



# Strategic Multilingualism and the International Communication of Contemporary Chinese Diplomatic Thought: Discourse Power, Translation, and Global Governance Dialogue

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**Abstract:** This article examines how China's diplomatic thought in the new era is communicated internationally through multilingual translation, institutional platforms, and global governance dialogue. Drawing on discourse power, constructivist norm diffusion, and multilingual communication studies, it argues that the international circulation of Chinese diplomatic concepts should be understood as a process of conceptual mediation rather than as a simple one-way publicity activity. The article analyzes four major communication pathways: multilingual state media, multilateral diplomatic forums, academic and think-tank channels, and South-South communication networks. It further reassesses critical Western interpretations of China's international communication by distinguishing between legitimate analytical criticism and politically loaded assumptions about state-sponsored communication. The article concludes that the effectiveness of China's international communication depends not only on the coherence of its diplomatic concepts, but also on their capacity to be translated, localized, and institutionally sustained across different linguistic and cultural contexts. Strategic multilingualism, therefore, is not merely a technical instrument of external communication; it is an important means through which China participates in global governance dialogue and contributes to a more inclusive international discourse.

**Keywords:** contemporary Chinese diplomatic thought; international communication; strategic multilingualism; discourse power; global governance; translation; Community with a Shared Future for Humanity

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## 1. Introduction: Communication, Translation, and the Question of Global Governance

The international communication of Xi Jinping Thought on Diplomacy has become an important subject for the study of contemporary Chinese foreign policy, global governance, and political communication. It involves more than the overseas dissemination of policy information. At a deeper level, it concerns how China explains its understanding of international order, how Chinese diplomatic concepts enter multilingual public spheres, and how these concepts are interpreted by governments, international organizations, scholars, media institutions, and social audiences in different regions.

Within China's official formulation, Xi Jinping Thought on Diplomacy is an important component of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era. It is presented as a major theoretical achievement of adapting the basic tenets of Marxism to the specific practice of major-country diplomacy with Chinese characteristics and to China's fine traditional culture, as a concentrated expression of the CPC Central Committee's governance philosophy in the diplomatic field, and as the fundamental guidance and guide to action for China's external work in the new era (Publicity Department of the CPC Central Committee and Ministry of Foreign Affairs of the People's Republic of China, 2025).

This question has become more significant in a world marked by geopolitical tension, uneven development, technological transformation, and repeated crises in global governance. International politics is not shaped only by material capabilities or institutional arrangements. It is also shaped by the concepts through which states define problems, justify actions, and imagine possible futures. Ideas such as sovereignty, development, human rights, security, modernization, democracy, and multilateralism do not circulate in a neutral space. They are translated, debated, contested, localized, and institutionalized through specific languages, platforms, and historical experiences.

Xi Jinping Thought on Diplomacy speaks directly to this context. Its major concepts - including building a community with a shared future for humanity, upholding true multilateralism, pursuing common development, advancing an equal and orderly multipolar world, promoting universally beneficial and inclusive economic globalization, and improving global governance - are presented in Chinese official discourse as responses to profound changes in the international situation and to the practical needs of China's modernization and external work.

The central concern of this article is not whether these concepts are important within Chinese political discourse. That

importance is already clear. The more difficult question is how these concepts travel internationally. How are they translated into English, French, Arabic, Spanish, Russian, Portuguese, Swahili, and other languages? Through what institutional channels do they enter regional and global debates? How do different audiences understand them? Under what conditions do they gain resonance, and under what conditions do they meet misunderstanding, skepticism, or resistance?

This article argues that the international communication of Xi Jinping Thought on Diplomacy should be analyzed as a process of conceptual mediation. It is not simply a matter of transmitting fixed messages from China to the outside world. It is a process that links conceptual translation, institutional embedding, agenda connection, and audience interpretation. Its success depends on whether Chinese diplomatic concepts can be expressed accurately, connected to internationally shared concerns, and adapted to different cultural and political contexts without losing their original meaning.

The article proceeds in seven sections. Following this introduction, Section 2 develops the analytical framework by combining discourse power, constructivist norm diffusion, and multilingual communication. Section 3 summarizes the communicable logic of Xi Jinping Thought on Diplomacy. Section 4 examines the main institutional and linguistic channels through which this thought is communicated internationally. Section 5 identifies several communication mechanisms, including translation, contextual framing, institutional embedding, and feedback-based localization. Section 6 discusses major challenges and risk points. Section 7 concludes by emphasizing the need for a steadier, more dialogic, and more evidence-based approach to the international communication of Chinese diplomatic thought.

## **2. Analytical Framework: Discourse Power, Norm Diffusion, and Multilingual Communication**

The study of the international communication of Xi Jinping Thought on Diplomacy requires an analytical framework that can connect political ideas, institutions, language, and audience reception. Three bodies of scholarship are particularly useful: the study of discourse power, constructivist international relations theory, and multilingual communication studies. Each contributes a different analytical angle. Discourse power highlights the political significance of concepts and narratives. Constructivism explains how ideas and norms circulate in international society. Multilingual communication studies show why translation is not merely a technical process but a form of conceptual and cultural mediation (Cox, 1983; Finnemore & Sikkink, 1998; Cronin, 2017).

### **2.1 Discourse Power in the Chinese Context**

The concept of discourse power has become an important category in Chinese discussions of international communication and global governance. It refers to the capacity to participate effectively in defining international issues, shaping interpretive frameworks, and contributing to the vocabulary through which global problems are discussed. In this sense, discourse power is not simply the ability to speak loudly or frequently. It is the ability to make one's concepts intelligible, credible, and usable in international debate.

For China, the question of discourse power has both historical and contemporary significance. Historically, many of the dominant concepts of modern international relations were formed in Euro-American political and academic contexts. Contemporary China therefore faces the task of explaining its own experience, values, and proposals in a world where the available conceptual vocabulary is often shaped by other historical trajectories. This does not mean rejecting existing international language or denying the value of concepts developed elsewhere. It means enriching global discourse by adding Chinese concepts, Chinese experience, and Chinese approaches to common human questions.

In this respect, discourse power should be understood as a constructive and dialogic capacity. Its purpose is not to impose a closed vocabulary on others, but to enable China to participate more effectively in global conversations about order, justice, development, and governance. A politically steady understanding of discourse power should emphasize contribution rather than replacement, dialogue rather than confrontation, and shared problem-solving rather than zero-sum narrative competition.

### **2.2 Constructivism and Norm Diffusion**

Constructivist international relations theory provides useful tools for analyzing how diplomatic concepts move across borders. Constructivism emphasizes that the international system is not only material but also social and ideational. States act within a world of shared meanings, norms, identities, and expectations. A concept can influence international politics when it is repeatedly articulated, connected to existing concerns, supported by institutions, and accepted by a sufficiently broad range of actors (Wendt, 1999).

Finnemore and Sikkink's work on norm dynamics is especially relevant. Norms do not become influential automatically. They are promoted by actors, translated into different contexts, supported by institutions, and gradually internalized through

repeated use (Finnemore & Sikkink, 1998). In this sense, the international communication of Xi Jinping Thought on Diplomacy can be studied as a process of norm diffusion. Concepts such as a community with a shared future for humanity, true multilateralism, common development, and civilizational dialogue seek to enter international debates not merely as Chinese slogans, but as possible frameworks for addressing common global problems.

However, norm diffusion is never mechanical. A concept that is meaningful in one political or cultural context may be misunderstood in another. A phrase that is clear in Chinese may become vague, overly abstract, or politically sensitive in translation. Therefore, international communication must pay close attention to the conditions of reception. The question is not only what China wants to say, but how different audiences hear, interpret, and reuse what is said.

### **2.3 Translation as Conceptual Mediation**

Multilingual communication studies remind us that translation is not a secondary task performed after political thinking is complete. Translation is part of political communication itself. When a concept such as 人类命运共同体 is translated as a community with a shared future for humanity, the translator is not simply choosing words. The translation also shapes how international audiences understand the relationship between humanity, community, future, responsibility, and common destiny.

This is especially important for Xi Jinping Thought on Diplomacy because many of its concepts carry layered intellectual meanings. Terms related to harmony, righteousness and benefit, civilizational diversity, common development, and shared future draw on Chinese historical experience and philosophical resources, but they must also be made understandable within international legal, diplomatic, and academic language. The challenge is to avoid two opposite errors. One is excessive literalism, which preserves Chinese phrasing but leaves foreign audiences confused. The other is excessive domestication, which makes the expression fluent in a foreign language but weakens or distorts the original concept.

The appropriate approach is conceptual mediation. This means translating not only words but also the background logic that gives those words meaning. It requires official translation, scholarly explanation, comparative conceptual work, and repeated communication across media, academic, diplomatic, and people-to-people channels (Cronin, 2017).

## **3. The Communicable Logic of Xi Jinping Thought on Diplomacy**

A stable analysis of international communication must begin with a clear understanding of what is being communicated. Xi Jinping Thought on Diplomacy should not be treated merely as a set of external communication themes. In Chinese official articulation, it is a systematic and developing body of thought: an important component of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, a major achievement of the 'Two Integrations,' a development of Marxist international relations theory, a continuation and theoretical innovation of the fine diplomatic traditions of the People's Republic of China, and the fundamental guidance and guide to action for China's external work in the new era (Publicity Department of the CPC Central Committee and Ministry of Foreign Affairs of the People's Republic of China, 2025).

The 2025 edition of the Outline for Study further emphasizes that this thought offers a theoretical basis for assessing the external environment, planning development scientifically, and advancing major-country diplomacy with Chinese characteristics on a new journey. It identifies both external risks - such as intensified major-power competition, regional conflicts, weakening dividends of economic globalization, and increasing uncertainty - and favorable conditions arising from changes in the international balance of power, adjustment of the international system and order, technological and industrial transformation, and the evolution of international political and social trends.

For the purposes of international communication, this official positioning matters. It means that the article should not present Chinese diplomatic thought primarily through external theoretical labels such as soft power, propaganda, or norm entrepreneurship. These concepts may be useful analytical references, but the primary framework must respect the Chinese account of its theoretical source, political status, historical mission, and practical function.

### **3.1 Political Positioning and Theoretical Character**

The political positioning of Xi Jinping Thought on Diplomacy has to be stated accurately. It is not simply a foreign policy doctrine, a public diplomacy formula, or a communication strategy. It is officially understood as a guiding theory for China's external work, formed through the integration of Marxist principles with the concrete practice of Chinese diplomacy and with China's fine traditional culture. This formulation also connects contemporary diplomatic practice with the inheritance and development of the diplomatic traditions of the People's Republic of China.

This point is important for multilingual communication. If the thought is introduced abroad only as China's response to Western discourse power, its internal theoretical logic will be narrowed. A more accurate account should explain how it

links China's modernization, the leadership of the Communist Party of China in external affairs, the principle of safeguarding sovereignty, security, and development interests, and the broader goal of contributing Chinese wisdom and Chinese proposals to the solution of major global problems.

### **3.2 Building a Community with a Shared Future for Humanity**

Building a community with a shared future for humanity is the core concept of Xi Jinping Thought on Diplomacy and the noble goal pursued by major-country diplomacy with Chinese characteristics. The 2025 Outline for Study presents its scientific system in a more structured way: building a world of lasting peace, universal security, common prosperity, openness and inclusiveness, and cleanness and beauty as the overall objective; extensive consultation, joint contribution, and shared benefits in global governance as the path; common human values as the guiding norm; a new type of international relations as the basic support; the Global Development Initiative, Global Security Initiative, Global Civilization Initiative, and Global Governance Initiative as strategic guidance; and high-quality Belt and Road cooperation as a practical platform (Chen & Mao, 2026).

The communicative strength of this concept lies in its ability to connect Chinese political thought with globally recognizable concerns. It does not deny national interests, sovereignty, or civilizational difference. Rather, it argues that the pursuit of national interests must be placed within a broader understanding of shared risks and shared responsibilities. In international communication, this concept should therefore be presented not as a purely Chinese formulation demanding acceptance, but as China's contribution to the global debate on interdependence, cooperation, and common security.

The term also requires careful explanation. For some audiences, the phrase may sound morally appealing but abstract. For others, it may raise questions about how common destiny relates to sovereignty, institutional pluralism, or different development paths. Effective communication must therefore link the concept to concrete issues: climate change, public health, poverty reduction, infrastructure connectivity, peacekeeping, development financing, and the reform of global governance institutions.

### **3.3 True Multilateralism and Global Governance Reform**

Another important component of Xi Jinping Thought on Diplomacy is the emphasis on true multilateralism. This concept is politically important because it distinguishes multilateralism as an inclusive method of consultation and cooperation from selective or bloc-based practices that use multilateral language for narrow purposes. In international communication, true multilateralism should be linked to the United Nations-centered international system, the international order based on international law, and the need to increase the representation and voice of developing countries in global governance.

This point is politically sensitive and therefore needs precise expression. China does not present itself as seeking to overturn the existing international system. The more accurate formulation is that China supports the reform and improvement of global governance so that international institutions can better reflect changes in the world economy, the rise of developing countries, and the practical needs of common development. This framing is both more accurate and more stable than language suggesting replacement or confrontation.

The Global Development Initiative, Global Security Initiative, Global Civilization Initiative, and Global Governance Initiative should be explained as connected components of this broader diplomatic system. The Global Governance Initiative, in particular, is framed around sovereign equality, observance of international rule of law, practice of multilateralism, a people-centered orientation, action-oriented cooperation, and fairness and justice in the reform and improvement of global governance. In this sense, China's position is better described as participating in, promoting, and contributing to the reform and improvement of the global governance system, rather than seeking a confrontational replacement of the existing international order.

### **3.4 Development, Security, Civilization, and Governance as Connected Agendas**

The international communication of Xi Jinping Thought on Diplomacy becomes more persuasive when its concepts are connected to concrete agendas. Development remains a central concern for much of the world. Security challenges are increasingly transnational. Civilizational relations are affected by misunderstanding, prejudice, and political polarization. Global governance institutions often face questions of representativeness, effectiveness, and fairness. Chinese diplomatic thought seeks to address these issues through a connected agenda rather than through isolated policy slogans.

The Belt and Road Initiative is one important example. It is often discussed internationally as an infrastructure, trade, and connectivity program, and international scholarship has also examined its order-shaping implications (Callahan, 2016). From the perspective of diplomatic thought, however, it also serves as a practical platform through which ideas of common development, connectivity, consultation, and shared benefit are expressed. Its international communication should therefore avoid exaggeration and should focus on concrete evidence: specific projects, local development needs, employment effects,

infrastructure gaps, financial sustainability, environmental standards, and the voices of partner countries.

Similarly, the Global Development Initiative should be communicated in connection with the United Nations 2030 Agenda for Sustainable Development; the Global Security Initiative should be explained in relation to common, comprehensive, cooperative, and sustainable security; the Global Civilization Initiative should be linked to mutual learning among civilizations and opposition to civilizational hierarchy; and the Global Governance Initiative should be connected to the improvement of international institutions and the representation of the Global South. This kind of agenda connection can make Chinese diplomatic concepts more concrete and more accessible to international audiences.

### **3.5 From Chinese Concepts to Shared International Vocabulary**

The long-term influence of diplomatic thought depends on whether its concepts can become part of a shared international vocabulary. A concept cannot gain international resonance if it remains understandable only within one national discourse system. At the same time, it cannot be successful if translation removes the intellectual features that make it distinctive. The task, therefore, is to build a bridge between conceptual distinctiveness and international intelligibility.

For example, the Chinese tradition contains rich ideas about harmony, relationality, moral responsibility, and the ordering of community. These ideas can enrich international debates, but they need careful explanation. They should not be presented as simple cultural symbols. Nor should they be reduced to decorative references. Their relevance must be shown through analytical connection: how do they help explain interdependence, conflict prevention, development justice, or civilizational coexistence?

This is where academic communication becomes especially important. Official translation can establish standard terminology, but academic work can explain conceptual background, compare intellectual traditions, and respond to questions. A stronger international communication strategy therefore requires cooperation between diplomats, translators, area specialists, international relations scholars, communication scholars, and foreign-language experts.

The same logic also applies to the communication of the basic experience of China's diplomacy in the new era. The 2025 Outline for Study summarizes this experience in six aspects: upholding principles, demonstrating major-country responsibility, adopting a systemic perspective, maintaining fundamental principles while breaking new ground, carrying forward the fighting spirit, and giving full play to institutional strengths. These formulations should be communicated with care, because they express both methodological guidance and political requirements for China's external work.

## **4. Institutional and Linguistic Channels of International Communication**

The communication of Xi Jinping Thought on Diplomacy takes place through multiple channels. These channels differ in audience, credibility, language style, and communicative function. A complete analysis should not reduce them to one category. Official media, diplomatic forums, academic networks, think tanks, publishing projects, people-to-people exchanges, and regional cooperation mechanisms each play a different role in the circulation of Chinese diplomatic concepts.

### **4.1 Official Translation and Multilingual Media Communication**

Official translation is the first foundation of international communication. It establishes standard terms, reduces inconsistency, and helps foreign audiences identify key concepts. Works such as *Xi Jinping: The Governance of China* and official multilingual publications provide important textual bases for international understanding. They make Chinese political and diplomatic thought available in different languages and help build a more stable vocabulary for foreign researchers, diplomats, journalists, and students.

Multilingual media communication then gives these concepts broader visibility. Chinese international media, news agencies, official websites, and social media accounts communicate diplomatic concepts to different language communities. Their role is not limited to broadcasting official positions. When effective, they also provide background explanation, policy context, case-based reporting, and local relevance.

Nevertheless, the credibility of media communication varies across audiences. In some regions, state-affiliated media are normal and accepted sources of international information. In other contexts, audiences may be more cautious toward government-sponsored communication. Therefore, multilingual media work should avoid formulaic repetition and should emphasize accuracy, evidence, local voices, professional reporting, and responsiveness to concerns. A communication strategy that merely multiplies languages without improving content quality will not produce real understanding.

### **4.2 Multilateral Diplomatic Platforms**

Multilateral diplomacy is a crucial platform for the international communication of Xi Jinping Thought on Diplomacy. The United Nations, BRICS, the Shanghai Cooperation Organization, the Forum on China-Africa Cooperation, China-

Arab States Cooperation Forum, China-CELAC Forum, and Belt and Road forums all provide institutional spaces in which Chinese diplomatic concepts can be expressed, negotiated, and incorporated into joint statements, declarations, action plans, and cooperative mechanisms.

The importance of multilateral platforms lies in their institutional character. When a concept appears only in unilateral communication, it may be seen as one country's position. When it is discussed, adapted, and included in multilateral documents, it begins to acquire a broader institutional life. This does not mean that other countries simply accept China's concepts without interpretation. Rather, multilateral settings create opportunities for Chinese ideas to interact with the concerns of other states and to be expressed in more inclusive language.

The Shanghai Cooperation Organization is a particularly useful example. It brings together countries with different histories, political systems, security concerns, and development priorities. Communication within such a platform cannot rely on one-size-fits-all messaging. It requires attention to regional security, development connectivity, counterterrorism, cultural exchange, and the differing strategic concerns of member states. This makes the SCO an important field for studying how Chinese diplomatic concepts enter a multilateral institutional environment and become part of shared agenda-setting.

### **4.3 Academic and Think-Tank Exchanges**

Academic and think-tank exchanges perform a function that official media cannot easily perform. They provide space for explanation, comparison, questioning, and theoretical development. Foreign scholars and policy experts often need more than translated slogans; they need conceptual clarification, historical background, theoretical positioning, and empirical evidence. Academic communication can respond to this need.

Institutions such as universities, research institutes, foreign policy think tanks, translation centers, and international conference platforms can help explain Xi Jinping Thought on Diplomacy in terms familiar to global academic communities. For example, the concept of a community with a shared future for humanity can be discussed in relation to interdependence theory, global governance, common security, ecological politics, and norm diffusion. True multilateralism can be analyzed in relation to institutional reform, representation, and international law. Civilizational dialogue can be connected to debates on pluralism, cultural identity, and global ethics.

At the same time, academic communication should preserve scholarly credibility. Respecting official formulations does not mean mechanically repeating them without analysis. Stronger work should start from authoritative formulations, explain their theoretical meaning, connect them to diplomatic practice, and then translate them into language that foreign scholarly audiences can understand without distorting the original political logic.

### **4.4 South-South Knowledge Networks and Local Intermediaries**

South-South communication is an increasingly important pathway for the international circulation of Chinese diplomatic thought. Many developing countries share concerns about development financing, infrastructure gaps, technological dependence, food security, public health, debt sustainability, climate adaptation, and unequal representation in global governance. Chinese diplomatic concepts can resonate in these contexts when they are connected to concrete development needs and when local actors participate in the communication process.

Local intermediaries are especially important. Journalists, scholars, translators, diplomats, students, business communities, and civil society actors in partner countries do not merely receive Chinese messages. They interpret, select, adapt, and sometimes criticize them. Their participation can make communication more credible and locally meaningful. A concept that is explained by local scholars or connected to local policy debates may carry more persuasive force than the same concept presented only through external channels.

However, South-South communication should not be romanticized. The Global South is not a single audience with one attitude toward China. Different regions and countries have different historical memories, political priorities, media systems, and strategic calculations. Effective communication must therefore be differentiated. It should be based on careful country and regional studies rather than general assumptions about shared identity.

## **5. Communication Mechanisms: From Conceptual Translation to Institutional Embedding**

The preceding sections identify the major channels of international communication. This section turns to the mechanisms through which communication becomes effective. Four mechanisms are especially important: conceptual translation, contextual framing, institutional embedding, and feedback-based localization.

## 5.1 Conceptual Translation

Conceptual translation is the first mechanism. It involves the stabilization of key terms and the explanation of their intellectual background. For example, translating 人类命运共同体 as a community with a shared future for humanity is not enough by itself. The concept also requires explanation of why shared future does not mean erasing national differences, why community does not mean uniformity, and why humanity refers to common challenges rather than abstract moralism.

A strong translation strategy should therefore combine consistency with explanation. Consistency ensures that key terms are recognizable across documents and languages. Explanation ensures that these terms do not become empty formulas. This requires glossaries, annotated translations, comparative studies, multilingual teaching materials, and cooperation between political theorists and professional translators.

## 5.2 Contextual Framing

Contextual framing means connecting Chinese diplomatic concepts to the concerns of specific audiences. In African contexts, development, infrastructure, sovereignty, public health, agricultural modernization, and industrialization may be especially relevant. In Arab contexts, sovereignty, security, development, civilization, and non-interference may have particular resonance. In Latin America, development autonomy, regional integration, inequality, and post-dependency debates may matter more. In Europe and North America, climate governance, multilateral institutions, technological governance, and global public goods may provide more accessible entry points. This logic is consistent with broader public diplomacy research on framing and audience reception (Entman, 2008).

The purpose of contextual framing is not to say different things to different audiences in an opportunistic way. It is to explain the same core principles through the issues that different audiences consider most urgent. Properly understood, contextual framing is a form of respect. It recognizes that audiences are not passive recipients and that meaningful dialogue begins with their concerns.

## 5.3 Institutional Embedding

Institutional embedding occurs when concepts are not only stated but also connected to cooperation mechanisms, policy documents, funding arrangements, educational programs, or multilateral procedures. A diplomatic concept becomes more persuasive when audiences can see how it is implemented. For example, common development becomes more concrete when it is linked to infrastructure, poverty reduction, digital connectivity, health cooperation, or capacity-building projects. Civilizational dialogue becomes more concrete when it is linked to student exchanges, translation projects, museum cooperation, media dialogues, and academic forums.

Institutional embedding also helps reduce the gap between discourse and practice. One common criticism of international communication is that concepts can sound attractive but remain vague. The response is not to abandon conceptual language, but to provide institutional evidence. What mechanisms exist? What documents support them? What projects have been implemented? What have partner countries said? What challenges remain? A credible communication strategy should include both achievements and problems, because overly perfect narratives may weaken trust.

## 5.4 Feedback-Based Localization

The fourth mechanism is feedback-based localization. International communication should not end when a message is delivered. It should include listening, monitoring, interpretation, and adjustment. Foreign audiences may misunderstand a term, resist a frame, or raise legitimate concerns. These reactions should not be treated simply as hostile or uninformed. They can provide useful information about translation problems, credibility gaps, cultural differences, or policy concerns.

Feedback-based localization requires empirical research. Surveys, interviews, media analysis, corpus studies, social media analysis, and regional case studies can help identify how Chinese diplomatic concepts are actually received. For example, researchers can compare how the same concept is represented in Chinese, English, Arabic, French, Spanish, and Russian sources; how it appears in multilateral documents; and how partner-country scholars and media reinterpret it. Such work can make the study of international communication more evidence-based and less dependent on general impressions.

## 6. Challenges and Risk Management

A politically responsible and academically credible article must also discuss challenges. The international communication of Xi Jinping Thought on Diplomacy faces real difficulties. Some arise from external bias or geopolitical competition. Others arise from translation problems, insufficient localization, credibility questions, or overgeneralized communication strategies. Identifying these problems does not weaken the study. On the contrary, it makes the argument more mature and more useful.

## 6.1 Contested External Interpretations

Chinese international communication is often interpreted differently across regions and ideological contexts. Some Western academic and policy literature frames China's international communication through concepts such as propaganda, influence operations, or sharp power (Brady, 2015). These interpretations are not neutral; they are shaped by broader geopolitical competition and by different assumptions about the legitimacy of state-led communication.

However, a stronger response should not simply denounce all critical interpretations as biased. It should distinguish between politically motivated labeling and analytically useful criticism. Some criticism may indeed reflect ideological prejudice or double standards, especially when Western public diplomacy is treated as legitimate while Chinese communication is automatically described as propaganda. But other criticism may point to real issues: credibility, transparency, media professionalism, over-centralized messaging, or lack of audience sensitivity.

Therefore, the more persuasive academic approach is to engage critical literature carefully. It is possible to argue that the propaganda frame is often too narrow while also acknowledging that government-sponsored communication must work harder to build trust. This balanced position is more credible than a purely defensive response.

## 6.2 Credibility and Evidence

Credibility is one of the most important conditions for effective international communication. A concept may be politically correct and theoretically coherent, but if the supporting evidence is weak, vague, or exaggerated, international audiences may remain unconvinced. This is especially true in academic writing, where readers expect verifiable sources, clear definitions, and careful argumentation.

For this reason, claims about the global influence of Xi Jinping Thought on Diplomacy should be supported with concrete evidence. If an article says that a concept has gained international recognition, it should specify where: in United Nations documents, multilateral statements, partner-country speeches, academic publications, public opinion data, media coverage, or policy cooperation mechanisms. If it says that a communication channel is effective, it should explain how effectiveness is measured. Visibility, acceptance, institutional adoption, audience trust, and policy influence are different things and should not be confused.

A safer and more scholarly writing style should avoid excessive certainty. Phrases such as has achieved universal recognition, has proved successful, or has transformed world politics are difficult to defend. More precise formulations include has gained increasing visibility, has entered a number of multilateral documents, has become an important reference in Chinese foreign policy communication, or has received varying degrees of attention in different regions.

## 6.3 Audience Differentiation

Another challenge is audience differentiation. International audiences differ by language, region, political system, educational background, media environment, and historical experience. The same diplomatic concept may be welcomed in one context, misunderstood in another, and ignored in a third. Treating the world as a single audience leads to weak communication.

This problem is especially visible in references to the Global South. The term is useful for describing shared structural concerns in the international system, but it can also conceal differences among countries. African, Arab, Latin American, Southeast Asian, Central Asian, and Pacific Island countries do not have identical interests or identical perceptions of China. Some prioritize infrastructure and development financing; some focus on security; some emphasize trade; some worry about debt, local employment, ecological impact, or strategic dependence. A mature communication strategy should recognize these differences rather than assume automatic resonance.

Country and regional studies are therefore essential. The international communication of Xi Jinping Thought on Diplomacy should be studied through specific cases: how the concept of a community with a shared future is translated in Arabic-language contexts; how true multilateralism appears in African Union or BRICS-related debates; how the Global Development Initiative is discussed in Southeast Asian policy circles; how the SCO frames security and development in Central Asian contexts; and how Western media interpret Chinese governance concepts.

## 6.4 Conceptual Depth and Accessible Expression

Xi Jinping Thought on Diplomacy contains concepts with significant theoretical depth. But depth can become a communication challenge if it is expressed only in abstract language. Terms such as global governance reform, civilizational diversity, new type of international relations, and common security need concrete explanation. Otherwise, international audiences may regard them as general diplomatic rhetoric.

The solution is not simplification at the expense of substance. Rather, it is layered communication. At the first level,

key concepts should be expressed in clear and concise language. At the second level, their theoretical background should be explained. At the third level, case studies and institutional practices should be provided. At the fourth level, academic debate should address questions, criticisms, and comparative perspectives. Different audiences need different levels of explanation.

For example, a media report may explain common development through a specific railway, port, agricultural project, or public health cooperation program. A think-tank report may analyze how that project relates to regional development strategy. An academic article may discuss common development in relation to development theory, dependency theory, or global political economy. These forms should support rather than replace one another.

### **6.5 Avoiding Over-Political or Over-Declaratory Language**

A final challenge is style. International communication, especially in English academic writing, should avoid language that sounds overly declaratory, triumphalist, or confrontational. Expressions suggesting that China is speaking for humanity, replacing the existing international order, or defeating Western discourse may create unnecessary misunderstanding and political risk. They may also weaken the scholarly quality of the argument.

A more effective style should emphasize contribution, dialogue, reform, inclusiveness, and shared problem-solving. This does not mean weakening China's position. It means expressing China's position in a way that is politically steady and internationally persuasive. The strongest academic writing is not the loudest. It is the writing that defines concepts clearly, supports claims with evidence, acknowledges complexity, and shows why a Chinese perspective matters for global debate.

## **7. Conclusion: Toward a Steadier and More Dialogic Communication Strategy**

The international communication of Xi Jinping Thought on Diplomacy is an important part of China's engagement with the world, but it should first be understood from its official theoretical position. It is an important component of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, a major achievement of the 'Two Integrations,' a development of Marxist international relations theory, and the fundamental guidance and guide to action for China's external work in the new era. International communication must therefore begin from an accurate account of its political status, theoretical source, practical mission, and methodological requirements.

This article has argued that the international communication of Xi Jinping Thought on Diplomacy should be understood as a process of conceptual mediation. Its effectiveness depends on three interrelated capacities. The first is conceptual accuracy: key ideas must be translated in a way that preserves their Chinese intellectual meaning while making them understandable to foreign audiences. The second is institutional support: concepts gain credibility when they are connected to multilateral documents, cooperation mechanisms, and policy practices. The third is audience responsiveness: communication must listen to different regions, languages, and concerns, and must be willing to adjust explanatory strategies without abandoning core principles.

The article has also emphasized the importance of political steadiness. Chinese diplomatic thought should not be framed as an attempt to replace the existing international order with a separate or confrontational order. A more accurate and politically safer formulation is that it contributes to the reform and improvement of global governance, promotes an equal and orderly multipolar world and universally beneficial and inclusive economic globalization, and seeks to build broader international consensus around peace, development, cooperation, and mutual benefit.

For future research, three directions are especially important. First, scholars should conduct more empirical studies of how key concepts of Xi Jinping Thought on Diplomacy are translated and received in different languages. Second, they should examine specific institutional platforms such as the United Nations, BRICS, the SCO, FOCAC, and the Belt and Road cooperation framework. Third, they should develop more comparative work on how Chinese diplomatic concepts interact with local political vocabularies in Africa, the Arab world, Latin America, Central Asia, Southeast Asia, and Europe.

In short, the international communication of Xi Jinping Thought on Diplomacy should move from general declaration toward precise explanation, from one-way dissemination toward dialogue, and from abstract claims toward evidence-based analysis. Only in this way can Chinese diplomatic concepts become more intelligible, more credible, and more meaningful in the multilingual and culturally diverse world of contemporary international politics.

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