

<<中国当代对外政治话语>>

图书基本信息

书名：<<中国当代对外政治话语>>

13位ISBN编号：9787030297518

10位ISBN编号：7030297512

出版时间：2010-12

出版时间：科学出版社

作者：尤泽顺

页数：238

字数：338000

版权说明：本站所提供下载的PDF图书仅提供预览和简介，请支持正版图书。

更多资源请访问：<http://www.tushu007.com>

<<中国当代对外政治话语>>

内容概要

《中国当代对外政治话语--建构模式与社会变迁(精)》由尤泽顺所著，并以《中国政府工作报告》、中国政要演讲稿、《人民日报》（海外版）及其他官方报纸的相关评论和其他官方文本等构成的“中国当代对外政治话语”为研究对象，以批判性话语分析为主要研究视角，从语言层面揭示话语与社会变迁之间如何形成互动关系等。通过具体话语的分析，将源于西方的理论观点和模式实际运用于我国独特语境和中外政治话语互动语境中，在一定程度上为形成具有中国特色的话语分析和交流理论奠定基础。

书籍目录

序言一序言二前言Chapter 1 Political Discourse and Foreign-oriented Political Discourse1.0Introduction1.1From political rhetoric to political discourse analysis1.2Political discourse and foreign-oriented political discourse1.3Critical studies of political discourse1.4Key terms in political discourse analysis 1.4.1Discourse 1.4.2Critical 1.4.3Ideology1.5Discourse as social cognitive, and historical process 1.5.1Discourse as social process 1.5.2Discourse as cognitive process 1.5.3Discourse as historical process1.6Procedures and strategies of analysis1.7Organization of the bookChapter 2 Discursive Construction of Chinese Foreign Policy in the Annual Work Report to the NPC2.0Introduction2.1Critical studies of foreign policy discourse2.2The AWR and its FPS2.3 Theoretical framework and analytical methods 2.3.1CDA and foreign policy studies 2.3.2Discourse practice as social practice and cognitive process 2.3.3Procedures and strategies of analysis 2.3.4Topical analysis, schematic analysis, and lexical analysis2.4Detailed analysis 2.4.1An analysis of Year 1993 report 2.4.2Diachronic analysis of the FPSs in the AWRs2.5Discussion 2.5.1The construction of foreign policy in the AWR 2.5.2The changes of discourse in the AWR 2.5.3The interaction between policy discourse and social reality 2.5.4China's foreign policy constructed discursively in the AWR2.6SummaryChapter 3Historical Discourse and the Ideological Construction of China's "Peaceful Rise".3.0Introduction3.1Controversies over "peaceful rise".3.2"Peaceful rise" discourse as social cognitive, and historicalprocess3.3The image and construction model of "peaceful rise". 3.3.1The image of "peaceful rise". 3.3.2The construction model of "peaceful rise".3.4Discussion3.5SummaryChapter 4"Engagement" and the Construction of Solidarity Between China and Others in the "Peaceful Rise" Discourse4.0Introduction4.1Critical discourse studies of political speeches4.2China's "peaceful rise" and inter-state relations4.3Theoretical framework and analytical strategies 4.3.1CDA and Engagement 4.3.2Interpersonal relations and inter-state relations 4.3.3Engagement as construction resources and as analytical strategies4.4Detailed analysis 4.4.1General distribution of Engagement resources 4.4.2Entertain 4.4.3Acknowledge and distance 4.4.4Deny and counter 4.4.5Pronounce, endorse, and concur 4.4.6Cooperative use of Heteroglossic Engagement4.5Discussion4.6SummaryChapter 5The Identity Construction of ASEAN and the China- ASEAN Relations5.0Introduction5.1Language and identity in the international theory and in CDA5.2China-ASEAN relations and China's discursive construction ofASEAN5.3Identity construction discourse as social cognitive, andhistorical process 5.3.1Identity construction discourse as social, cognitive, andhistorical process 5.3.2News headlines as analytical strategy5.4Detailed analysis 5.4.1Different identities constructed for ASEAN 5.4.2Diachronic changes of ASEAN's identities5.5Discussion 5.5.1Society, history and identity construction 5.5.2Cognition, identity construction, and China-ASEAN relations. 5.5.3CDA and the constructivism and poststructuralism in IR5.6SummaryChapter 6"Harmony" and Chinese Spring Festival Celebration Abroad6.0Introduction6.1Chinese spring festival celebration and its cultural implications6.2Theoretical framework for the analysis 6.3Detailed analysis6.3.1Lexical reiteration6.3.2The selective use of pronoun welthey6.3.3Cultural symbol depicting6.3.4Social activity description 6.4Discussion 6.5SummaryChapter 7Tension Between the Educational Identity and the Marketized Discourse of "Confucius Institutes" 7.0Introduction 7.1Modernity and the expansion of the marketized discourse 7.2"Confucius Institutes" and its identity construction 7.3Theoretical framework and strategies for the analysis7.3.1Discourse, society and identity construction7.3.2Three-dimensional model of discourse analysis7.3.3Strategies of textual analysis 7.4Detailed analysis7.4.1Marketized metaphors7.4.2Advertised language7.4.3Standardization of discourse7.4.4Professionalization of discourse 7.5Discussion7.5.1The initial drive to construct a cultural educational identity for the institutes7.5.2The consequence of the marketization trend in the identity construction effort7.5.3The theoretical implications 7.6SummaryBibliography

章节摘录

版权页：The activities, unusual and alienated as they may seem to be from the perspective of other cultures, are not carried out for no reason but with in-depth Chinese cultural implications. Traditionally, every member, no matter how far away he is, will try his best to come back to enjoy the family reunion feast on the eve of the new year, eating jiaozi (in north China) or niangao (in south China) . Eating jiaozi means wealth in the coming year because its shape resembles the Chinese yuanbao (a kind of money used in ancient times) ; eating niangao implies being promoted in the following years, for the pronunciation of the food gao is the same as the character "being promoted" in Chinese. In short, the big feast does not simply mean enjoying delicious foods but mean to get reunion and pray for good luck. Besides, people set fireworks and firecrackers and paste red scrolls with complementary poetic couplets (one line on each side of the gate) during the festival also as to frighten away a legendary fierce animal called nian, protecting themselves from being attacked, for the animal nian, which is said to go out on the eve of each Chinese new year to attack human beings, is afraid of thunderous sounds and red color. By frightening rather than kill it, Chinese people hope to live peacefully and harmoniously with the animal, and the custom illustrates their strong desire for peace and harmony. People also paste the Chinese character fu on the center of the door to show their great hope for being happy, for fu in Chinese means "good luck" or "happiness". Furthermore, people pay New Year visits to express good wishes to each other. On the first day of the festival younger people salute the elderly by offering good wishes.

<<中国当代对外政治话语>>

编辑推荐

《中国当代对外政治话语:建构模式与社会变迁》由科学出版社出版。

<<中国当代对外政治话语>>

版权说明

本站所提供下载的PDF图书仅提供预览和简介，请支持正版图书。

更多资源请访问:<http://www.tushu007.com>