The Discursive Representation of Chinese Dream: A Corpus-Based Discourse Analysis[1]

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Abstract

Drawing on insights from both corpus linguistics and (critical) discourse analysis, this study aims to explore the discursive representation of Chinese Dream in a Chinese English-language press. Using Sketch Engine, the corpus analyses show that both officials and citizens talk about Chinese Dream, and that the Chinese Dream can be generally categorised as the national Chinese Dream which is concerned with the national rejuvenation and the individual Chinese Dream which is to achieve both material and mental well-being. In addition, the analyses show that though it is the officials who frequently talk about the (national) Chinese Dream, it does not mean that the Chinese Dream equals the officials' dream or the national Chinese Dream. This study concludes with a discussion of the relationship between discourse and society, paying particular attention to discourse and power exercise and to discourse and manipulation.

Keywords: Chinese Dream, discursive representation, corpus analysis, power, manipulation

1. Introduction

The concept of *Chinese Dream* was proposed by the Chinese president Xi Jinpingat the 18th National Congress of Communist Party of China on 29th November, 2012, and has been promoted as a slogan in 2013. Since then, the *Chinese Dream* has been frequently discussed and reported in Chinese (and also western) news media. Surprisingly, however, most people, including the Chinese, are still not quite as familiar with the connotation of *Chinese Dream*. This study thus sets as its objective to explore the discursive representation of *Chinese Dream* in a corpus compiled of news reports published in China Daily (which is a widely read state-run English-language news agency, see Section 3 below). We attempt to address two general research questions: 1) who describe(s) and define(s) *Chinese Dream*, and 2) what *Chinese Dream* is really about. Meanwhile, since language use is closely related to social-cultural factors, or in terms of critical discourse analysis, discourse is viewed as social practice (e.g. Fairclough, 1989, 1995, 2003; Wodak and Meyer,2009; Fairclough and Fairclough, 2012; Baker et al., 2013a), the relationship between discourse and society will also be discussed. Additionally, it should be noted that no contrastive analysis, e.g. the comparison of the discursive representation of *Chinese Dream* in Chinese news media and western news media, are involved in the current study. The rest of this paper is organised into 5 sections. In Section 2, we will offer an overview of some studies which explore the discursive representation of *Things*(e.g. a concept, a phenomenon or an event). We will mainly argue that corpus analysis could be a reliable approach to explore how *Things* are discursively constructed. In Section 3, we will introduce the corpus and methodology we used in this study. Sections 4 and 5 present a detailed analysis (i.e. keywords analysis and collocation analysis) of how *Chinese Dream* is discursively represented in a Chinese English-language news press. Finally, in Section 6, we will provide a brief discussion of the analysis and of the relationship between discourse and society from a critical discourse analysis perspective.

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2. Discursive Representation of Things

Interestingly, there have been a number of studies which have attempted to explore the discursive representation of a concept, a phenomenon or an event. For example, Ricento (2003) looks into the discursive representation of *Americanism*, Chiang and Duann (2007) and Powers and Xiao (2008) on SARS, Dunmire (2009) on 9/11 event, Alvaro (2013) on a dissident Liu Xiaobo, and Baker et al.(2013b) on Muslim. On the one hand, these studies suggest that language has an important role to play in social practice, e.g. to construct social reality as discursive phenomena (see Flowerdew, 2004; Teubert, 2010, 2013). On the other hand, these studies show that it is feasible to explore how a concept, a phenomenon or an event is discursively represented from a linguistic perspective. This is of interest to us. However, a related question raised is whether the observations and conclusions drawn based on linguistic analysis is reliable. Although corpus analysis is said to have some limitations (e.g. Viana et al.,2011; Berezina and Meyerhoff, 2014), many studies have shown that corpus linguistic methods are useful to facilitate discourse studies (e.g. Baker, 2006, 2010; Baker et al.,2008; Baker et al.,2013a, b). We would also argue in favour of integrating corpus methods into discourse studies. Reasons are given below. Sinclair's (2004) concept of 'trust the text' and Teubert's (2010) argument that meaning and reality is discursively constructed indicate that linguistic analysis can reveal what is often said about one particular topic in texts. In addition, Partington et al.(2013) have demonstrated that corpus linguistic methods can be used to assist discourse analysis. The lesson we can learn from these studies is that the exploration of the discursive representation of *Things* would need a relatively large amount of authentic data (Matthiessen, 2014). This has been made more explicit in Baker et al (2013a)where they point out that the larger the data, the more credible the results would be, and that corpus analysis can provide "a much better picture surrounding the frequency of particular phenomena"(Baker et al.,2013a: 25-26). Besides, (critical) discourse analysis is inevitably subjective and biased. In consequence, the analyst should attempt to limit his/her intervention when performing the analytic task so as to produce more reliable results. Corpus linguistic methods are helpful in this enterprise. This is because corpus analysis uses relatively objective methods to get more data, which could in a way minimise subjective intervention. It is in these respects that we argue that corpus analysis would be useful for the exploration of how *Things* are discursively represented. The upshot of the discussion is that corpus analysis is a reliable approach to exploring the discursive representation of a concept or phenomenon or an event. This will be further exemplified by the current study.

3. Corpus and Methodology

Nexis UK was used to collect the data. The search term is specified as *Chinese dream* OR *China dream,* and the date ranges from 1 January, 2013 to 18th February, 2014. All the texts (430 in total) are extracted from a Chinese English-language news press, i.e. China Daily. We compiled the Corpus of *Chinese Dream* with these texts, which is about 423,833 tokens. Representativeness should be considered in corpus studies, simply because representativeness has an impact on the reliability of the findings. It has been noted that it is relatively easy to compile a representative corpus of a specific subject (Baker, 2011: 19). Similarly, as for the corpus used in the current study, we could be reasonably confident that this corpus is quite representative of this topic (i.e. *Chinese Dream*) during that specific period. This is based on the following facts. Firstly, China Daily is considered as the 'Voice of China' or the 'Window to China'. According to the Wikipedia, it has a circulation of 500,000 + (information checked on 27th May, 2014). Secondly, it aims at an international readership including diplomats, professionals and scholars. In other words, China Daily has a large circulation and a wide readership. Accordingly, it can be argued that news reports published in China Daily are highly influential, and therefore a corpus compiled of these texts can be considered as the perfect data for the exploration of how *Chinese Dream* is conceptualised by the Chinese. The methods used in this study are quite reminiscent of Baker et al(2013b).To be specific, this study draws on insights from both corpus linguistics and (critical) discourse analysis. The corpus tool Sketch Engine (Kilgarriff et al., 2004) was employed to explore the discursive representation of *Chinese Dream* from a corpus linguistic perspective. More specifically, we used the *Keywords analysis* and *Collocation analysis* to address the research questions raised at the beginning of the paper. Apart from corpus linguistic methods, we also adopt methods from critical discourse analysis. Generally speaking, we follow, in a broader sense, the three stages – description, interpretation and explanation, of discourse analysis proposed by Fairclough (1995).

According to Fairclough, "[t]he method of discourse analysis includes linguistic *description* of the language text, *interpretation* of the relationship between the (productive and interpretative) discursive processes and the text, and *explanation* of the relationship between the discursive processes and the social processes" (Fairclough, 1995: 97). The three dimensions of discourse analysis will guide the subsequent discussion.

4. Keywords Analysis

It has been pointed out that "the keyword list which is likely to be more useful in suggesting lexical items that could warrant further examination" (Baker, 2006: 127). This suggests that keywords analysis helps the researcher to identify the salient items in one particular corpus, which is helpful for the subsequent detailed analysis. The keywords analysis is thus performed, aiming to provide 1) an overview of what is frequently said in this specialised corpus and 2) a focus for further exploration of the discursive representation of *Chinese Dream*. The British National Corpus is used as the reference corpus. Considering the space constraints, we only analysed the top 20 keywords which are present in Table 1 below.

Table 1: The Top 20 Keywords in CCD

Rank	Items	Keyness	Rank	Items	Keyness
1	Xi	2047.2	11	Zhang	237.8
2	Jinping	881.1	12	neighboring	227.8
3	CPC	700.0	13	win-win	219.3
4	rejuvenation	342.4	14	healthcare	189.7
5	Dream	341.1	15	Beijing	184.4
6	China	277.5	16	Shanghai	177.2
7	Liu	277.5	17	BEIJING	166.7
8	opening-up	269.5	18	cooperation	157.9
9	China-Africa	265.3	19	EU	157.8
10	Chinese	238.1	20	yuan	148.9

As can be seen from Table 1 above, these keywords are quite characteristic of this corpus, such as *Chinese, dream, China*. Concordance analyses of these keywords show that *Chinese Dream* is frequently talked about in this corpus (see below), which confirms that the corpus used in this study is representative of this topic. This could to a large extent guarantee the credibility and reliability of our observations. It has been suggested that it is useful to "group the keywords according to various semantic groups" (Baker, 2010: 135). Following this suggestion, we grouped these keywords into five meaning categories (see Table 2 below). It needs to be mentioned that *China, Dream, Chinese, BEIJING* were not considered when proposing the semantic categories because the first three words mainly indicate that *Chinese Dream* is frequently discussed in this specialised corpus, and *BEIJING* refers to the place of the news agency or the place where the journalist reports.

Table 2: Grouping Keywords into Semantic Categories

Category	Items
Participants	*Xi, Jinping, CPC, Liu, Zhang*
Aim	*rejuvenation*
Realisation	*opening-up, win-win, cooperation*
Domestic affairs	*healthcare, yuan, Beijing, Shanghai*
Foreign affairs	*EU, China-Africa, neighboring*

The first group is *Participants*, i.e. the person who talks about *Chinese Dream*. What is interesting is that all these proper names refer to officials. For example, *Xi* and *Jinping* refer to the Chinese President Xi Jinping; *CPC* represents the *Communist Party of China; Liu* mostly refers to senior leads of Chinese Government Liu Yandong and Liu Yunshan; and *Zhang* refers to the vice premiers Zhang Gaoli and Zhang Dejiang. This seems to suggest that the concept of *Chinese Dream* is mainly described and characterised by the officials. In terms of critical discourse analysis, this indicates that it is those who are powerful control the production of discourse and determine the information to be released in news reports. We will return to this issue in Section 6 below. The second meaning group is *Aim*. This is mainly reflected by the keyword *rejuvenation* which ranks the fourth in the keyword list.

Concordance analyses show clearly that it occurs in sequences such as *the (great/national) rejuvenation of the Chinese nation, the realization of the Chinese dream of national rejuvenation*, which suggests that the aim of *Chinese Dream* is, or *Chinese Dream* is primarily concerned with, the rejuvenation of the nation. Some examples are given below.

1. Just after becoming party chief in late 2012, Xi announced what would become the hallmark of his administration. "The Chinese Dream," he said, "is the great rejuvenation of the Chinese nation."
2. "The Chinese dream is the dream of every one of us, the young students. Just as you have said, it's the greatest dream of the Chinese people to achieve the great rejuvenation of our nation," Zhang wrote in the letter.

The third group (i.e.*opening-up, win-win, cooperation*) is frequently associated with the discussion of how *Chinese Dream* can be realised. Detailed analyses of words in this group inform us that the realisation of *Chinese Dream* requires the government to adhere to the opening-up and reforming policy and to cooperate with the Chinese citizens as well as other countries. This observation can be supported with the fourth group of keywords (e.g. *EU, China-Africa, neighbouring*).These keywords indicate that China has to create a peaceful regional and international environment so as to realise the *Chinese Dream*. For example,

3. If diligence and pragmatism are the forces driving China, then by facilitating further opening-up and win-win cooperation with other nations, it will realize its dream and inspire people of other nations to realize their dreams and maintain lasting peace and prosperity across the globe.
4. The realization of the Chinese Dream is closely related to the aspiration of all peoples in all countries for a better life and regional prosperity.
5. China needs greater international space to realize the Chinese Dream. To this end, China needs to cement peaceful relations with ASEAN countries by upholding good faith and take the initiative to share its development dividend with neigh boring countries and to eliminate any ASEAN countries' misgivings about

Lastly, domestic affairs are also one of the concerns of *Chinese Dream*. Currently, the Chinese government has been making great effort to provide better medical care for all its citizens. This explains why *healthcare* is one of the keywords. In addition, *Beijing* is considered as the political centre and *Shanghai* is the economic centre of China, and *yuan*is the Chinese currency, which might suggest that *Chinese Dream* is also concerned with both the political reform and economic rejuvenation (which will be shown to be true, see Section 5 below). Some examples are given below.

6. "Public health is the very fundamental basis to realize the 'Chinese dream' of the whole nation, and tobacco control is an important campaign to improve public health," said Wang.
7. The Chinese Dream has become a strong positive force to lead the country's progress, and as a test ground for reform, Shanghai is striving to contribute more to the exploration and realization of the dream, said Shanghai mayor Yang Xiong.
8. The "Historical Chinese Dream" recognizes … and (ii) China's more recent development of its political theory.

Summing up, the keywords analysis confirms that the corpus is representative of the topic *Chinese Dream*, which suggests that the observations and conclusions we draw from the corpus analysis would be credible. It also presents an overview of *Chinese Dream*, i.e. the *Chinese Dream* which is typically characterised by the officials is primarily concerned with national rejuvenation, and the realisation of *Chinese Dream* requires opening-up and cooperation.

5. Collocation Analysis

It has been shown that collocation analysis could facilitate discourse studies, e.g. provides the salient lexical patterns associated with an item (see Baker, 2006; Baker et al.,2013b). It is believed that a collocation analysis could reveal more detail about *Chinese Dream*. Therefore, we conducted a collocation analysis, specifying the node word as *Chinese Dream* within the span of -5 to +5. More specifically, we analysed the top 30 collocates belonging to each of the three major word classes, i.e. the noun collocates, the verb collocates, and the adjective collocates. In addition, we also analysed the top 10 pronouns and proper names co-occurring with *Chinese Dream*. Our intention is to find out the participants who describe and characterise *Chinese Dream* and to present a panoramic view of *Chinese Dream*.

5.1 Noun Collocates

The top 30 noun collocates of *Chinese Dream* are listed in Table 3 below.

Table 3: The Top 30 Noun Collocates of *Chinese Dream*

Rank	N	Freq.	Logdice	Rank	N	Freq.	Logdice
1	*rejuvenation*	80	10.850	16	*renewal*	12	8.268
2	realization	67	10.723	17	***subcategories***	11	8.203
3	dream	82	10.117	18	country	18	8.193
4	*well-being*	30	9.512	19	*goals*	12	8.180
5	***vision***	27	9.405	20	dreams	12	8.089
6	**people**	55	9.350	21	**work**	14	8.031
7	***concept***	25	9.293	22	fulfillment	9	7.929
8	psychology	23	9.156	23	process	9	7.836
9	***thinking***	19	8.949	24	kinds	8	7.750
10	***part***	20	8.907	25	appeal	8	7.739
11	Dream	28	8.895	26	*peace*	9	7.708
12	nation	24	8.871	27	***views***	8	7.678
13	*development*	34	8.787	28	**military**	8	7.628
14	China	81	8.567	29	*prosperity*	8	7.574
15	Dialogue	14	8.557	30	framework	7	7.531

It is observed that noun collocates are mainly associated with the discussion of 1) the aim of Chinese Dream (e.g. rejuvenation, well-being, development, renewal, goals, prosperity),2) the description (e.g. vision, concept, part, subcategories, views, framework),and 3) the realisation of Chinese Dream (e.g. realisation, fulfilment, people, work). Firstly, of particular interest is the collocate rejuvenation which is typically used to discuss the aim of Chinese Dream. The fact that rejuvenation ranks the first in the list of noun collocates, together with keywords analysis (see Section 4 above), suggests that the aim of the Chinese Dream, i.e. national rejuvenation and renewal, has been frequently discussed. More examples are given below,

9. They wished that the whole country will work for building a moderately prosperous society in all respects and realizing the Chinese dream of the great rejuvenation of the Chinese nation, the statement said.
10. During the congress, Xi highlighted the goal set by the CPC to realize the "China Dream" of the great renewal of the nation.

In addition, noun collocates such as well-being, development, prosperity and peace suggest that the aim of Chinese Dream also include the economic development, individual well-being, and world peace. For example,

11. Meeting with US President Barack Obamain California on June 8, Chinese President Xi Jinping stated: "By the Chinese dream, we seek to have economic prosperity, national renewal and people's well-being. …."
12. To realize the Chinese Dream is to realize national strength and prosperity, as well as people's happiness. This is the essence of the Chinese Dream and the conviction shared by generations of Chinese people, says an article in People's Daily.
13. Xi also emphasized that the Chinese Dream is a dream for peace, development, cooperation and mutual benefit for all.

Secondly, there are many noun collocates (e.g.*vision, subcategories, concept, views*) which are used to describe the *Chinese Dream.* For example,

14. Wang noted that Chinese President Xi Jinping has outlined the **vision** of the Chinese dream, which is to achieve the great renewal of the Chinese nation.
15. The Political Bureau of the Communist Party of China Central Committee said in a statement on Oct 29 that the realization of the Chinese dream of national rejuvenation, **a concept** that has been promoted by the new Party leadership, requires deepening reforms comprehensively.
16. Officials and scholars from around the world offered diverse **views** of how the Chinese Dream concept championed by President Xi Jinping will benefit the country and the world at the International Dialogue on the Chinese Dream seminar in Shanghai on Saturday.

Lastly, noun collocates such as people, military, work are used to discuss how Chinese Dream can be realised. Concordance analyses show that the realisation of Chinese Dream is dependent on the collective Chinese nation, hard work, the support of the entire military and on reform. For example,

17. The collective strength of the people is a great force.It can help realize the Chinese Dream. China must rely on the people, maximize their development and inspire them to work persistently toward making the Chinese Dream a reality, so that national rejuvenation can be achieved in tandem with the realization of the dreams of every individual.
18. "The Chinese dream, after all, is the dream of the people. We must realize it by closely depending on the people. We must incessantly bring benefits to the people," Xi said.
19. Chinese Dream is built on hard work
20. "In order to realize the 'Chinese dream', the entire military should fully understand the significance of national defense and army building and actively shoulder the responsibility of safeguarding national sovereignty and security," noted the circular, which was issued on Sunday.
21. The sessions embody the advantages of socialist politics and the socialist system with Chinese characteristics. They are also an important channel for realizing the "Chinese dream." The realization of the "Chinese dream" depends upon unswerving reform.

Moreover, detailed analysis of the noun collocates *realisation* and *fulfilment* indicates that the realisation of *Chinese Dream* also depends on legal guarantee and the guidance of socialist system with Chinese characteristics. For example

22. The rule of law is a requisite approach to the fulfilment of the Chinese Dream. The Constitution is the very basis for ruling the country, and the requisite nomothetic basis for the fulfilment of the Chinese Dream.
23. During the realization of the Chinese Dream, we must adhere to and improve the socialist legal system all the time …. We should endeavor to develop approaches to human rights protection …. By doing so, we will … provide effective, orderly and continuous legal guarantee for the fulfillment of the Chinese Dream.
24. For the fulfilment of the Chinese Dream, the most fundamental requirement is to adhere to and improve the socialist system with Chinese characteristics.

5.2 Verb Collocates

The top 30 verb collocates of *Chinese Dream* are presented in Table 4 below.

Table 4: The Top 30 verb Collocates of Chinese Dream

Rank	N	Freq.	Logdice	Rank	N	Freq.	Logdice
1	realize	96	11.057	16	**share**	11	8.103
2	realizing	41	10.012	17	**reflects**	9	7.894
3	**said**	71	9.653	18	believe	9	7.855
4	achieve	28	9.408	19	seek	9	7.847
5	**means**	25	9.256	20	held	9	7.787
6	fulfill	21	9.101	21	**linked**	8	7.730
7	benefit	18	8.788	22	**says**	12	7.676
8	achieving	16	8.696	23	shared	8	7.666
9	**consists**	15	8.655	24	working	8	7.582
10	benefits	15	8.574	25	worries	7	7.568
11	**put**	14	8.429	26	supports	7	7.544
12	described	12	8.305	27	emphasized	7	7.535
13	**become**	13	8.152	28	**includes**	7	7.530
14	realized	11	8.149	29	**stressed**	7	7.494
15	contribute	11	8.126	30	come	7	7.404

Like noun collocates, verb collocates are mainly associated with the discussion of how *Chinese Dream* can be realised and the description of *Chinese Dream*. Unlike noun collocates, however, verb collocates (e.g. *benefit, contribute*) also indicate the influence of the realisation of *Chinese Dream*. The three aspects will be discussed in turn. To start with, many verb collocates (e.g. *realize, realizing, fulfil, achieve, seek, supports*) are frequently used to talk about *the realisation of Chinese Dream*, i.e. how *Chinese Dream* can be realised. This could be related to the nature of verbs, i.e. verbs are often associated with action. Or from a systemic functional perspective, most of these verbs realise material process, i.e. the construal of action (see Halliday and Matthiessen, 2013). As discussed above, the noun collocates suggest that the realisation of *Chinese Dream* is dependent on the whole nation and hard work, this can be further confirmed by concordance analyses of verb collocates. Some examples are given below.

25. China should lean on its people and their industrious, honest and creative work to realize the country's collective dream of national rejuvenation.
26. The new Chinese leadership has pledged to rely on the strength of the people to realize the Chinese Dream.

At the same time, analyses of verb collocates strongly suggest that the realisation of *Chinese Dream* depends on the political system (i.e. socialism with Chinese characteristics) and on a peaceful environment. For example,

27. To realize the dream, China must take the road of socialism with Chinese characteristics. The country must also foster the Chinese spirit, in which patriotism and the spirit of reform and innovation play a core role, and unite 1.3 billion people of all ethnicities into a great source of strength.
28. Therefore, to realize the dream of national rejuvenation, China should continue to perfect the socialist legal system with Chinese characteristics, which will lay a solid foundation for deepening reform and building a well-off society in an all-round way.
29. "To realize these goals, we must have a peaceful international environment," Xi said.

Secondly, apart from those verb collocates indicating the realisation of *Chinese Dream*, there also are many verb collocates (e.g. *includes, consists, means*) which are associated with the description of *Chinese Dream*. Some examples are given below,

30. The Chinese Dream includes building China into a modern socialist country that is prosperous, powerful, democratic and harmonious.
31. President Xi knows that the Chinese dream consists not only of inspirational goals and powerful motivation, but also of commitment and determination to work hard.
32. The Chinese Dream supports the "dream of happiness" of all the people, and means to construct an economic environment for the improvement of people's livelihood and happiness index.

What is also worth mentioning is that there are some reporting verbs which are used to indicate the participants by whom the *Chinese Dream* is described. The analyses of these reporting verbs further show that it is the officials who frequently talk about and define *Chinese Dream* (also see Section 4 above). For example,

33. Xi stressed that the Chinese Dream means the great rejuvenation of the Chinese nation. It embodies achieving prosperity for the country, renewal of the nation and happiness for citizens.
34. Xi emphasized that the Chinese Dream in essence means the dream of the people.
35. The prime minister said he believes the Chinese dream is consistent with the dreams of all the people around the world for a good life.

Lastly, the influence of the realisation of *Chinese Dream* has also been briefly discussed, which is reflected by verb collocates *benefit* and *contribute*. For example,

36. It is obvious that the entire world would benefit from the Chinese Dream in the globalized economy, said Robert Kuhn, a China watcher from the United States.
37. The realization of the Chinese Dream presents a vision for national revival and contributes to a new global landscape, said foreign experts at a dialogue Saturday in Shanghai.

Though most people believe that the realisation of *Chinese Dream* could benefit the whole human nation, some consider the realisation of *Chinese Dream* as a threat; for example,

38. The world worries because some perceive the Chinese Dream to have expansionist, or even imperialist, undertones.
39. On the other hand, some foreigners worry that the more The Chinese Dream comes to fruition, the more aggressive, or expansionist, China will bec

5.3 Adjective Collocates

We also analysed the top 30 adjective collocates of *Chinese Dream*. These adjective collocates are given in Table 5 below.

Table 5: The Top 30 Adjective Collocates of Chinese Dream

Rank	N	Freq.	Logdice	Rank	N	Freq.	Logdice
1	national	86	10.786	16	human	13	8.170
2	great	42	9.813	17	personal	11	8.122
3	Chinese	104	9.419	18	Historical	10	8.073
4	important	30	9.289	19	true	10	7.998
5	world	42	9.238	20	new	17	7.963
6	positive	26	9.203	21	common	11	7.922
7	individual	21	9.065	22	good	10	7.813
8	National	21	8.906	23	global	10	7.603
9	collective	18	8.857	24	political	8	7.392
10	American	16	8.609	25	theoretical	6	7.341
11	Personal	13	8.448	26	consistent	6	7.339
12	strong	14	8.374	27	social	8	7.301
13	peaceful	13	8.302	28	worldwide	6	7.301
14	International	13	8.290	29	economic	10	7.295
15	hard	12	8.189	30	natural	6	7.279

Concordance analyses show that these adjective collocates are predominantly associated with two meaning groups, i.e. the description of *Chinese Dream* and the discussion of how *Chinese Dream* can be realised, which will be discussed briefly below. It is observed that many adjective collocates(e.g. *national, personal, collective, individual*)are often used to discuss the subcategories of *Chinese Dream*, i.e. *Chinese Dream* can be generally categorised as the *National Chinese Dream* and the *Individual Chinese Dream*. What is worth adding is that these collocates not only indicate the subcategories of *Chinese Dream*, but also offer a detailed description of what *Chinese Dream* is about, e.g. economic development, political reform, individual well-being. For example,

40. The National Chinese Dream may be described with several subcategories: Strong China (economically, politically, scientifically, militarily), Stable China (freedom from chaos, social confidence), Bountiful China (high standards of living for all citizens), Harmonious China (amity among classes, creeds and ethnic groups), Civilized China (equity and fairness, rich culture, high morals), Beautiful China (healthy environment, modern cities, scenic landscapes), Creative China (scientific excellence, artistic elegance, innovative products).
41. The "Personal Chinese Dream" has two subcategories: material or physical well-being, and mental or psychological well-being.
42. In addition, the Historical Chinese Dream includes the political development from Deng Xiaoping Theory, which re-oriented China from ideological struggle to economic development, through two generations of leadership breakthroughs, which modernized the CPC and addressed complex contemporary issues, to President Xi Jinping's all-encompassing "Chinese Dream".

In addition, the relation between the *National Chinese Dream* and the *Individual Chinese Dream* has also been discussed; for example,

43. "In other words, to fulfill properly the national Chinese dream is to fulfill properly the personal Chinese dream," he said.
44. In fact, the fulfillment of The Personal Chinese Dream constitutes a good part of what it means to fulfill the National Chinese Dream.

The second meaning group these collocates associated with is the realisation of *Chinese Dream*. Like noun and verb collocates, analyses of adjective collocates further confirms that the realisation of *Chinese Dream* requires hard work, a peaceful international environment and socialist system with Chinese characteristics; for example

45. Chinese Dream calls for hard work.
46. The Chinese dream requires a peaceful and stable international and neigh boring environment, and China is committed to realizing the dream through peaceful development.
47. The sessions embody the advantages of socialist politics and the socialist system with Chinese characteristics. They are also an important channel for realizing the "Chinese dream."

Lastly, there are some adjective collocates (e.g. *global, human*) indicating the influence of the realisation of *Chinese Dream*, e.g. change the global landscape, contribute to the cause of human rights. Some examples are given below.

48. The Chinese Dream will change the global landscape, which was shaped by Western countries over the past two centuries during industrialization, said Martin Jacques.
49. He said that with the realization of the Chinese dream, the human rights cause in China will witness even greater achievements.

Based on the collocation analysis, we grouped the collocates into four semantic categories, i.e. *Conception* which has two subcategories *Description* and *Classification*, *Aim, Realisation* and *Influence*. The results and illustrative items for each meaning category are presented in Table 6 below.

Table 6: Collocates and Semantic Categories

Categories		Items
Conception	Description	e.g. dream, vision, concept, said, means, consists, important, strong, true, new, common
	Classification	e.g. subcategories, kinds, national, individual, collective, National, Personal, personal
Realisation		e.g. realization, work, fulfilment, realize, fulfill, contribute, supports, come, positive, hard
Aim		e.g. rejuvenation, well-being, development, renewal, prosperity, achieve, political, economic, social
Influence		e.g. Dialogue, country, shared, worries, benefit, benefits, international, worldwide, world, global

As can be seen from Table 6 above, the collocation analysis shows that the discussion of *Chinese Dream* is primarily concerned with four aspects, i.e. the conceptualisation, the aim, the realisation and the influence. Accordingly, the main ideas of *Chinese Dream* can be summarised as follows. *Chinese Dream*, including both national and individual *Chinese Dream,* is mainly concerned with national rejuvenation and individual well-being. The realisation of *Chinese Dream* greatly depends on Chinese citizens' hard work, on the adherence to opening-up and reform policy, and on the socialist system with Chinese characteristics. The realisation of *Chinese Dream* cannot only benefit the Chinese nation, but also citizens all over the world.

5.4 Pronouns and Proper Names

As mentioned above, we also analysed the top 10 pronouns and proper names that are frequently co-occurring with *Chinese Dream*, attempting to find out the participants who develop and promote the concept of *Chinese Dream* and to offer a better understanding of what *Chinese Dream* really is.

Table 7: Pronouns and Proper Names Collocates

Rank	N	Freq.	Logdice
1	Xi	106	10.557
2	President	38	9.622
3	Jinping	35	9.511
4	he	34	8.901
5	I	22	8.424
6	we	13	8.004
7	Li	11	7.862
8	He	8	7.343
9	Committee	7	7.215
10	they	6	7.140

The pronouns and proper names were grouped into two categories, according to whether it refers to official participants or citizen participants. Clearly, proper names like *Xi, President, Jinping, committee* and *Li* (refers to the vice Premier Li Keqiang) refer to the officials (also see Section 4 above). As for the pronouns, since they do not co-occur with *Chinese Dream* at a very high frequency, it is possible to look at all the concordances of each item so as to be sure about the referent. Based on the concordance analysis, interestingly, it is observed that the singular first person pronoun *I* is always used by ordinary people to present a personal understanding of *Chinese Dream*; for example,

50. **I** would like to ground The Chinese Dream in a way of thinking that is both theoretically sound and pragmatically applicable.

Whereas the plural first person pronoun *we* is often used as an inclusive *we* by officials, especially by the Chinese President Xi Jinping, which could be explained as follows: the officials want to unite all Chinese citizens. For example,

51. **We** have had the "dream of changing ways" to save the nation from extinction. … **We** have had the "foreign affairs dream" of a Chinese essence and Western utility. … **We** have had the "constitutional dream" of capitalism. … **We** have had the dream of science and democracy, and tried out many kinds of isms: reformism, liberalism, social Darwinism, anarchism, pragmatism, populism, syndicalism ….

As for the third person pronouns, the capitalised *He* is always used to refer to the Chinese President Xi Jinping, and *he* in lower case is used to refer to both officials and citizens. In addition, it is observed that the third person pronoun *they* is always used either by the officials or journalists to refer to the *Chinese citizens*, and thus it is categorised as citizen participants. Some examples are given below.

He:

52. But before analyzing this "dream" let's remind ourselves that President Xi Jinping didn't actually say "Chinese Dream". **He** said zhongguomeng.

he:

53. Some foreign media deemed it "no coincidence" that when Xi first announced The Chinese Dream, **he** defined it as "the great revival of the Chinese nation" in a speech at the National Museum. (he refers to official Xi)

54. Shi Yinhong, a professor of international relations at Renmin University ofChina, said, … "It is in line with the common aspirations of people from different countries and closely related to the 'Chinese dream' put forward by Xi," **he** said.(he refers to citizen Shi Yinhong)

They:

55. I hope, through today's dialogue, more friends across the world will be able to understand the **Chinese people's dreams**, how **they** have chased the Chinese Dream and the profound changes brought about by the Chinese Dream.

56. **These innovators** will create new businesses that will leverage the power of IT in completely new ways. **They** will make the Chinese dream their own.

Based on the analysis, we grouped these proper names and pronouns into official participants and citizen participants. The number of the items and the frequency are counted; the result is shown in Table 8 below.

Table 8: Official Participants versus Citizen Participants

Official Participants	Freq.		Citizen Participants	Freq.
Xi	106		he	5
President	38		I	22
Jinping	35		they	6
he	29			
we	13			
Li	11			
He	8			
Committee	7			

Clearly, the analysis shows that it is the officials who frequently talk about *Chinese Dream*, which again imply an association between discourse and society. This will be discussed in Section 6. As mentioned above, adjective collocates are frequently used to describe the types of *Chinese Dream*. Specifically, there are seven adjectives collocates ranking top 30 (i.e. *national, National, collective, Historical, individual, Personal, personal*) that are explicitly used to classify the *Chinese Dream*. These collocates suggest that *Chinese Dream* can generallybe categorised as the *National Chinese Dream* and the *Individual Chinese Dream* (see Section 5.3 above). Statistic information of these collocates are given below (see Table 9).

Table 9: National Chinese Dream and Individual Chinese Dream

National Chinese Dream	Freq.		Individual Chinese Dream	Freq.
national	86		individual	21
National	21		Personal	13
collective	18		personal	11
Historical	10			

As can be seen from Table8 and 9, there are more tokens (frequency) used to refer to official participants and the *National Chinese Dream* than citizen participants and *Individual Chinese Dream*. Consequently, this raises a critical issue: does this suggest that *Chinese Dream* is the officials' dream and equals the *National Chinese Dream*? In order to address this issue, we further calculated the type/token ratio (TTR), which is shown in Figure 1 below.
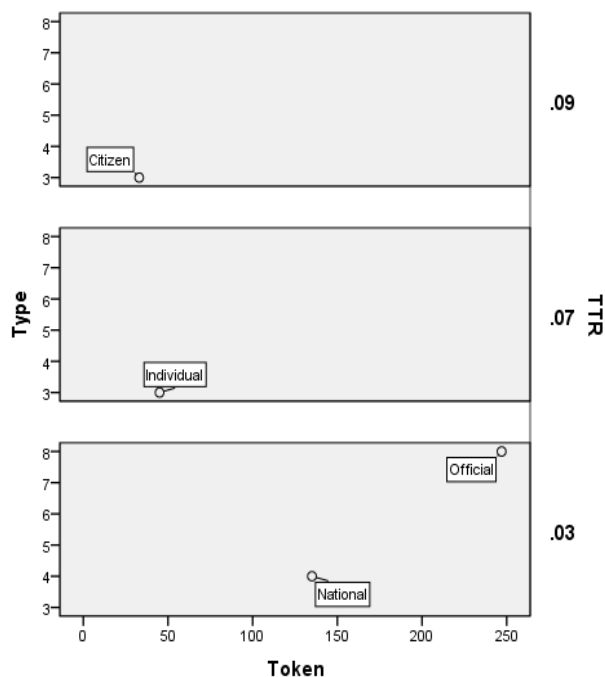

Figure 1: Type/Token Ratio

Though it is clear that items refer to official participants and the *National Chinese Dream* occur much more frequently than those referring to citizen participants and the *Individual Chinese Dream*, the TTR does not suggest that *Chinese Dream* is the officials' dream or equals the *National Chinese Dream*. This is because that the TTR of items referring to *Individual Chinese Dream* and citizen participants are actually higher than their counterparts, i.e. 0.7 vs. 0.3 and 0.9 vs. 0.3 respectively, as shown in Figure 1 above. This means that there are actually more variety involved in items referring to *Individual Chinese Dream* and citizen participants. In other words, Chinese citizens also talk frequently about the *Chinese Dream*, and much attention has also been paid to the *Individual Chinese Dream*. To recapitulate, the analysis shows that it is the officials who describe and define *Chinese Dream* and much attention has been paid to *National Chinese Dream*. However, *Chinese Dream* is neither the officials' dreamnor equals the *National Chinese Dream*.

6. Discussion and Conclusion

The analysis shows that *Chinese Dream* has been successfully promoted as a slogan, which motivates us to go further to look into the reasons why it has been promoted successfully as a slogan. This roughly corresponds to Fairclough's third stage of discourse analysis, i.e. *explanation* (see Section 3 above). We find our answers in the relationship between discourse and society. As mentioned above, critical discourse analysts consider discourse as social practice. Based on our corpus analysis, we would like to discuss two issues concerning discourse as social practice, i.e. power exercise through discourse and manipulation through discourse. As noted above, it is those who are powerful control the production of discourse. Thus discourse is considered as a place where the authorities exercise their power. This could be related to three aspects of power exercise, i.e. *accessibility, articulation* and *power legitimation*, which will be discussed in turn. One important form of power exercise is who has the access to or controls the production of discourse. As pointed out in van Dijk (1989), "[t]he less powerful people are, the less they have access to various forms of text or talk. Ultimately, the powerless have literally 'nothing to say'". This is consistent with our analysis. As the analysis above shows, it is the officials who describe and define Chinese Dream, simply because the officials are those who have power, and therefore they control the production of discourse. Another form of power exercise is related to *articulation*, i.e. who has the power to decide what kind of information to be released in news discourse. It is reasonable to argue that only the information which is in favour of the powerful could be released. In terms of the present study, *Chinese Dream* is what the authorities want to release. Consequently, *Chinese Dream* is frequently reported in this state-run Chinese English-language news press, which further contributes to its promotion as a slogan.

In addition, it has been argued that "power holders (as well as their talk) get routine coverage by the news media, and thus their power may be further confirmed and legitimated" (van Dijk, 1989). This is considered as *power legitimation*. This is quite true. On the one hand, the frequent report on the topic *Chinese Dream* indeed promote this concept; whereas on the other hand, it also legitimate the power that the officials have, since they get "routine coverage" in news discourse. The second issue concerning discourse as social practice is related to manipulation through discourse. Van Dijk is particularly interested in interpreting the relationship between discourse and manipulation. He proposed a triangulated approach to talk about manipulation, "manipulation is a **social phenomenon** – especially because it involves interaction and power abuse between groups and social actors – a **cognitive phenomenon** because manipulation always implies the manipulation of the minds of participants, and a **discursive-semiotic phenomenon** because manipulation is being exercised through text, talk and visual messages" (van Dijk, 2006, emphasis added). Simply put, manipulation is socially defined as a form of power abuse or domination and cognitively as mind control; discursively, manipulation relates to the presence of information that are in favour of the manipulators, e.g. positive self-presentation and negative other-presentation. The analysis above shows that there a large number of items that were used to describe the term *Chinese Dream* and to tell the readers that they can benefit from the realisation of *Chinese Dream*. This could be considered as manipulation in the sense that verbal informations are used to guide the readers' physical and mental behaviour.

That is to say, the readers will consciously or subconsciously perform actions that they were repeatedly told to (cf. Crespo-Fernández, 2013), which would contribute substantially to the realisation of *Chinese Dream*. To conclude, this study has demonstrated how corpus linguistic methods can be used to facilitate discourse analysis. The analyses show that *Chinese Dream* can be generally categorised asthe national and the individual *Chinese Dream*; and there are both official participants and citizen participants who talk about *Chinese Dream*. It has also been shown that though it is the officials who frequently describe and characterise *Chinese Dream,* and much attention has been paid to the national *Chinese Dream*, *Chinese Dream* is neither the officials' dream nor an equivalent of national *Chinese Dream*. It has also been revealed that the realisation of *Chinese Dream* requires hard work, military support and cooperation. What is more, it is suggested that the whole world can benefit from the realisation of *Chinese Dream*. The fundamental ideas of *Chinese Dream* can then be generalised as follows. *Chinese Dream*, which is frequently described and characterised by the officials, is primarily concerned with national rejuvenation and individual well-being. The realisation of *Chinese Dream* requires hard work, a peaceful and stable environment, and the guidance of the socialist system with Chinese characteristics. Not only the Chinese nation, but also the whole human nation, can benefit from the realisation of *Chinese Dream.*

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