing emerging communication technologies, the cultural ecology has undergone major changes. Culture has evolved from independent cultivation in each civilization region and exchange and sharing based on the preservation of cultural traditions to the loss of traditions, fragmentation of traditional culture and unlimited adaptation by multiple subjects. The breeding ground of culture has moved from literature and social texts to communication texts; culture has been broken and crushed from the fields, concepts and habits that could be inherited, consolidated and remembered, relatively stable and formed in the past, and juxtaposed, regenerated and changed with diversified external information. The United States has made full use of the cultural communication function of traditional media to promote the strategy of cultural relativization in its country, relativizing and industrializing the absolute cultural subjects from cultural groups such as China, traditional European countries and Islam, subverting ethnocentrism and Eurocentrism, and gradually constructing American centrism. In this process, cross-cultural communication has become an important channel for resolving racial conflicts in the United States, defusing global cultural conflicts, and building America's global cultural discourse power, and has played a huge role.

Second, knowledge production and traditional media have created a relatively solidified cognitive iron curtain for certain groups against other groups. Under the continuous dissemination of powerful traditional media, the cultural cognition of others is gradually reconciled through the deep historical reconciliation of discourse, interests and power, from visible power (military, economic and political, etc.) to invisible power (discourse power, public opinion, soft power) to comprehensive collusion, and the global discourse reconstruction is carried out. As a result, non-Western, marginalized people and marginalized cultures seem to be "suffering from" cultural ALS - any development results seem to come from the "benefits" given by the outside, and any failure (failures "reported" every day) use the method of communication attribution to verify the congenital defects of the ontology, and "friendly" and "goodwill" are recommended for the path of development. In response to this, academics have used strategies such as "parody" and conscious misreading to make a discursive counterattack against such cognitive strategy wars. Homi Bhabha, one of the main representatives of postcolonial theory, believes that in some contexts, simulation can be called a resistance strategy of the colonized and a cultural anti-discourse strategy.

Third, social media has the potential to gradually thaw cultural cognition frozen by traditional media. International communication is moving towards the "swamp" of information with its back to the "permafrost" of knowledge. As for when to find the "green pasture" on the shore, even if we are pessimistic, we still need the courage to move forward and continue to judge. Behind the appearance of "stereotypes" between cultural groups in theory is the relative solidification of cultural cognition; the most difficult to overcome is not the international "marginal" group, whose cultural ALS is worthy of sympathy. The Internet and the Internet of Things based on digital technology seem to have the potential to gradually disintegrate the iron curtain of public opinion between the audience and the communicator, so that the production and dissemination of knowledge can regain some vitality on the Internet - even if there is still a "water curtain" with a barrier, it has finally bred a little hope.

**From software to hardcore: The change in the boundaries of discourse concepts determines the angle from which we understand and build discourse power**

The definition of discourse power needs to shift from a narrow sense to a broad sense. The distinction between the narrow and broad sense of discourse power assumptions determines, to some extent, the focus and direction of discourse power construction. In a narrow sense, it generally refers to the volume of China's voice and the exposure and perspective of China's image in English media and the English-speaking world. Broadly speaking, discourse power is not limited to English, but also includes the exposure and communication perspective of China's views and positions in various languages ​​and regions of the world in major world events; it is not limited to the media, but also includes the weight of discourse in international issues such as politics, economy, society, and culture; it is not limited to the present, the definition of discourse power is a long-term concept, which is related to the current voice, but is more focused on the state of national and national rights in the long term, focusing on China's propositions on world issues that match China's status as a great power, and the influence of Chinese wisdom; it is not limited to the national level, international communication is a crossing of cultural boundaries, and its operators and footholds are all living individuals. Therefore, is the awakening of rights consciousness of discourse power a sequence of awakening rights consciousness of cultural definition based on awakening of national subjectivity, and then awakening of individual cultural consciousness and cultural self-confidence of citizens, or does it need to be reversed in the field of international communication? This thinking sequence determines the focus and difficulty of discourse power construction to a certain extent, and both sequences involve the awakening of individual cultural consciousness. One is the end point and the other is the starting point, and both should be the standard configuration of the ideal goal of discourse power construction.

To deeply study the laws of discourse movement, we need to think about the rhetorical reconstruction of the communication field under the perspective of strategic communication and realize the construction of discourse power. Foucault, a contemporary French thinker, believes that a certain discourse is a strongly bounded field of social knowledge and a systematic explanation that makes the world known. Its key feature is that the world is not simply "there" and "said", but the world exists through discourse itself. Foucault's discussion on discourse extends discourse from the level of linguistic application to the cultural level. At the same time, through Foucault's discussion, the discourse discussed at this cultural level has also broken away from the level of simple cultural expression and speech, and entered the deep essence of culture - discourse as an objective requirement for the existence of the world, and a symbolic system for the production of social existence and social consciousness. In other words, discourse is a comprehensive product of combining speech and language with "power" and "relationships" through various communication platforms. It is the creation of a "model of thinking", and discourse itself is a new productivity. This means that how to strategically use speech, text, language and media to reconstruct rhetoric is the only way to reconstruct discourse power. If language is a kind of wealth of human social culture, then rhetorical movements are the different elements or "bricks" that are combined into the overall wealth, which can be used by different people or organizations to realize their architectural ideals, whether it is a thatched house or a high-rise building.

The cognition of discourse power needs to be transformed, from the perspective of soft power to the recognition of hard power. In the 1930s, Gramsci, one of the founders of the Italian Communist Party, proposed "cultural hegemony" in "Prison Notebooks", analyzing the interactive essence of the political operation process of the party and the communication relationship. In the late 1970s, the American Palestinian scholar Edward Said published "Orientalism", "Culture and Imperialism" and "Reporting Islam", which opened up the cultural reflection on the nearly three hundred years of "Western" colonialism. Almost in sync with postcolonial theory, the debate and struggle about the new world media order that started in Finland in Northern Europe in the early 1970s has integrated the struggle for historical and contemporary discourse power and focused on the field of media and communication. After the birth of the Internet, domestic media and political communication have spread beyond national and regional borders and spread globally. These "cultural leadership", "post-colonial criticism" and "new world media order" thoughts are attached to the physical social operation process and are still regarded as a kind of "soft power" construction. There is more soft backlash in the academic and ideological circles. However, the Internet, the Internet of Things and the revolution of information communication infrastructure such as 5G have infinitely magnified the influence of communication. The world media order and international communication pattern constructed by traditional media have changed from soft to hard, and have become hard power on a global scale. National image, cultural leadership and other aspects are directly linked to national interests. Therefore, the competition for discourse power can no longer be viewed and handled from the perspective of soft power.

**No more "the West" from now on: thoughts and directions on the construction of future discourse power**

"America" ​​has never been and is not equivalent to "the world". Worldwide international communication begins with war and ends with civilian use; China's international communication has another characteristic, which is that it begins in a specific country and ends with "the world". The Voice of America was founded on February 24, 1942, and the first German broadcast was launched for the German army; China's foreign broadcast was founded on December 3, 1941, and the Yan'an Xinhua Radio Station launched the first Japanese broadcast for the Japanese invaders; the English journals of the Foreign Language Bureau and the English version of China Daily in their early days assumed that communication with the United States and English communication were the world; starting with the international communication capacity building project implemented in 2009, China's international communication seems to have gradually faced the world. Such a cognitive change process may be taking place all over the world.

Whether in terms of concept or entity, the "West" has never been and cannot be a solid with a hard interior and smooth edges. In the past three hundred years, two groups and two types of international cultural relations have been formed with power as the core: on the one hand, the reconciliation between power and culture has formed the "cultural West", and on the other hand, the reconciliation between power and knowledge has formed the "discourse West". On the surface, the process of repeated use of the word "West" itself is to continuously strengthen the assumption of the existence of such a solid; at the same time, it is also a process of constantly polishing some originally vague or not very smooth edges into relatively solidified cognitive boundaries. Since the 1990s, there have been many discussions on "de-Westernization" around the world, but they all seem to be reserved. In other words, the "de-Westernization" of scholars is more of a political attitude or slogan, and has not been implemented in academic discourse practice. Now, is it time to propose "no longer using the term 'West'"? Because, under the guidance of the thinking of "no destruction, no construction", the Chinese academic community is encouraged to work hard to explore the ideological demystification of the "cultural West". Before the deep colonization of "Anglo-American" or Anglo-Saxon English civilization is broken, it seems that it is time to carefully wrap up and deal with this "placeholder disease" that lies between the academic and ideological exchanges between China and foreign countries - the "discourse West" of the East-West binary opposition.

From Germany's breaking through the civilized-barbaric world cultural order established during the British and French colonial period to France's discursive critical theoretical tools proposed after World War II in an effort to regain the right to define the world, they all played a leading role in thought at the time. The complex international situation has brought huge challenges to the communication and cultural dissemination of civilization between the "East" represented by China, which has been orientalized by the "West", and the "West" represented by the United States and the United Kingdom, which has been westernized. The "West" in the perspective of cross-cultural communication is a West in the cultural sense, a "cultural West", or a West with cultural references, rather than just a West in the sense of geography and national territory. The division between the East and the West is essentially a division of cultural superiority and inferiority. From the West with Britain and France as the core in the Enlightenment era to the pan-West represented by the United States today, it is the resurrection of the "historical West" created by knowledge and knowledge dissemination generated by communication under the influence of power, and the reconstruction of the American discourse hegemony system based on this thought. The concept of "the West" is strengthening this hegemonic identity through the continuous self-identification of the G7 and the national alliances derived from it, and the "East" that is identified as the East continues to use the "Western" discourse, and it is constantly consolidated through cross-cultural communication through media and platforms. In this way, gradually eliminating the concept of "the West" from our discourse is one of the ways to fundamentally deconstruct the soil on which the inherent cultural discourse power depends in the global sequence of cross-cultural communication.

The construction of discourse power is a process of time and space reconstruction in a cultural sense. Under the emerging information dissemination technology, a large amount of instant foreign information constantly erodes local information, which is the dumping of information and culture. At the same time, in the virtual space, everyone seems to be crowded on the same plane. The subjects and events that were originally scattered in time and space are suddenly juxtaposed together, creating a new time logic, eliminating the subject's credit that originally relied on time accumulation and padding, and then changing the subject's cognitive boundaries of history and the present, me and others, and the local and the world; more importantly, the rhythmic message transmission changes the subject's perception, the probability of the amazing convergence and consistency of views increases, and the language violence in the network forms a new extremism, gathering in a corner, revising the discourse ecology and the effectiveness of discourse power; the foreign time form has built-in corresponding communication content to cover the local space, and the disappearance of the direct and indirect communication boundaries has influenced the audience's cognition of reality. Driven by the emerging information dissemination technology, the game and construction of global and local discourse power have entered a full-time, full-basin, all-round in-depth game and reconstruction track. These ecological changes in discourse power can be seen, thought of, and done if you have the ability. If you do it, there will be a future.

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