

## RESEARCH ARTICLE

# Constructing Chinese Cultural Identity Internationally in Translated Political Discourse – A Corpus Analysis of the English Versions of President Xi Jinping’s International Addresses

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### Abstract:

Political discourse is generally assumed to deal with politics, on issues such as policies, power and ideology; however, it also involves cultural issues, thus playing a role in cultural transmission and cultural identity construction. The international addresses delivered by Chinese President Xi Jinping in and outside China are good examples of political discourse that take culture into account. In President Xi’s international addresses, he quoted extensively from Chinese culture to construct an identity of a peace-loving China that seeks peaceful and harmonious co-existence with other nations. How President Xi constructed Chinese cultural identity as a peace-loving nation is of much research interest. To answer this question, we built a corpus of President Xi’s international addresses, which is composed of 145 texts of English versions delivered between 2013 and 2022 on various occasions. We investigated how Chinese cultural identity is constructed in translated political discourse by means of corpus analysis. By analyzing the high-frequency content words, the first-person plural pronoun “we”, LDA topic modeling, and sentiment, we found that a Chinese cultural identity of a peace-loving nation that seeks harmonious relationships with other countries had been constructed in President Xi’s international addresses. Based on the corpus-driven analysis, it is argued that political discourse can also serve as a good channel to construct cultural identity.

**Keywords:** Chinese cultural identity, translated political discourse, corpus analysis, Xi Jinping’s international addresses, LDA topic modeling, sentiment

## 1. Introduction

In March 2013, Xi Jinping was elected President of the People’s Republic of China. Since then a lot of studies have been done on the governance of China under the leadership of President Xi Jinping. Most of these studies put their research focus on the “political side”, covering a variety of topics, with foreign policy, security policy, and military diplomacy being the most frequently discussed themes. For example, Hu (2014), Poh & Li (2017), and Takeuchi (2019) focused on the foreign policy of China



under the leadership of President Xi Jinping; Lampton (2015), Hu (2016), Cabestan (2021) and Zhao (2022) examined the security policy of China in the era of President Xi Jinping; Sinaga (2020) discussed China's military diplomacy to ASEAN in the era of President Xi Jinping. In addition to these frequently discussed topics, some scholars looked into other topics related to the policies of China in the era of President Xi Jinping, for example, Miura (2013) concerned himself with the economic policies of China, discussing the income distribution policies of the Xi Jinping Administration; Erik (2018) examined the political order of China under the leadership of President Xi Jinping. However, we found fewer studies taking a cultural or linguistic perspective, apart from some that did approach the political theme through discourse or narrative analysis, such as Wang (2017a, 2018), Lams (2018), and Yang (2021). Among the studies related to President Xi Jinping's governance of China, we found few studies looking into the international addresses delivered by President Xi Jinping, and almost no studies were found on the discussion of President Xi Jinping's international addresses from a cultural perspective.

Cultural identity, according to the definition on Wikipedia, is the (feeling of) identity of a group or culture, or of an individual as far as she or he is influenced by her or his belonging to a group or culture. It is related closely to nationality and ethnicity, religion, social class, generation, and locality. Gilbert (2010 2:4) distinguishes two uses of the notion of cultural identity: the first is individual cultural identity, which refers to an individual's identity in his or her cultural aspects that identify him or her in various respects -- his or her linguistic and literary background, religious and moral education and choices, socially acquired attitudes and manners and so on; the other is collective cultural identity, which refers to membership of a cultural group, involving the idea that a wide-ranging identity characterizes its members' whole way of life that can be distinguished globally from others. In the present study, we shall use the notion of cultural identity in its second usage because the international addresses delivered by President Xi Jinping are not just a reflection of his own individual cultural identity, but more of the collective cultural identity of the Chinese nation.

## 2. Previous Research

Cultural identity is widely studied in many fields. One such a field is language learning, both inside and outside the classrooms, a research area that frequently involves the discussion of cultural identity. This line of study looks into the role of language learning in the process of identity construction, exploring the relationship between language learning and identity, for example, Gao (2020), de Beaufort (2019), Lin (2017), Parmegiani (2014). Beyond the field of language learning, in many other scenarios or contexts, cultural identity has also been a frequent topic of discussion, with the focus of concern being very much placed on how (cultural) identity is reflected, constructed, or negotiated through various forms of medium or channel. For example, An & Zhang (2022) investigated the linguistic landscape of a historical business centre in Wuhan China, examining the interaction of language choice and identity construction with economic, cultural and political considerations; Chen & Wang (2020) expounded on Chinese cultural identity and claimed that the enhancement of Chinese cultural identity not only has an important effect on the prosperity and development of Chinese culture, but has far-reaching impact on the Chinese national identity as well; Alenezi, MQ et al. (2018) looked into the process of identity construction in virtual reality and explored the strategies and ways in which



language and other means were used by Saudi Arabian youths to construct their cultural identities consciously and unconsciously; Cohen & Kassan (2018) explored the cultural identity negotiation of young adult immigrants and investigated how participants navigate their cultural identities and proposed a model of cultural identity negotiation; Chen & Wang (2018) made a comparative study of cultural identity between China and Western countries by analyzing the differences between Chinese and Western cultural philosophy; Nair-Venugopal (2009) examined how the identity constructions of personhood and nationhood are produced in multimodal ways within local contexts of interaction. In terms of research methods, the majority of these studies used a qualitative approach, through methods such as interviews, ethnographic analysis, empirically grounded analysis, and content analysis. Rarely are there studies that take advantage of corpora, especially a corpus of some size, to examine the construction, reflection, or negotiation of cultural identity by retrieving and analyzing the language used in discourses and texts.

Among the studies on political discourse, many looked into political addresses delivered by government heads. Most of these studies took the “political perspective” based on the analysis of linguistic devices employed by the speakers in the political addresses. For example, Cheng (2006) examined how the former leader of China’s Taiwan province used political language rhetoric as a tool in his two inaugural addresses to defuse tense relations with the Chinese mainland, repair relations with the US government and gain public support in China’s Taiwan province; Kirkham & Moore (2016) examined how Ed Miliband, the former leader of the UK Labour Party, constructed ideological alignments in two of his political addresses through such linguistic devices as phonetic variation and verb processes; Dickson & Scheve (2006) investigated how candidates appealed to social identities in their addresses of election campaigns to influence vote choice; Theodoropoulou (2020) discussed the former US President Barack Obama’s speech style, examining how he made use of intertextuality and stance taking in his addresses to gain political capital; Wang (2017b) investigated how political ideologies of the Communist Party of China were represented in President Xi Jinping’s political discourse through linguistic resources of appraisal; Liu & Lei (2018) looked into the addresses delivered by Hillary Clinton and Donald Trump in the 2016 presidential election through sentiment analysis to uncover the themes and discourse strategies of the two presidential candidates. Drawing on the theories of critical discourse analysis, like those of Fowler (1986) and Fairclough (1992), these studies focus on the political function of political addresses, such as representing or constructing certain ideologies, engaging with the target audience to gain public support, with little or no attention paid to the cultural function and how to investigate the reparation or construction of cultural identity or image in political addresses based on the theories of Cultural Discourse Studies, like that of Shi-xu (2005, 2012).

In terms of the addresses delivered by President Xi Jinping, there are studies focusing on the speech style of Xi Jinping. For example, Zhong & Fan (2018) looked into the speech style of Xi Jinping based on the analysis of the addresses published in the newspapers of different countries, and found that Xi Jinping’s international addresses are marked by affinity; Ling (2015) examined Xi Jinping’s discourse system and found that Xi Jinping’s addresses are featured by being magnificent, nice, and alarming; Wu & Wang (2020) investigated the cognitive-pragmatic mechanism of allusions used by Xi Jinping in his diplomatic discourse; He (2019) examined how global leadership was constructed in Xi Jinping’s



internationally well-received addresses from a cultural pragmatic perspective. Li and Ni (2022) discussed the translation of Xi Jinping's speeches in *The Governance of China*, with a focus on translating culturally-loaded four-character expressions. The studies of President Xi Jinping's political discourse, whether those of governance discourse or diplomatic discourse, intended to uncover the linguistic strategies by Xi Jinping to achieve a political aim. We found very few studies with a focus on the cultural function of Xi Jinping's political addresses. Besides, among the previous studies, we seldom found any studies conducted from the perspective of corpus analysis. To address these concerns, we attempted to analyze the international addresses of Xi Jinping based on corpus analysis and investigate the construction of Chinese cultural identity in these addresses.

### 3. Research Design

#### 3.1 Corpus data

The corpus data used in the present study included a big dataset of the international addresses delivered by Xi Jinping, the President of China, on various occasions in and outside China between 2013 and 2022. By international addresses, we mean the addresses targeting the audience from other countries or the audience from both China and other countries. The dataset is composed of 145 texts of President Xi Jinping's political addresses, with 307,443 tokens and 104,736 types in 12,488 sentences. The statistics of the dataset are reported as follows in Table 1.

**Table 1. Descriptive Statistics of the Dataset used in the Present Study**

Year	No. of Speeches	Average No. of Tokens	Average No. of Types	Average No. of Sentences
2013	6	2746	876	115
2014	13	2915	924	121
2015	14	2651	849	106
2016	8	2628	814	107
2017	12	2777	869	117
2018	23	2113	711	86
2019	14	1723	644	67
2020	21	1466	564	63
2021	23	1648	600	65
2022	11	1833	692	68
<b>Total</b>	<b>145</b>	<b>307,443</b>	<b>104,736</b>	<b>12,488</b>

#### 3.2 Data processing

##### *Data downloading and extracting*

The raw data was downloaded from *China's Diplomacy in the New Era*, the official website of President Xi Jinping's diplomatic discourse (<http://www.chinadiplomacy.org.cn/>). We wrote a script in Python, "a general-purpose programming language, which can be used for corpus data processing" (Wen & Lei, 2021: 6), to download the addresses and saved them in *txt* files.



### *Data cleaning*

Data cleaning was conducted for more accurate analysis. We cleared the meta-information, such as the title, time and place of the addresses, and the identity of the speaker, for a more accurate statistical count in the following analysis. All the cleaned data was stored in utf-8 encoding files to avoid any incompatibility in the corpus analysis tools.

### **3.3 Data analysis**

In our data analysis, we first made a word frequency list of the content words with R and then made a topic modeling with R using the LDA topic model from the package *topicmodels* (Grün & Hornik 2023, 2011). Through the two R-empowered analyses, we discussed the construction of the Chinese cultural identity in President Xi Jinping's international addresses. Besides, we made a KWIC analysis with *Antconc* 4.2 (Anthony 2022). Based on the word frequency analysis, LDA topic analysis, and KWIC analysis, we examined how the Chinese cultural identity is constructed in President Xi Jinping's international addresses.

In the analysis, we focused on the discourse analysis of the linguistic side of the translated discourse, without concern on the translation side, because the objective of our study is to explore how the translated political discourse helps construct Chinese cultural identity rather than how differently Chinese cultural identity is constructed in the original political discourse and the translated political discourse, which will be a question to be examined in a future study.

## **4. Results and Discussion**

### **4.1 Analyzing the construction of Chinese cultural identity through high-frequency content words**

We generated a list of content words for analysis. Following the example of Hu & Li (2022), which examined the representation of the image of the Chinese government in the English translations of the *Report on the Work of the Government*, we produced a list of content words, mainly nouns, and verbs, as well as a few adjectives and adverbs, with R. In generating the wordlist, we used the stopwords from the *tm* (Feinerer & Hornik 2023; Feinerer, Hornik & Meyer 2008) package of R, together with a customized list of stopwords for our corpus, which includes such words as “time”, “times”, “President”, “excellency”, “minister”, “issues”. From the wordlist, we extracted the top 100 high-frequency content words, which are presented in Table 2 as follows.



**Table 2. Top 100 Content Words of Xi Jinping's International Addresses**

word	frequency	word	frequency	word	frequency	word	frequency
development	2805	road	440	pursue	258	benefits	208
china	2727	efforts	422	opportunities	256	strong	208
cooperation	2195	friends	416	history	255	stability	207
countries	2036	exchanges	377	sustainable	253	human	203
world	1324	asia	372	social	250	political	203
international	1154	africa	371	forward	246	asia-pacific	202
people	1130	continue	368	brics	245	committed	199
chinese	1109	developing	363	innovation	245	share	199
global	1059	building	358	region	245	people's	196
economic	974	friendship	358	strengthen	245	create	195
growth	630	investment	351	uphold	239	dialogue	195
peace	625	progress	333	partnership	238	peaceful	195
economy	624	reform	329	enhance	233	environment	193
security	597	governance	322	jointly	233	china-africa	192
common	580	regional	316	market	232	inclusive	192
mutual	537	initiative	308	covid-19	231	industrial	192
future	521	challenges	307	prosperity	231	role	192
trade	517	country	302	achieve	229	business	191
support	502	system	296	mankind	229	path	191
china's	487	belt	295	civilizations	228	deepen	190
community	481	win-win	284	opening-up	224	advance	189
build	476	major	282	green	220	joint	189
shared	461	african	278	peoples	220	principles	187
promote	455	national	269	strategic	220	life	185
relations	448	asian	266	connectivity	216	financial	183

A close look at the list of the high-frequency content words in Table 2 reveals that President Xi Jinping seeks to construct a friendly image of China that devotes a lot of effort to working together with other countries in the international world for a promising common community of a shared future. The nouns in the top 100 list, like “development”, “cooperation”, “partnership”, “community”, “friendship”, “future”, “benefits”, “support”, “peace”, “prosperity”, “security”, “friends”, “progress”, “mankind”, “human”, “stability”, “growth”, “win-win”, and so on, reveal the common goals that China hopes to achieve with other countries in the world; the verbs in the top 100 list, such as “build”, “promote”, “achieve”, “deepen”, “uphold”, “enhance”, “advance”, “create”, “share”, “strengthen”, and so on, reveal in what ways China seeks to work together with the international world for the common goals; the adjectives in the above list, like “global”, “asian”, “african”, “asia”, “africa”, “asia-pacific”, “regional”, “china-africa”, “international”, “shared”, “jointly”, “strategic”, “win-win”, “mutual”, “sustainable”, and so on, indicate with whom and in what manner China commits itself to building a common community of a shared future for the whole mankind.

Besides, the wordlist of top 100 high-frequency content words also reveals that China is a nation that seeks and attaches great importance to a harmonious co-existence with its neighbors, near and far. In the wordlist, words like “peace”, “peaceful”, “friendship”, “friends”, “partnership”, “shared”, “relations”, “mutual”, “common”, “community”, “exchanges”, “support”, reveal China's philosophy in dealing with diplomatic relations, being friends with neighbors, near and far, and supporting each



other. Such a philosophy is in line with the *Five Principles of Peaceful Coexistence* put forward by the late Chinese premier Zhou Enlai, a reflection of the Chinese culture of being benevolent in dealing with people and things.

As can be seen from the discussion above, the top 100 high-frequency content words from Xi Jinping’s international addresses reflect a core feature of the Chinese culture, benevolence or *ren* (仁) in Chinese, which in this context is harmonious co-existence with China’s neighbors, near and far, supporting each other for mutual benefits and working together to build a common community of a shared future. In his international addresses, by the repeated and intentional use of these words that embody the core feature of Chinese culture, Xi Jinping helped construct a Chinese cultural identity of a nation that values and seeks good neighborliness and friendship.

#### 4.2 Analyzing the construction of Chinese cultural identity through LDA topic modeling

In this section, we analyzed the construction of Chinese cultural identity in Xi Jinping’s international addresses through an LDA (Latent Dirichlet Allocation, a generative statistical model to group similar texts) topic modeling. In our topic modeling, we first used the R package *tidytext* (Silge & Robinson 2016) to preprocess the texts and then used the package *topicmodels* to generate the topics, and then used the package *ggplot2* (Wickham 2016) to visualize the topics with the top 15 words of each topic. The results of the LDA topic modeling are reported as follows in Figure 1.

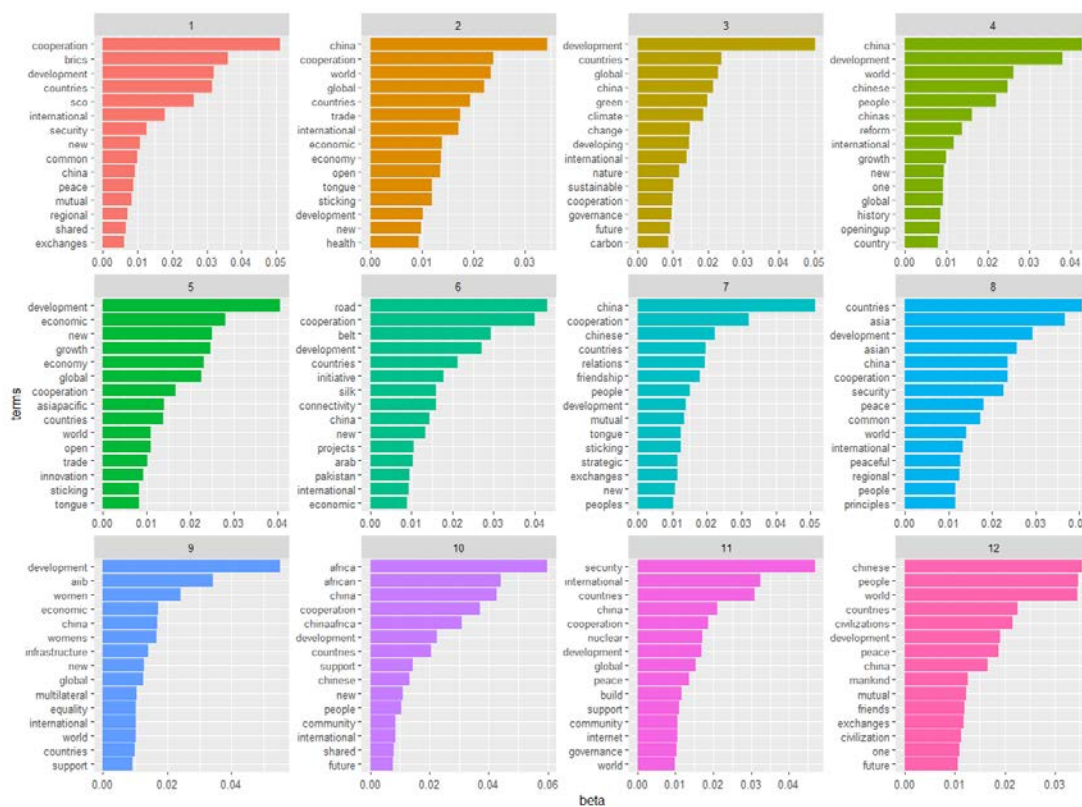


Figure 1. Top 15 Terms for Each Topic through LDA Topic Modeling of President Xi’s International Addresses



The results of the LDA topic modeling in Figure 1 show that the word “cooperation” is among the top 15 words for most of the topics grouped with LDA, to be exact, 9 out of 12 topics. Besides, “peace”, “peaceful”, “mutual”, “shared”, “community”, “friends”, “relations”, and “support”, are among the top words of these topics. These words not only reveal the core of Chinese diplomatic policies but also reflect some important concepts of Chinese culture, like “benevolence” or *ren* (仁) in Chinese and “harmony” or *he* (和) in Chinese. Under the guidance of such core philosophy of Chinese culture, China attaches great importance to a harmonious relationship with its neighbors, near and far, which is embodied in China’s principles of dealing with other countries in the world. In Xi Jinping’s international addresses, the top words, like “cooperation”, “peace”, “mutual”, and “support”, are representations of these principles of China, namely, peaceful cooperation with mutual support, which is also a reflection of the core of the Chinese culture. In a large sense, it can be said that, through the repeated representations of Chinese culture with these words in his international addresses, Xi Jinping helped construct the Chinese cultural identity of a nation that attaches great importance to harmony and cooperation.

In his international addresses, Xi Jinping cited extensively from Chinese culture, covering a wide range of sources, such as poems, Chinese classics, proverbs, and the words of ancient Chinese philosophers. With these citations, Xi Jinping helped the dissemination of Chinese culture to the world and thus assisted in constructing the Chinese cultural identity in the international world. To examine what topics these citations are concerned with, we made a topic modeling with the same method as used above. First, we used the corpus tool *Antconc* 4.0 to extract these citations with the KWIC function, using the search expression “saying || sayings || say || goes || read || says || reads || proverb || proverbs || poem || poems || ancient”, and exported the results in *txt* files, which includes 501 lines; next, we cleaned the lines manually through reading, removing the repeated and other irrelevant ones, like the citations of cultures other than the Chinese; then we made an LDA topic modeling with R using the package *topicmodels* and visualized the results with the R package *ggplot2*. Figure 2 reports the results of LDA topic modeling of Xi Jinping’s quotes about Chinese culture in his international addresses.



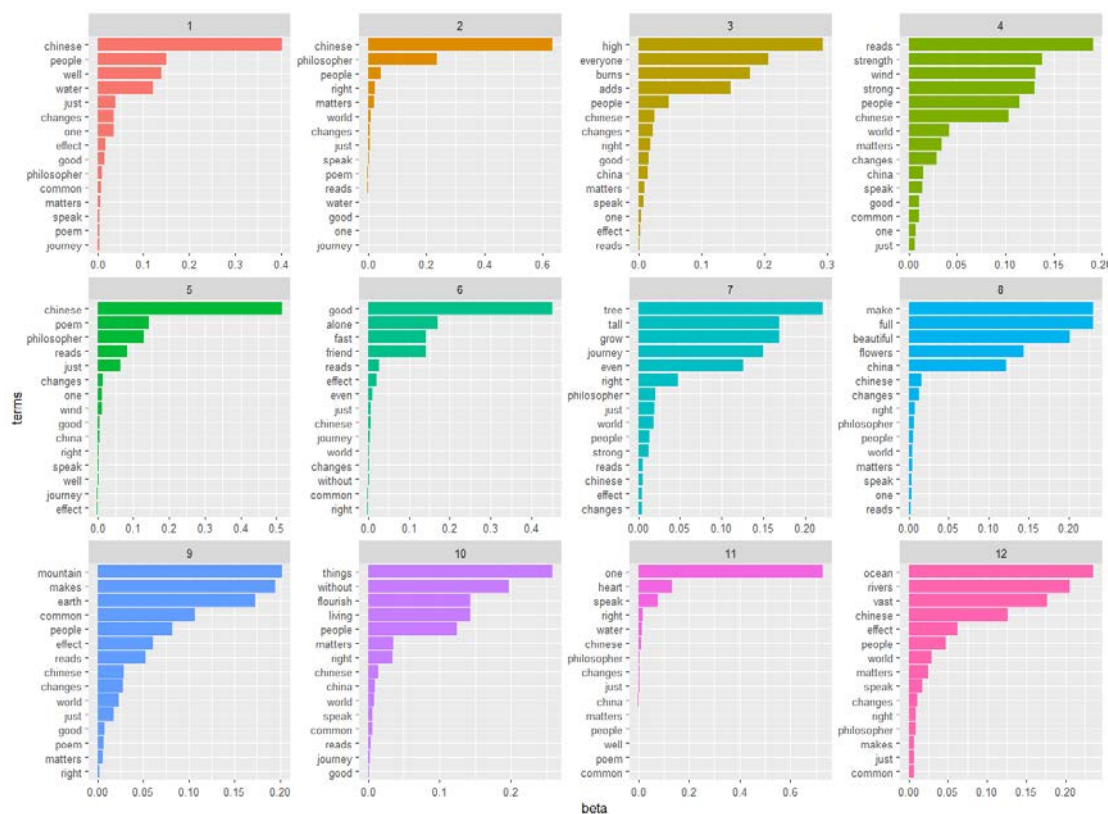


Figure 2. Top 15 Terms for Each Topic through LDA Topic Modeling of Xi Jinping’s Quotes about Chinese Culture

With a close look at the top terms for each topic shown in Figure 2, we can see that apart from the word “Chinese”, the two words “philosopher” and “poem” are among the top terms that appear in most of the 12 topics. The two words reflect the sources of Xi Jinping’s citations of Chinese culture. Xi Jinping’s frequent citations of Chinese culture not only helped him to explain his ideas in his international addresses but also disseminated the Chinese culture to the world, thus assisting in the construction of the Chinese cultural identity in the world. The extensive citations of poems and the words of ancient Chinese philosophers in Xi Jinping’s international addresses helped construct a cultural image that the Chinese nation is well-known for its rich cultural heritage. To further examine what specific topics were covered in Xi Jinping’s citations, we made an analysis of the citations with the help of the KWIC function in *Antconc* in the following section.

### 4.3 Analyzing the construction of Chinese cultural identity through keywords in context

Following the analysis of Xi Jinping’s citations in the previous section, we made a Keywords in Context (KWIC) analysis with *Antconc* 4.0. We used the same search expression “saying || sayings || say || goes || read || says || reads || proverb || proverbs || poem || poems || ancient” to retrieve the citations of Chinese culture in Xi Jinping’s international addresses. Altogether we have retrieved 501 results, among which some are Xi Jinping’s citations of other cultures, which were removed from our analysis. It is a habitual practice for Xi Jinping to cite proverbs or sayings from other countries during his state



visits to those countries. For example, when paying a visit to Russia in 2013, Xi Jinping delivered a speech at the Moscow State Institute of International Relations, in which he cited a Russian proverb, “Big ships sail far”; in a speech published in the *Kazakhstanskaya Pravda* newspaper in 2022, Xi Jinping cited a Kazakh proverb, “Friendship is an inexhaustible wealth”, to name just a few. After removing the irrelevant ones, we retrieved 331 hits of citations of Chinese culture. A screenshot of the KWIC results is shown in Figure 3 as follows.

File	Left Context	Hit	Right Context
Xi_world_speech_可读性_text_cleaned_only.txt	Today, this part of the ocean has long restored its peace and calm, but never should we forget the lessons of history. An	ancient Chinese philosopher observed that one needs to clean the mirror before taking a look at himself and that one should bear	
Xi_world_speech_可读性_text_cleaned_only.txt	th gap keeps widening, and social contradictions are growing. The world economy is facing another historical choice. An	ancient Chinese philosopher observed that “Reviewing the past enables us to learn about the law governing the evolution of hist	
Xi_world_speech_可读性_text_cleaned_only.txt	the development of all participating countries and opened up new horizon for China’s development and opening up. An	ancient Chinese philosopher observed that “plants with strong roots grow well, and efforts with the right focus will ensure succes	
Xi_world_speech_可读性_text_cleaned_only.txt	portunity to upgrade CICA cooperation and contribute more to the security and development of Asia and beyond. As an	ancient Chinese philosopher observed, “Even for small matters, success will not come without hard work.” Likewise, a proverb ir	
Xi_world_speech_可读性_text_cleaned_only.txt	ctions and work with all countries to pursue a path of green, low-carbon and sustainable development. Colleagues, as an	ancient Chinese philosopher observed, “He who has credibility connects the world.” In other words, credibility is the foundation	
Xi_world_speech_可读性_text_cleaned_only.txt	the solid implementation of the GDI. — We need to work together to maintain peace and stability in the world. An	ancient Chinese philosopher observed, “Stability brings a country prosperity while instability leads a country to govt.” Secur	
Xi_world_speech_可读性_text_cleaned_only.txt	ence is growing in all sectors. Development is a journey with no end, but with one new departure point after another. An	ancient Chinese philosopher once observed, “We should focus our mind on the future, not the past.” We live in a fast changing	
Xi_world_speech_可读性_text_cleaned_only.txt	en countries different in system, culture and size. Based on trust and equality, China-Tajikistan friendship is rock solid. An	ancient Chinese philosopher once noted, “In interactions with friends, one should keep his word and always be trustworthy.” M	
Xi_world_speech_可读性_text_cleaned_only.txt	and governance impediments. Our journey to lasting peace and common prosperity will be a long and arduous one. An	ancient Chinese philosopher once observed, “The gentleman devotes his attention to the basic of things. When he has mastered	
Xi_world_speech_可读性_text_cleaned_only.txt	ppose protectionism and promote fair competition. Third, we must implement the Sustainable Development Agenda. An	ancient Chinese philosopher said, “The key to running a country is to make its people better-off.” The ultimate aim of developm	
Xi_world_speech_可读性_text_cleaned_only.txt	ent and in my own name, I wish to pay high tribute and extend best wishes to the Arab states and people. An	ancient Chinese philosopher said, “Visit those who you feel close to even without meeting them before, and invite those you can	
Xi_world_speech_可读性_text_cleaned_only.txt	en we have sincere wish, goodwill and political wisdom, no conflict is too big to settle and no ice is too thick to break. An	ancient Chinese philosopher said, “Law is the very foundation of governance.” Here in Geneva, countries, on the basis of the UN	
Xi_world_speech_可读性_text_cleaned_only.txt	broad representation and international influence. Ladies and Gentlemen, Dear friends, Over two thousand years ago, the	ancient Chinese philosopher Confucius observed that one should make friends with people who are upright, sincere and well-inf	
Xi_world_speech_可读性_text_cleaned_only.txt	rather than erect walls between each other, take dialogue as the golden rule and be good neighbors with each other. The	ancient Chinese philosopher Mencius said, “Ensuring the right conduct and upholding justice should be the way to follow across th	
Xi_world_speech_可读性_text_cleaned_only.txt	I announce that China will cut the number of its troops by 300,000. Ladies and gentlemen, Comrades and friends, as an	ancient Chinese saying goes, “After making a good start, we should ensure that the cause achieves fruition.” The great renewal c	
Xi_world_speech_可读性_text_cleaned_only.txt	e Economic Partnership. Fourth, we will promote shared and green development to make life better for our people. As an	ancient Chinese saying goes, “Bringing benefit to the people is the fundamental principle of governance.” There is also a Peruv	
Xi_world_speech_可读性_text_cleaned_only.txt	tiative is based on extensive consultation and its benefits will be shared by us all. Ladies and Gentlemen, Dear Friends, An	ancient Chinese saying goes, “A long journey can be covered only by taking one step at a time”. Similarly, there is an Arab prov	
Xi_world_speech_可读性_text_cleaned_only.txt	urtains and oceans, our five countries have been closely bound by a shared commitment to win-win cooperation. As an	ancient Chinese saying goes, “A partnership forged with the right approach defies geographical distance, it is thicker than gl	
Xi_world_speech_可读性_text_cleaned_only.txt	et and all people to lead decent lives. We should endeavor to build an open and inclusive world free from isolation. As an	ancient Chinese saying goes, “All living things should flourish without harming each other; all ways of life should thrive witho	
Xi_world_speech_可读性_text_cleaned_only.txt	mmation technology and other fields and strengthen the driving force for self-generated development. Colleagues, as an	ancient Chinese saying goes, “Even the shortest journey can’t be finished without taking the first step. Even the most trivial task c	
Xi_world_speech_可读性_text_cleaned_only.txt	Anyone who attempts to turn back the wheel of history and block others’ way will only have his own path blocked. As an	ancient Chinese saying goes, “Constant piling up of earth makes Mount Tai great; ceaseless inflow of rivers makes the ocean dee	
Xi_world_speech_可读性_text_cleaned_only.txt	lge and found the villages no longer in want of food or clothing, as evidenced by the happy smiles on their faces. As an	ancient Chinese saying goes, “Only when the granary is full will people learn etiquette; only when people are well-fed and clothe	
Xi_world_speech_可读性_text_cleaned_only.txt	ntial and bright prospect, China’s development will create huge space for cooperation with other countries. As an	ancient Chinese saying goes, “All living things are nourished without injuring one another; all roads run parallel without interfe	
Xi_world_speech_可读性_text_cleaned_only.txt	precedented development opportunities and given rise to new threats and challenges which we must face squarely. As an	ancient Chinese adage goes, “The greatest ideal is to create a world truly shared by all.” Peace, development, equity, justice, den	
Xi_world_speech_可读性_text_cleaned_only.txt	nd developed countries and regions, and impoverished people so that hope prevails in every corner of the world. As an	ancient Chinese adage goes, “Those who only seek comfort for themselves will ultimately be rejected and those who sacrifice the	
Xi_world_speech_可读性_text_cleaned_only.txt	in COVID-19 and Beyond: Working Together for Global Development and Shared Future” cannot be more relevant. As an	ancient Chinese adage goes, “One must not change his commitment or aim up his nose even in the face of danger and risk.”	

Figure 3. Screenshot of KWIC Results of Xi Jinping’s Citations of Chinese Culture

In citing Chinese culture, Xi Jinping mainly used direct citations, with a few indirect citations, for example, in a speech delivered at the dialogue with the world political parties’ high-level meeting in 2017, Xi Jinping cited Confucius with indirect citations, “the ancient Chinese philosopher Confucius observed that one should make friends with people who are upright, sincere and well-informed”. A close reading of the results of our retrieval shows that Xi Jinping’s citations of Chinese culture fall into three categories in terms of their sources. The first category is the citation of the words of Chinese philosophers, scholars, and statesmen, like Confucius and Mencius. For example, in a speech titled *Working Together for a Brighter Future of China-Tajikistan Friendship* delivered before paying a state visit to Tajikistan in 2019, Xi Jinping cited the words of a Chinese philosopher, “An ancient Chinese philosopher once noted, ‘In interactions with friends, one should keep his word and always be trustworthy.’” The citation reveals the ancient Chinese philosophers’ understanding of building friendship and disseminates the Chinese understanding of friendship to other cultures in the world. The second category is the citation of Chinese sayings and proverbs that reflect the wisdom of the Chinese people. For example, in the speech delivered at the *China International Friendship Conference in Commemoration of the 60th Anniversary of the CPAFFC* in 2014, Xi Jinping cited a Chinese saying, “Affinity between the people holds the key to state-to-state relations while mutual understanding holds the key to people-to-people relations.” The third category is the citation of Chinese poems. For example, in a speech titled *Opening up a New Era in China-Argentina Relations* published in the



Argentine newspaper *Clarín* ahead of his state visit in 2018, Xi Jinping cited a line from a poem, “If you have a friend afar who knows your heart, distance cannot keep you two apart.” These citations not only helped Xi Jinping expound his ideas and thoughts about diplomatic relations but also helped the dissemination of the Chinese wisdom and culture, thus helping the construction of Chinese cultural identity in the world.

In terms of the themes or subjects that the citations are concerned with, they are mainly about the worldview of the Chinese people from ancient times to now, about the Chinese understanding of the human relationship, about the Chinese understanding of the relationship between man and nature. For example, in the international address delivered at the G20 Summit in 2021, Xi Jinping cited words from an ancient Chinese philosopher, “As an ancient Chinese philosopher observed, ‘He who has credibility connects the world.’” Xi Jinping then explained, “Credibility is the foundation for interactions with the world.” Through the citation, Xi Jinping conveyed a message to the world that China would preserve credibility in its policy and its interaction with other countries; in an address titled *Working Together for a Brighter Future of China-Tajikistan Friendship* in 2019, Xi Jinping also cited words from an ancient Chinese philosopher, “An ancient Chinese philosopher once noted, ‘In interactions with friends, one should keep his word and always be trustworthy.’”; likewise, in an address delivered in 2014 when paying a state visit to Mongolia, Xi Jinping cited a Chinese saying, “we often say in China, ‘Good neighbors are more precious than gold.’” Through various citations of the Chinese culture, Xi Jinping not only helped convey a friendly image of China that devotes itself to establishing harmonious and cooperative relations with its neighbors, near and far, to creating a common community of a shared future of the whole mankind but also assisted in constructing a cultural identity of China internationally, namely, living in harmony with other nations and living in harmony with nature.

#### 4.4 Analyzing the construction of Chinese cultural identity through pronouns

In this section, we analyzed the construction of Chinese cultural identity through President Xi’s use of pronouns in his international addresses. Pronouns reveal how the speakers or authors negotiate with the audience or readers to a certain extent, and how far the speakers or authors position themselves from the audience or readers. By using pronouns that presuppose different distances from the audience or readers, the speakers or authors negotiate how they intend to engage themselves with the audience or readers, keeping a distance from or standing among them.

**Table 3. Occurrence and Frequency of Pronouns in Xi Jinping’s International Addresses**

Pronoun	Occurrence/ Frequency	Pronoun	Occurrence/ Frequency	Pronoun	Occurrence/ Frequency	Pronoun	Occurrence/ Frequency
we	3821/124.28	I	843/27.42	you	264/8.59	they	226/7.35
our	1818/59.13	my	216/7.01	your	77/2.50	their	533/17.34

As shown in Table 3 above, the first-person plural pronoun “we” was used with the highest occurrence in Xi Jinping’s international addresses. Together with its nominal possessive pronoun, the first-plural pronouns were used 5,639 times, namely, 183.41 times per 10,000 words. The first-person single pronoun together with its nominal possessive pronoun was used 1,059 times, namely, 34.43 times per 10,000 words, much less than the first-person plural pronoun. For the second-person pronoun



and third-person plural pronoun and their nominal possessive pronouns, their occurrences were 341 and 759 times respectively, namely 11.09 and 24.69 times per 10,000 words. In terms of the use of pronouns, the first-person plural form was used with the highest frequency in Xi Jinping’s international addresses, a percentage of 72.3 among the pronouns that we examined in the present study. The chi-square significance test of the data shows that the p-value is 0.000 (less than 0.05), confirming that the use of the first-person plural pronoun in Xi Jinping’s international addresses is significantly different from the other pronouns, with much higher frequency. A screenshot of the retrieved results of the first-person plural pronoun “we” is shown in Figure 4 below.

File	Left Context	Hit	Right Context
1 Xi_world_speech...	lobalization more open, inclusive, balanced and beneficial to all. With the future in mind,	we	need to uphold inclusiveness and seek harmony without uniformity. We must strengthen
2 Xi_world_speech...	protect Asian cultural heritage and better preserve and sustain our civilizations. Second,	we	need to uphold the beauty of each civilization and the diversity of civilizations in the worl
3 Xi_world_speech...	ions of developing countries and secure a lasting driving force for global growth. Fourth,	we	need to uphold our partnership and resolve differences properly. The G20 is a grouping c
4 Xi_world_speech...	re prominent. We need to take it as our aim to safeguard peace and development for all;	we	need to uphold fairness and justice and promote win-win results; we need to base our eff
5 Xi_world_speech...	protection, and work together to build a prosperous, clean and beautiful world. Second,	we	need to uphold multilateralism and build synergy for global governance on the environm
6 Xi_world_speech...	tions, we will contribute our share to making the world a better place for everyone. First,	we	need to uphold multilateralism, and safeguard peace and stability in our world. History te
7 Xi_world_speech...	re, unfettered flows of trade and investment, and interactions between civilizations. First,	we	need to uphold open interplay and enhance connectivity. A big river is full when its tribut
8 Xi_world_speech...	les, and develop four-dimensional connectivity of land, sea, air and the Internet. Second,	we	need to uphold common development and promote fairness and inclusiveness. Only whe
9 Xi_world_speech...	s and landlocked developing countries, in an effort to achieve common prosperity. Third,	we	need to uphold an innovation-driven approach and create more drivers for development.
10 Xi_world_speech...	nsport sector, to ensure easier movement of people and smoother flow of goods. Fourth,	we	need to uphold ecological conservation as a priority and pursue green and low-carbon d
11 Xi_world_speech...	en travel, to make transport and travel more environment-friendly and low-carbon. Fifth,	we	need to uphold multilateralism and improve global governance. We live in a world where
12 Xi_world_speech...	panies in conducting joint R&D and production with developing countries. Second,	we	need to uphold equity and justice, and provide more vaccines to developing countries to
13 Xi_world_speech...	ange and revive the world economy are challenges of our times that we must meet. First,	we	need to uphold multilateral consensus. When it comes to global challenges such as clima
14 Xi_world_speech...	in developing countries, and thus work together to close the immunization gap. Second,	we	need to uphold openness and cooperation. Openness is the sure way for realizing human
15 Xi_world_speech...	quality partnership so as to jointly embark on a new journey of BRICS cooperation. First,	we	need to uphold solidarity and safeguard world peace and tranquility. Our world today is
16 Xi_world_speech...	perationalize the GSI and bring more stability and positive energy to the world. Second,	we	need to uphold cooperation to boost development and jointly tackle risks and challenges;
17 Xi_world_speech...	to the GDI and contribute to stronger, greener and healthier global development. Third,	we	need to uphold the pioneering spirit and innovation and unleash the potential and vitalit
18 Xi_world_speech...	talent pool for stronger BRICS cooperation on innovation and entrepreneurship. Fourth,	we	need to uphold openness and inclusiveness and pool collective wisdom and strength. BRI
19 Xi_world_speech...	member states and provide 5,000 human resources training opportunities for them. Fifth,	we	need to uphold multilateralism. Obsession with forming a small circle can only push the v
20 Xi_world_speech...	tion will bring about stability and only commitment to justice can ensure lasting security.	We	need to uphold peaceful settlement of disputes through dialogue and consultation in acc
21 Xi_world_speech...	also presents us with an opportunity to elevate China-Senegal relations to a higher level.	We	need to uphold equality and mutual trust. As good friends and partners who trust and he
22 Xi_world_speech...	teral relations to a new level, and produce fruitful results to the benefit of our peoples. --	We	need to uphold mutual respect and deepen political mutual trust. We should view and gr

**Figure 4. Screenshot of the Retrieved Results of Xi Jinping’s Use of the First-Person Plural Pronoun “we” in His International Addresses**

The first-person plural pronoun “we” can be used in both inclusive and exclusive senses (Hu & Li 2022). The inclusive sense of “we” include both the speakers and the audience, with the speakers engaging themselves with the audience. As argued by Fowler et al. (1979), through the use of the first-person plural pronoun in its inclusive sense, the speakers could shorten the distance from the audience to build a shared ground between the speakers and the audience. In his international addresses, Xi Jinping used the first-person plural pronoun in the inclusive sense, positioning himself among the audience to shorten the distance from the audience. For example, in the international address “Openness for Greater Prosperity, Innovation for a Better Future” delivered by Xi Jinping at the opening of the Boao Forum for Asia annual conference 2018, he frequently used the first-person plural pronoun “we” to engage with the audience to express China’s willingness and determination to work together with other nations in the international community for greater prosperity and a better future. As he said, “With the future in mind, **we** need to treat each other with respect and as equals. **We** should uphold the five principles of peaceful co-existence, respect the social system and development path



independently chosen by each country, respect each other's core interests and major concerns, and follow a new approach to state-to-state relations featuring dialogue rather than confrontation, and partnership instead of alliance." His emphasis on treating each other with respect and as equals, upholding the principles of peaceful co-existence, and respecting the other nations' core interests and major concerns, reveals the worldview of China in dealing with the relationship between oneself and others, that is, being inclusive and respectful, which helps construct a cultural identity of China in the international world as a nation being inclusive to the otherness and respecting the otherness, and seeking harmonious co-existence with the otherness without claiming uniformity.

Xi Jinping's high-frequency use of the first-person plural pronoun in his international speeches, on the one hand, helped him achieve the purpose of establishing cooperative diplomatic relations with China's neighbors, near and far, on the other hand, displayed the Chinese philosophy of dealing with people and things, that is, benevolence. According to this philosophy, the Chinese tend to take others into account when dealing with them, rather than just think for themselves, which is also in line with the concept of collectivism in Chinese culture. In verbal communication, such a philosophy is often featured by the frequent use of speaker-audience inclusive pronouns, of which the first-person plural pronoun "we" is especially frequently used. In this sense, Xi Jinping's frequent use of the first-person plural pronoun "we" in his international addresses helped construct the cultural identity of the Chinese people, namely, the Chinese are "we-oriented" rather than "I-oriented", "they-oriented" or "you-oriented", constructing the Chinese cultural identity as a nation with its people yearning for a harmonious co-existence with other nations to work together to create a common community of a shared future for the whole mankind.

#### 4.5 Sentiment analysis of Xi Jinping's international addresses

In this section, we conducted a sentiment analysis of Xi Jinping's international addresses. The R package *sentimentr* (Rinker 2021) was used in calculating the sentiment scores. As the package *sentimentr* takes into account valence shifters, that is, negators, intensifiers, downtoners, and adversative conjunctions, in the calculation, it is more accurate than other packages that do not take into account these linguistic elements. This package *sentimentr* calculates the sentiment scores at the sentence level and also aggregates sentiment scores at the chapter level. In our study, we calculated the aggregated sentiment scores at the chapter level, that is, the aggregated sentiment scores of each international address by President Xi Jinping. The result of the sentiment scores calculated with the R package *sentimentr* is reported in Figure 5 as shown in the following graph.

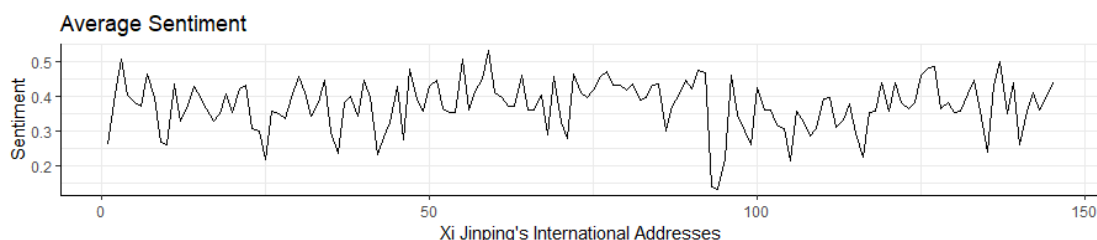


Figure 5. Average Sentiment Scores of Xi Jinping's International Addresses



The R package *sentimentr* generates sentiment scores ranging from -1 to 1, with those below 0 showing negative sentiment and those above 0 indicating positive sentiment, the larger the absolute value of the sentiment scores is, the more negative or positive the sentiment is. As can be seen from the average sentiment scores shown in Figure 5, all of Xi Jinping's international addresses examined in the present study showed a positive sentiment, with most of the sentiment scores between 0.3 and 0.45. The positive sentiment of Xi Jinping's international addresses reveals that China holds a positive attitude toward its diplomatic relations with other countries, and seeks to establish friendly and cooperative relations with its neighbors, near and far, which is also a common goal shared with the whole community of the mankind. Such an attitude is a reflection of the Chinese philosophy of dealing with people and the world, with the principle being harmonious co-existence, one of the core concepts of Chinese culture. With the positive sentiment in his international addresses, Xi Jinping, so to speak, helped construct the cultural identity of China as a nation being optimistic about the world.

#### 4.6 Summary

From the above discussions, we can see that, in the international addresses delivered by President Xi Jinping on various occasions in and outside China, China is represented as a nation of friendliness, which helped construct the Chinese cultural identity as a peace-loving nation that values and seeks harmonious and cooperative relationships with its neighbors, near and far. Xi Jinping's frequent use of content words that reveal core concepts of Chinese culture helped construct the Chinese cultural identity, i.e. the Chinese nation is a peace-loving nation that attaches great importance to harmonious co-existence with other nations and devotes to building a common community of a shared future for the whole mankind. Xi Jinping's frequent citations of Chinese sayings, proverbs, and the words of philosophers, reveal the worldview of the Chinese people, the Chinese understanding of the relationship between mankind and nature, and the philosophy of dealing with human relationships. The citations further strengthen the Chinese cultural identity constructed in Xi Jinping's international addresses. His frequent use of the first-person plural pronoun "we" positioned himself among the audience and thus shortened the distance between himself and the audience, which in turn shortened the distance between the Chinese nation and other nations in the world. The frequent use of the inclusive sense of "we" also constructed a cultural identity of the Chinese nation that the Chinese culture is "we-oriented". The positive sentiment of Xi Jinping's international addresses shows that he holds a positive view toward the relationship with other nations, which helps construct a cultural identity that the Chinese nation holds an optimistic view toward the world.

China has been open to the world for more than forty years since the start of the policy of Opening and Reform. It is no exaggeration to say that Chinese culture has spread to all parts of the world. Many features of the Chinese culture, such as Chinese values, thoughts, and customs, are familiar to people from other cultures, at least to those that have more communication with China. Yet, a lot of people from different parts of the world are still unfamiliar with Chinese culture. Besides, there are misunderstandings of Chinese culture. Thus it is quite necessary and important to disseminate Chinese culture and construct the Chinese cultural identity. For those who are unfamiliar with Chinese culture and those who have misunderstandings, the exposure to the core of Chinese culture offers the opportunity for them to know and understand Chinese culture. In his international addresses, Xi Jinping



repeatedly and frequently expounded the core of Chinese culture to the world audience, which helps construct the Chinese cultural identity in the international community.

## 5. Conclusion

In this article, we examined the Chinese cultural identity constructed by the English translations of President Xi Jinping's international addresses delivered in and outside China on various occasions, through a corpus-based analysis of the high-frequency content words, the first-person plural pronoun "we", the citations of ancient Chinese philosophers, sayings, poems, and proverbs, together with an LDA topic modeling and sentiment analysis. The analysis shows that Xi Jinping used content words that reveal some core concepts and thoughts in the Chinese culture, thus helping construct a Chinese cultural identity that the Chinese nation is a peace-loving nation that seeks peaceful and supportive cooperation with its neighbors, near and far. Xi Jinping's frequent use of the first-person plural pronoun "we" shows that the Chinese culture is "we-oriented", rather than "you-oriented", "they-oriented", or "I-oriented", which helps construct the Chinese cultural identity as a nation that is inclusive to other nations. The sentiment analysis of Xi Jinping's international addresses shows that Xi Jinping conveyed a very positive sentiment, and the Chinese nation takes a very positive view toward the world and devotes itself to building a good community with a shared future for the whole of mankind. Xi Jinping's frequent citations from the Chinese culture not only reflect his personal style of speech, but also helped the dissemination of Chinese culture to the international community, and the construction of the Chinese cultural identity in the international community. From this study, we can see that political discourse, especially the international addresses delivered by the leader of a nation could play an important role to help disseminate the culture of a country and construct the cultural identity of that country. Thus we argue that the political discourse of political leaders, especially the addresses delivered to target an international audience, can play an important role in disseminating the culture of a country, thus helping the construction of the cultural identity of that country.

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