

Ideologems in Xi Jinping's Political Discourse (Concepts 中国梦想 "Chinese Dream" and 类命运共同 "Community of the Common Destiny of Mankind")

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ABSTRACT: The semantic and cognitive features of some new sociopolitical ideological terms are examined in terms of political discourse, the formation and development, the interaction of the concepts of Xi Jinping 中国梦想 "Chinese Dream" and 类命运共同体 "community of common destiny." The close connection of these concepts with Confucian concepts is revealed. Actual aspects of two concepts are clarified in the context of political discourse.

The empirical material of this article are the speeches of the head of the CPC, Xi Jinping, namely the polytheme and the new political vocabulary related to the concepts of the 5th generation leader 中国梦想 "Chinese Dream" and 类命运 «体 "community of common destiny".

KEYWORDS: ideologem, concept, political discourse, political vocabulary, polytheme, strategy, evolution.

I. INTRODUCTION

Major Russian scientists have worked on the evolution of the CCP's political discourse, presenting the results of many years of observations in their fundamental works¹.

Political vocabulary names the concepts associated with the role of a person in society, the state, the world of his day, therefore, the analysis of the semantics of these words allows you to penetrate into the picture of the world reflected in the texts of a given speech affiliation, to confirm that "behind each text there is a linguistic personality who owns the language system"².

RESEARCH METHODS

The main research method is the cognitive, comparative method, since modern political linguistics is discursive in nature, where each speech, presented in writing or oral form, is considered in the context of the political situation in which it was created, in relation to other political texts, political views and functions that it performs.

DISCUSSION

Words containing an ideological component of meaning are called ideologemes by a number of foreign and domestic linguists, believing that words of this kind carry simultaneously a lexical, conceptual, historical and pragmatic load³. However, the term "ideological component of meaning" was used in the 1920s and 1930s. A.M. Selishchev, A. Meye, E. D. Polivanov, G.O. Vinokur, along with the qualifications "political" and "social", identifying this component of meaning in the structure of words that make up political and social vocabulary (in the broad sense of the word, compare the modern opposition of political and political science vocabulary)⁴.

¹Vinogradov A.V. Kitayskaya model modernizatsii: poiskinovoyidentichnosti.-M., 2008.-368 p.

Titarenko M.L. ModernizatsiyaKitaya: Shansi I vizivivremeni.-M., 2000. -630 p.

Tixvinskiy S.L. Kitay I vsemirnayaistoriya.-M.: Nauka, 1987. -591 p.

²KaraulovYu.N. Pusskiyyazik I yazikovayalichnost.-M., 1987. -P.8

³NoybertA.K. KvoprisuoppredmeteIosnovnixponyatiyaxmarksistsko-leninskoysootsiolingvistiki//AktualniyeproblemobrazovaniyaGDR.-M.. 1979. -P. 78

⁴VorobyovaO.I. Politicheskayalingvistika.Politicheskiiyazikkaksferasotsialnoykommunikatsii.- M.,2008.-P.40

Ideologems in Xi Jinping's Political Discourse (Concepts 中国梦 "Chinese Dream" and 类命运共同体 "Community of the Common Destiny of Mankind")

The fifth generation of Chinese politicians successfully launched the new national idea of the "Great Revival of the Chinese Nation" 中华民族伟大复兴 in the long-term development strategy paradigm of the "China Dream" 中国梦, significantly rethinking the approach to the implementation of domestic policy. As stated, the ultimate goal is the revival and prosperity of the Chinese nation as a whole, but special attention in the process is paid to the role of an ordinary citizen who, while remaining in his usual social role, functions within the framework of the actualized categories of Confucian society (perceived as Chinese specificity)⁵.

As a result of the criticism and subsequent discussions at various stages of the development of the PRC, there was a rejection of categorical political rhetoric in the spirit of Mao Zedong; popularized the idea of resolving the emerging social contradictions through harmonious social regulation in the political paradigm 和谐和谐 Hu Jintao; an epoch-making decision was made to postpone the cardinal eradication of some acute contradictions for the near future, for which it was necessary to constitutionally secure the right to life-long rule of the Head of the People's Republic of China Xi Jinping⁶.

The phenomenon of the "Chinese Dream" is presented by its creators as a large-scale project, the implementation of which will significantly raise the standard of living and bring the great Chinese nation to a new round of socio-cultural development, and at the same time accelerate the economic development of neighboring countries⁷.

The long-term development strategy of the society "中国梦" leads to "the revival of the Chinese nation" and "the creation of a rich, powerful democratic, civilized socialist state"⁸.

Skillfully combining the use of Marxist and Confucian symbols and the idea of continuity, Head of the People's Republic of China Xi Jinping outlined two intermediate milestones: 2021. (the centenary of the CPC) and 2049 (the centenary of the PRC) as time guidelines to which it is necessary to carry out the task of creating a "society of average prosperity" 小康 and the establishment of the PRC as a superpower, respectively.

Before our eyes, a long-standing political myth about a single large family of the peoples of China is being actualized, the conceptual core of the myth is being formed - an ideal ruler (Chairman Xi), a simulacrum is used (a pseudomyth about the golden time of universal equality and prosperity of the Xiaokang), archetypes are widely used (for example, Hero), which easily materialize in the images of the people's heroes of the era of socialist construction and the Korean War (Lei Feng, Huang Jiguang and others)⁹.

Informally, 中国 The Chinese Dream is filled with strategic geo-economic projects "Silk Road Economic Belt" and "Maritime Silk Road for the 20th Century", in 2013 united under the name "One Belt - One Road" (一带一路). The adopted strategy is universal: it can be applied both in the implementation of a large-scale project and at the level of everyday life of citizens¹⁰.

A constant element of the "Chinese Dream" matrix is the presence of 24 hieroglyphs that formally reflect all the conceptual concepts associated with the implementation of the "Chinese Dream" strategy: 富强 prosperity and (self) strengthening, 民主 democracy, 文明 enlightenment, 和谐 harmony, 自由 freedom, 平等 equality, 公正 fairness, 法治 management

⁵Ishutina Yu.A. Ideologicheskii mexanizm populyarizatsii natsionalnoy ideii «Velikogovozrozhdeniya kitayskoynatsii» v KNR nasovremennometape // Politicheskayalingvistika-Yakaterinburg, 2011.-P.191

⁶Ishutina Yu.A. Ideologicheskii mexanizm populyarizatsii natsionalnoy ideii «Velikogovozrozhdeniya kitayskoynatsii» v KNR nasovremennometape // Politicheskayalingvistika-Yakaterinburg, 2011.-P.191

⁷ Day Mutsay. V chyom sekret uspekh Kitayanaputisotsiolizma.-Pekin: Mezkontinent, 2016.-P.214

⁸ 习近平. 谈治国理政. -外交出版社, 2014. -P. 366

⁹Ishutina Yu.A. Ideologicheskii mexanizm populyarizatsii natsionalnoy ideii «Velikogovozrozhdeniya kitayskoynatsii» v KNR nasovremennometape // Politicheskayalingvistika-Yakaterinburg, 2011.-P.192.

¹⁰Pechyoritsa V.F., Boyarkina A.V. Myagkayapistupzhyolotgodrakona: monografiya.-Vladivostok, 2017.-P.134.

Ideologems in Xi Jinping's Political Discourse (Concepts 中国梦 "Chinese Dream" and 类命运共同体 "Community of the Common Destiny of Mankind")

in accordance with the law, 爱国patriotism, 敬业respect for work, 诚信open-mindedness, 友善friendliness and concern for others¹¹.

At the present stage, the national idea of the "great revival of the Chinese nation" 中华民族伟大复兴is at the stage of practical implementation in the mass consciousness of the citizens of the PRC and is seen to be harmoniously integrated into the paradigm of the long-term strategy "Chinese Dream" 中国梦. China's new plans in the field of education fit perfectly into the implementation of the large-scale One Belt, One Road project. T. Gurleva notes that "the implementation by China of the project of the Economic Belt of the Great Silk Road (EBSR) through eighteen countries of Europe, Asia and Africa - with the simultaneous" coordination of the development of education ", with the creation of a network of mass media in Chinese along this path for the Chinese living in border, construction along the way of a space information corridor and other projects on the territory of the EBSR - should meet not only the interests of China, but also the interests of the countries participating in the EBSR "12.

After the 小康 (small prosperity) period, the transition to a state of "great unity and prosperity" should take place. Xi Jinping in 2017 called the state of achieving harmony between nature and society, power and people, center and outskirts as a community of the common destiny of mankind 类命运共同文, or otherwise - globalization in Chinese¹³.

In connection with the constantly accelerating process of globalization and the policy pursued by the Xi Jinping "in a new era", especially after his announcement of the launch of the "Belt and Road" project, political traditional culture and the formation of the concept of a "community of the common destiny of mankind" attracted the attention of all the world. In addition, Chinese traditional culture is extremely important in realizing the national revival of the PRC - the "Chinese dream"¹⁴. In 2013, Xi Jinping announced that he was combining the "Chinese Dream" with the aspirations of neighboring countries for development and a sense of common destiny¹⁵.

The goal of the concept of a community with a shared destiny for humanity is to advance China's own agenda on global governance and the world economy by presenting an anti-Western alternative to the policies of expansionism, colonialism, balance of power, and the concept of realism¹⁶. The clause on "humanity as a community of one destiny" enshrined in the CCP Charter is the theoretical principle of the "China's peaceful development" strategy¹⁷.

The conceptual prerequisites for the construction of a "community of the common destiny of mankind" arise from the strategy of the "peaceful rise of China" in 2003, according to which the political, economic and military rise of the Celestial Empire, as an engine of growth in the global world, threatened the development of the Western world. The Chinese leadership claims that attempts by the United States and European countries to forcibly impose their democratic institutions and values have led to wars and military conquests.

On the contrary, "the world was in our blood, it is part of our DNA," Xi Jinping said, speaking in Geneva to the United Nations and also stated that China is fully committed to creating "one home for all mankind"¹⁸. China's "new approach" to the

¹¹Ishutina Yu.A. Ideologicheskii mexanizm popularizatsii inatsionalnoy ideii «Velikogovozrozhdeniyakitayskoynatsii»

v KNR nasovremennometape // Politicheskayal ingvistika-Yakaterinburg, 2011.-P.194.

¹²Gurulyova T.L. XIX syezd KPK Korazviti i obrazovaniya novovuyeyepoxosotsializmaskitayskoyspetsifikoy // Novaya epoxa: Kitayposle XIX syezda KPK.-M., 2018. -P.168.

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¹⁴Boyarkina A.V., Pechyoritsa V.F. Otidei Konfutsiya «Mezhduchetirmyamoryami v selyudibratya» do «Soobshchestvayedinoy sudbichelovechestva» SiJinpinga // Politicheskayal ingvistika.-Yakaterinburg, 2011. - P.67.

¹⁵习近平. 让命运共同体意识在周边国家落地生根//新华网。2013年10月25日。URL:http://www.xinhuanet.com/2013-10/25/c_117878944.htm

¹⁶Lomanov A.V. Mirovyevozhisheniye Kitaya // Rossiya v globalnoy politike 10.01.2005. URL: https://globalaffairs.ru/book/n_4246

¹⁷19 syezd KPK: vneshniye i vnutrenniye posledstviya i perspektivi reform v Kitaye // Sravnitel'naya politika. 2018. T.9. № 2. -P.142.

¹⁸Rolland N. Examining China's "community of common destiny" // Powerpoint. 23.01.2018. URL :

Ideologems in Xi Jinping's Political Discourse (Concepts 中国梦 "Chinese Dream" and 类命运共同体 "Community of the Common Destiny of Mankind")

creation of a "community of common destiny for mankind" is "the development of relations between states based on communication, not confrontation"¹⁹.

The *Beijing Consensus* emphasizes political ideas, social and economic quality of life and, most importantly, the global balance of power. In other words, Beijing is looking for an understanding of its political system and political course by the world community and is serious about China being perceived abroad as a country that seeks to provide the country's population with better living conditions after building a "harmonious society".

China is trying to be a reliable and stable economic partner not only of its neighboring countries, but of the whole world, and its growing economic power should not be feared. This is the main issue of the "policy of good neighborliness" and the strategies of "harmonious peace" and "peaceful recovery"²⁰. The Chinese leadership strives to be perceived as a credible and responsible member of the international political community, making an active contribution to the development of the world²¹.

"Community of the common destiny of mankind" is closely related to the construction of the concept of "harmonious peace" in connection with the fact that reflects the traditional values of Chinese civilization and shows China's approach to setting long-term goals and solving problems of Chinese diplomacy in relations, in particular, with neighboring countries, guaranteeing maintaining peace on earth and common prosperity²².

As you know, the concept to "community of the common destiny of mankind" 类命运共同体 was first voiced in the CPC's report at the 17th Congress in 2007. Beijing began to use this term in order to emphasize important and unique relations with other countries, in particular neighbors China²³. Also, this wording can be found in the speeches of the President of the People's Republic of China Xi Jinping during his visit to Africa in March 2013, the speech at the Boao Forum in 2013 and 2015²⁴. It should be noted that it was at the Boao Forum in 2013 that the initial stage of this strategy took shape.

Confucian thoughts formed the basis of the Celestial Empire's strategy on global governance and international relations. The "community of the common destiny of mankind" is closely related to such Confucian concepts, like 和为贵 "harmony is the highest value", 世界大同 "great unity", 天人合一 "harmony between heaven and man." Confucius understands the world as one big family²⁵.

The idea of the great Master 四海之内皆兄弟也 "between the four seas, all people are brothers" can be traced in the report of Chairman Xi Jinping at the 19th Congress of the Chinese Communist Party in 2017, where he announced the construction of the

<https://www.powerpoint.org/2018/01/23/examining-chinas-community-of-destiny>

¹⁹ Rolland N. Examining China's "community of common destiny" // Powerpoint.23.01/2018. URL :

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²⁰D'Hooghe I. The rise of China's public diplomacy // Netherlands Institute of international relations, Clingendael. Clingendael diplomacy papers.2007.N 12. P.18-19

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²³ Xin Qiang. Beyond power politics: institution –building and Mainland China's Taiwan policy transition // Journal of Contemporary China.2010.Vol.19 (65). P.529

²⁴Xi Jinping. Towards a community of common destiny and a new future for Asia. Full text of Chinese President's speech at Boao Forum for Asia annual conference // Boao Forum for Asia annual conference.28.03.2015. URL : http://www.xinhuanet.com//English/2015-03/29/c_134106145.htm

²⁵ Rolland N. Examining China's "community of common destiny" // Powerpoint.23.01/2018. URL :

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Ideologems in Xi Jinping's Political Discourse (Concepts 中国梦 "Chinese Dream" and 类命运共同体 "Community of the Common Destiny of Mankind")

concept of a "community of the shared destiny of mankind." This concept was developed in the materials of the 18th Congress of the CPC, then Xi Jinping repeated it already in his speeches as the leader of the PRC²⁶.

The origins of the concept lie in the ancient ideas of the Celestial Empire about its harmonious relations with other countries, mutually beneficial cooperation, ensuring peace, development, security and stability of states, regions and the world as a whole. Already by the 3rd century BC in the Celestial Empire, the Tianxia (天下) system was formed - a kind of ancient model of international relations. It received its rationale and development during the reign of the Zhou dynasty, which "sought to unite the whole world under one roof."

According to Zhao Ting Yang, this was a way to eliminate negative external influences, or conflict within the framework of what was then considered the civilized world²⁷. Zhao Ting Yang explains the philosophical foundation of this concept as the Confucian concept of "living and letting other countries live," which is based on eliminating conflict instead of promoting personal interests. This way of coexistence is the most rational formula for peace and stability²⁸.

"Peace in the 'stretch' system in our hyper-connected, interdependent society ... should be built on a broader foundation of harmonious versatility that encompasses all civilizations, and not the one-sided demand of one civilization for universality"²⁹. Note that Confucius and his followers made a great contribution to the development of the ideas of humanism and to the general history of the human race³⁰. Ancient Chinese philosophers find the nature of the idea of "Great Harmony", where all members love other members of society and show care and respect, in "the good of the people", its "enrichment" and "comfort" in the boundless striving for the bright future of all mankind³¹.

The interconnection of ideas "between the four seas, all people are brothers" and "big family" is reflected in harmonious coexistence, where China plays the role of paterfamilias - the head of the family. However, the Celestial Empire "does not interfere in the internal affairs of other countries, does not export the social system and development model, or imposes its own will on others." According to the ancient Chinese classics, man is good by nature and through his activities overcomes evil and comes to good, and all "people between the four seas are brothers", that is, all of humanity are brothers, and the "humane principle" in each person gives rise to "love for people"³².

"To be a great power means to bear greater responsibility for regional and global peace and development, rather than strive for a monopoly of governance of the regional and world order"³³. Professor Zhang Denghua considers this statement to be ambiguous, implying both China's desire to play a more significant role in international affairs, and criticism of the leadership of

²⁶Boyarkina A.V., Pechyoritsa V.F. Ot ideiKonfutsiya «Mezhduchetirmyamoryamivselyudibratya» do

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²⁷Gardels N. Trump's "America First" meets China's "community of common destiny" // The Washington Post. 09.02.2018. URL:

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²⁸Boyarkina A.V., Pechyoritsa V.F. Ot ideiKonfutsiya «Mezhduchetirmyamoryamivselyudibratya» do

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³⁰Savka A.V. Osnovifilosofiiixozyaystva.-M.. 2010.-P. 35. URL: <http://finlit.online/filosofiya-ekonomiki/sotsialno-filosofskie-idei-konfutsianstva-56883.html>

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³²Savka A.V. Osnovifilosofiiixozyaystva.-M.. 2010.- P. 35. URL: <http://finlit.online/filosofiya-ekonomiki/sotsialno-filosofskie-idei-konfutsianstva-56883.html>

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Ideologems in Xi Jinping's Political Discourse (Concepts 中国梦 "Chinese Dream" and 类命运共同体 "Community of the Common Destiny of Mankind")

any other great power. Since Xi Jinping and diplomats use the concept to discuss the world as a whole, this expression includes both developing and developed countries³⁴.

The concept of a "community of the common destiny of mankind" contains five areas of regional and global cooperation with countries of the world, including political partnership, security, economic development, cultural exchanges and the environment³⁵. On May 14-15, 2017 in Beijing, at the high-level forum on international cooperation within the framework of the strategy "One Belt - One Road", the leader of the PRC said that "rapprochement with the society of the common destiny of mankind" is the ultimate goal of the initiative "One Belt - one way"³⁶.

In the modern world, the concept of a "community of the common destiny of mankind" is the main part of a well-thought-out and carefully constructed new diplomatic strategy of the Xi Jinping era, where the "Chinese dream" is realized to maintain internal unity and stability, "a new type of relationship between the great powers" with alternative ways of peaceful coexistence with major powers, to create a peaceful and stable atmosphere of relations with neighboring countries, which is essential for China's continued growth³⁷.

CONCLUSION

Political discourse, political communication is a phenomenon that we face every day. The main theme and driving motive of this area is the struggle for power. The political communication of modern Chinese politicians is clearly expressed through Xi Jinping's ideologemes 中国梦 "Chinese Dream" and 类命运共同体文 "Community of the Common Destiny of Humanity" reflecting the political orientation of the leader of the fifth generation of the PRC leadership

Here one cannot but agree with the thoughts of Ye.I. Sheigal that: "... since the sphere of political communication is based on the struggle for power with the help of language, the language is used by "fighters" for a number of functions that are unusual for all of us"³⁸.

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³⁵ Xi Jinping attends General debate of 70th Session of the UN General Assembly and delivers important speech, underlying to inherit and advocate purposes and principles of the UN Charter, establish new type of international relations with win-win cooperation as core and built community of shared mankind destiny // Ministry of Foreign Affairs, the People's Republic of China.09.29.2015. URL: http://www.fmprc.gov.cn/mfa_eng/topics_665678/xjpdmgjxgs-fwbcxlhgc170znxlfh/t1304144.shtml

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Ideologems in Xi Jinping's Political Discourse (Concepts 中国梦 "Chinese Dream" and 类命运共同体 "Community of the Common Destiny of Mankind")

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