

# CHINA DREAM AND GEOCOMMUNICATION

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**Abstract:** The China Dream is a term which appeared in the international rhetoric around ten years ago and has been closely associated with the rule of Xi Jinping. During this time, it acquired different connotations and interpretations. Using the method of communicative deconstruction, the very structure of the Chinese Dream is analyzed in the context of global communication. The stated soft power of the concept is examined through the model, proposed by Manuel Castells for the image of the network society. Having in mind some of the important communication events that have happened internationally during the last decade, the study positions the China Dream as a national doctrine with global effects in the context of the new Geocommunication Model, developed by this author, referring to the new international communication in the 21<sup>st</sup> century and the role of China as a world economic and political leader.

**Keywords:** China Dream; Geocommunication Model; rejuvenation; revitalization; international communication; dialogues; socialization; emancipation

## Introduction

It was December 11, 2001. The Peoples' Republic of China joined the WTO...

It was November 29, 2012. The newly elected Secretary General of the CCP, Mr. Xi Jinping, visited the exhibition named *Road to National Rejuvenation*<sup>2</sup> at

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<sup>2</sup> Today it is a permanent exhibition under the name of "Road to Rejuvenation"; its brief presentation states: "showcasing the explorations made by Chinese people from all walks of life who, after being reduced to a semi-colonial, semi-feudal society since the Opium War of 1840,

that time (*en.chnmuseum.cn*) and promoted the China Dream (中国梦, *Zhōngguó Mèng*)...

These two events indicated the beginning of a new type of international communication.

*The World around Us* (Липман/Lippmann 2001:7) is swiftly changing, it's no longer the same, neither compared to the first post-Cold War years (1990s), nor juxtaposed with the earlier decades (1950s – 1990s), defined by the Western political thought as a Cold War period. *The World within Us*<sup>3</sup> (*Ibid.*), however, is changing slowly, the stereotypical thinking, transferred from generation to generation, has built an image of the Asian giant as a distant stranger with quite negative and unwelcome features. Now this stranger opens the doors, transforms itself in front of us and tries to converse with the Other: “tell a good story about China”.

Mr. Xi is from the first generation, born after the establishment of the People's Republic, and from the fifth generation of Chinese leaders; in 2013 he would become Chinese president, the *paramount leader* (最高领导人; *Zuìgāo Lǐngdǎorén*), and in 2016 he would officially get the title *leadership core* (领导核心; *lǐngdǎo héxīn*)<sup>4</sup>. Using the metaphor of China Dream (Си Цзиньпин/ Xi,

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rose up to overcome their humiliation and misery, and tried in every way possible to rejuvenate the nation. The exhibition also highlights the glorious history of China under the leadership of the Communist Party of China (CPC), in which all the ethnic groups joined forces to achieve national independence and liberation and strove to build a strong and prosperous country for the well-being of the people. The exhibition therefore clearly demonstrates the historical course charted by the Chinese people in choosing Marxism, the CPC, the socialist road and the reform and opening-up policy, all the while guided by their strict adherence to the great banner, the special road and the theoretical system that is *socialism with Chinese characteristics* (Italic is mine, I.V.) Today, the Chinese nation is standing firm in the east, facing a brilliant future of great rejuvenation. The long-cherished dream and aspiration of the Chinese people will surely become a reality.

<sup>3</sup> Both phrases in italic are used after W. Lippmann's *Public Opinion* (1922), translated into Bulgarian by this author.

<sup>4</sup> Both terms concern the Chinese power structure as perceived by the Western thought. The difference between *paramount leader* and *leadership core/core leader*, in respect to modern Chinese politics, is as follows: the former is the head, by tradition, of the CCP and the PLA, holding the titles of CCP General Secretary and Chairman of the Central Military Commission (CMC). The term *president* received prominence during the Deng Xiaoping era (1978 – 1989). The *core leader* is a person collectively recognized as central to the CCP leadership; this title was given to Mao Zedong, Deng Xiaoping, Jiang Zemin and Xi Jinping; it represents a *vital center* rather than a *hierarchical peak*. Although all core leaders have also been paramount leaders, not all paramount leaders are or have been designated leadership core. As the leader of the world's largest economy by GDP, Purchasing Power Parity (PPP), and second largest economy by nominal GDP, and a potential superpower, recognized in 2023 as such, the Chinese leader, combining both titles – paramount leader and core leader, is recognized today as one of the world's most powerful political figures.

Jinping. 2014: 47 – 51.), the new Head of China was sending a message to the rest of the World, the Other, inviting it to share the Chinese will for togetherness. The Other world was – and still is – puzzled, because the message, *per se*, informs us about the new Chinese ambitions for the country's domestic development and about its increasing influence on the international "chessboard". The West has been expecting China to articulate its thoughts, values, ideas and concepts in an understandable manner. And this is still a normal reaction: the distance between the collectivist culture and the individualist culture is quite big.

After 2012 the collective We-consciousness (Chinese) is meeting the individual I-identity (Western).

During this decade the World, at large, has witnessed a turbulence and transformation, a persistent and unchecked pandemic, globally accelerating unprecedented social and natural changes. Standing at this crossroad, the World has perceived two opposite trends at play: either to revert to the Cold War mentality and behaviours, deepening divisions and antagonisms, and stoke the classic East-West confrontation or to increase solidarity and cooperation, advocate for openness and win-win outcomes and effects, and promote respect, to undertake reforms internationally and globally, dreaming for the common well-being of humanity.

Globalization was an American invention, promoting globally the American lifestyle. Today we may speak about *globalization with Chinese characteristics*. International equitableness, justice and fair play in competition means impartiality and integrity, vast developing countries against zero-sum games, openness over isolation; equality in global communication and activities over power politics and bullying. These shape a new perception of the answer to the "Who are we?" question, and a new understanding of the changes, perceiving the changes as the most strong and sustainable substantial feature of our modern development as human beings and human society. Thus, in this new holistically interconnected and open world crises convert into opportunities for new vistas amidst the vulnerability of the permanent global alterations.

The two crises (Asian and Western) at the end of the 20<sup>th</sup>- and the beginning of the 21<sup>st</sup> century clearly highlighted two major processes in the development of the world system: *asymmetry* in its economic and informational subsystems; and *emancipation* of the information subsystem, *per se*, as an influential force and inevitable factor in the holistic development of the entire human society with important consequences for international markets and global political processes. Some real facts related to these aftermaths are as follows: global internationalization and horizontal differentiation of communication contents; technological prospects for multiplication, with increased capacity of the users,

known not long ago as (mass) audience, to produce contents and distribute information (knowledge) with added value; Internet technology entered civil communication and allotted an important role to this *non-material virtual space* in structural reforming the real global communication, thus coming out against the *age-old material real status quo* and its distinct verticality and hierarchy.

This has been the global context in which the China Dream environment and the Geocommunication Model have been generated.

At the very beginning, let me mention four specific dissections:

*First, China* is a *civilization state* (Eastern perception), not a *nation state* (Western perception).

*Second, Dream* is usually a reaction to reality or a kind of extension of unshared personal, intimate thoughts; everybody dreams;

*Third, Communication* is a sophisticate human activity<sup>5</sup>; it is information energy exchange, helping us to live in a community, which is the ground floor of our sociability.

*Fourth, Holisticity* means the body is bigger than its parts and cannot exist without them; *states*, like humans, are *holistic bodies* and from international communication perspective, i.e. *geocommunication* perspective in the 21<sup>st</sup> century, the size matters but all states are *functional parts* of the bigger *holistic body of human globality*. So, geocommunication, not just the classical international communication, in the IT age of knowledge economy, makes this era the Age of Asia, respectively of China.

This article consists of two major conceptual constructs:

A) China Dream<sup>6</sup>, and

B) Geocommunication Model.

There are two reflection fundamentals:

First, the intellectual holistic product – the **CHINA DREAM**. Its basic keywords are *revitalization* with a national identity, and *rejuvenation* with the face of a civilization state. This makes the product *nationally civilizational*.

Second, the intellectual holistic activity – **GEOCOMMUNICATION**. Its multiple channels are based on the development of innovation technology, its core keywords are *culture* and *information*. This makes the communication contents an *informationally knowledgeable culture*.

<sup>5</sup> It is one of the four main human activities; the other three are *production, reproduction* and *relaxation*.

<sup>6</sup> Here I do not use the phrase *Chinese Dream*, which was put in service by journalists; each Chinese, as each other national, regardless of where he/she is living on this planet, has his/her own dream; there were other Chinese dreams during the centuries of powerful dynastic rule of the Celestial Empire; the modern China Dream is the dream of New China in a completely new domestic and global environment during the 21<sup>st</sup> century.

They could be synchronized in order to have a functioning body, vigorous and powerful.

However, if civilization is defined as a dynamic collection of social practices, followed by sustainable changes, then the development of a civilized society entails conflicts and contradictions, that is to say non-civilized, uncivilized and anti-civilized elements. The China Dream provokes different opinions, plans, options and viewpoints, different 'isms', full of skepticism, doubts opposition, even rejection. **BUT** no one denies its holistic nature.

## 1. The main structure of the new China dream

### 1.1. *The holistic framework of China's behaviour*

Its essence in the 21<sup>st</sup> century is three-folded:

- Recovery and peaceful rise of this ancient vital holistic civilization and its international recognition;

- Creation of a new personal holistic image of China as a powerful subject on the international stage; image-making innovation; and

- Creation of a new international constantly-developing order; global model of enduring change.

There are three intertwined messages; decoded, they are as follows:

- Staging China's revival whilst remaining faithful to its rich cultural traditions and strong personal identity;

- Pursuit of an independent foreign policy and a vigorous Chinese road by increasing and extending the cooperation with other countries in dealing with global challenges;

- Establishing a new world order with the following keywords: equals, interconnectivity, trust each other, diversity of civilizations; win-win cooperation, common prosperity.

There are five major connotations: The Road deals with economics, security, politics, culture, ecology. The sixth one, *communication*, is their Belt.

This is how the main characteristic instrumental basis – the Belt and Road Initiative<sup>7</sup>, has been constructed; it gives a chance by walking along the roads

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<sup>7</sup> In 2023 it celebrates the first ten years since its start-up; the full name is One Belt, One Road (一带一路; *Yīdài Yìlù*, abr. OBOR or 1B1R, and most commonly used abr. BRI, or B&R); a global infrastructure development strategy of the Chinese government to invest in more than 150 countries and international organizations, considered a centerpiece of the Chinese foreign policy under Xi Jinping; it is a central component of Xi's *Major Country Diplomacy* (Chinese: 大国外交) strategy, which calls for China to assume a greater leadership role for global affairs in accordance with its rising power and status; as of August 2023, 155 countries are listed as

and paths of the **ancient** Silk Road, to *learn*, to *understand*, to *discover* and *communicate new* visions.

### 1.2. *The Soft Power of the China Dream*

The intellectual instruments used to analyze social behaviors, are virtually all well-defined by the West. The Power concept is not an exception. From the two forms of power (hard and soft<sup>8</sup>), the latter can engage the Other/s by influencing the public opinion and changing the social environment. The success of each soft power activity greatly depends on the actor's reputation, image within the community, domestic and/or international, and also on the contents of information flows exchanged between actors, groups and individuals. In this respect, culture (high and low) and media (all forms) are the two powerful communication channels. On the other hand, today we are already living in a Networked Information Society, a society of knowledge. It has two main features: *social factor* – human capital, and *technological factor* – intellectual capital (human capital product).

### 1.3. *China's soft power activities*

They can be grouped into five major geocommunication categories:

➤ Investment and foreign aid: one *developing country* helps many *developing countries* without interference into their domestic affairs and with respect to their state sovereignty; **BUT** even more attractive is the case when a *developing country* helps *developed countries*, at least members of their club (the CEE, EU, etc.) and in this sense the main value is *togetherness*, not just solidarity, and *interconnectivity*.

➤ Peacekeeping and humanitarian assistance; on the one hand, it is an expression of Chinese will to strive for cooperation at a global level and for peaceful problem and conflict solutions and assistance for mutual development;

➤ Exchange programs: language and literature, cultural communication and mutual understanding;

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having signed up to the BRI; they include almost 75 % of the world's population and account for more than half of the global GDP. See Xi Jinping. *The Governance of China*, vol. IV.

<sup>8</sup> In politics (and particularly in international politics), soft power is the ability to co-opt rather than coerce (in contrast with hard power). It involves shaping the preferences of others through appeal and attraction. Soft power is non-coercive power, enacting change. In 2012, Joseph Nye explained that with soft power, “the best propaganda is not propaganda”, further explaining that during the Information Age, “credibility is the scarcest resource”. Nye popularized the term in his *Bound to Lead: The Changing Nature of American Power*.

➤ Diplomacy, all forms: For China diplomacy means to preserve independence, sovereignty and territorial integrity, create a favorable international environment for permanent reform and opening up to maintain world peace and propel common development; the most prominent issue is to tell the World the stories of Chinese people; the most remarkable feature is to adapt properly to changes and keep breaking new ground; the clear goal is to serve *rejuvenation* and *revitalization*, not just national but also global, amidst any complex situation and to advance peaceful development in a fast-changing world. (www.fmprc.gov.cn)<sup>9</sup> Diplomacy appears to be the main communicative tools to realize all basic thematic initiatives, such as the BRI, the Two Centenaries, the Global Security Initiative, etc.

➤ Expanding and internationally orienting quality mass media and conglomerating media global space.

These activities are directed towards a twofold goal:

- to 'tell the story from China's perspective'; and
- proactively to present the Chinese model of the new international order.

## 2. Geocommunication<sup>10</sup>

Communication is one of the four basic human activities, as mentioned above. The human being becomes a man because it is *Homo Communicativus*<sup>11</sup> (sfera.umk.pl). Then, he/she becomes *Homo Sapiens* strictly due to this socializing-emancipating process, using only symbols and signs. The goal is to convert *sharing* into *sharedness*, and external *intermessage* into internal *intravalue*.

Three fundamental notions are explored as main operational and functional terms in developing this innovative Model:

- *information* (cultural product);
- *culture* (informational environment creating this product); and
- *communication*, always bringing change (activity).

All human life is a complex dynamic information-communication system, constantly generating messages.

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<sup>9</sup> Address by H.E. Wang Yi State Councilor and Minister of Foreign Affairs at the Symposium on the International Situation and China's Foreign Relations in 2021, Beijing, 20 December 2021.

<sup>10</sup> The term is invented by this author; it is her contribution to social science, as a whole, and the Bulgarian Media Studies, in particular (Vatova, 2022, 2018, 2017).

<sup>11</sup> After the name of the online journal *Homo Communicativus*.

*Everything is information.* Each piece of information, as a product, incorporates two interrelated basic activities: creativity and innovation; and *output-input* persuasion. (Христов/ Hristov 2008: 74 – 75).

*Culture* is a concept with multiple ambiguities, multilayered and multilateral; it is the essence of the communications process and determines: what is the message contents; how these messages are coded; what medium is used to communicate them; what forms of the communications network are used to transmit them; and how recipients interpret the messages.

One of the main values, presenting in every communication act, is encoded in the Chinese saying *There would be and cannot be a Self if there is no Other.*

### 2.1. The Model

During the first step in its development, the emphasis is put on *technology of power* in the network society, from the perspective of the well-known four-variant model of Manuel Castells (Castells 2011: 238 – 266) for communication and networking in the post-industrial society. The second focus is on Castells' idea of mass Self (I)-communication as a main form of interactive communication, and also of the historical development of the communicator, *per se*, from a savage and a barbarian to a free netizen. The third focus is on *how* and *why* McLuhan's phrase *The medium is a message* is transformed into *The message is a medium*.

Historically, the I-Other communication field is a center-periphery field, a power-conflict and asymmetrically balanced socio-economic binary relationship, imposed by the Western power perceptivity. It outlined the images of two intercultural subjectivities in the international communication:

- invasive, imported, *cosmopolitan*; and
- defensive, resistant, *nationalist*.

Thus, each intercultural communication, being a building element of international communication, carries at its core two powerful constructs: *nationalism* and *cosmopolitanism*.

The functional feature of both phenomena is *togetherness*; it creates the image of the new creative *Homo Communicativus* and predetermines the fundamental role of the Third Pillar of the Geocommunication Model, the image-making, in the dynamic socio-technological global context of the 21<sup>st</sup> c., where the main actor is the cosmopolitan nationalist or nationalist cosmopolitan (it depends on the perspective).

Both the *World within Us* and the *World outside Us* enter into an active dialogue through the messages carried by information flows. In this case, for the purpose of the Third Pillar, two new notions have been created by this au-



thor: *image-perception* and *image-reception*, innovative for the social science. The thesis is: in *international communication intercultural communication seems to be a cosmopolitan type of communicativeness based on national identity, i.e. imagined knowledge of imagined communities*, similar to Anderson's imagined communities (Anderson 1991: 37–47). The image (perception) in it does not form the world around us; it only influences us to form our image (reception) about it and this depends on the will of the one who introduces it into our consciousness as informed knowledge. This feature obliges us to pay attention to the manipulative role of each image, *per se*, and to each bit of information, generally.

Thus, the relationship between the image-perception and image-reception becomes a key to the author's concept of the Geocommunication Model: *the image is not a real, but a mental, imaginary model for real objects (people, events, processes), it is offered by suggestion, using persuasive communication. To what extent there will be an adequacy between its introduction (informativeness) and its perception (informedness) depends on the individual intellectual capacity for communicative competence of the personal Self-structure.*

The whole Model of geocommunication obeys the idea of *perception* and *internalization* of the image. There is not and cannot be 100 percent fusion of the external image-perception with the internal image-reception. However, they merge into a new creative, provoked and provoking, informing and informed process, highly concentrated, because in the small limited spatial-temporal volume of each image information is emitted in a huge amount (Петров/ Petrov 2005: 115).

## 2.2. *The main face of the Geocommunication Model*

It is shaped by three major pillars: socio-technological, socio-cultural and image-making.

### **PILLAR ONE: Geocommunication: The message is the medium.**

It relies on provocation of innovative thinking due to its basic key question *why*. Redefining power as global in the multiple sectoral fields in the world politics, open to a dialogue between hard and soft power, leads to the emergence of many common Self-Other communication fields and turns geocommunication into a framework in defining every problem and also for its resolution.

### **PILLAR TWO: Geocommunication: Imagined knowledge about imagined communities.**

It builds innovative-creative grounds of a holistic communicative globality. Today, with the strong marketization and commodification of life, identity

means not what you are, but what you want to be in order to sell yourself well in the transactions on the international chessboard. However, Oscar Wilde warns us that the market understands prices, but knows nothing about values. Today, the problem is in the degree of information aggressiveness at the meeting between the national and cosmopolitan, in their mutuality and degree of trust.

**PILLAR THREE: Geocommunication: The World Around Us and the World Within Us.**

It seeks the essential creativity of innovative communicativeness, and its effects depend on knowledgeable, understanding and conversation. Being holistic in international communication means being *a nationally aware civilized cosmopolitan, a flexible strategic communicator, sensitive to both divergent and systemic prognostic perspective thinking*. It is the art of communicating internationally in a strongly globalized and interconnected world.

Briefly, *International communication is changing its paradigm*. The end of the linear time comes with the end of modernity. Postmodernity imposes a time jump, in which the past is future, the future is present, and the present is past. Post-postmodernity is knocking on the door.

Today there is a global clash not between different cultures but between strategic confidence and strategic fear. There are several important phenomena in the strategic change, observed on the geocommunication surface: since 2001 international order, economic and political, has started to change; *dialogue* is the main communication form, but it is no longer sufficient, *polylogueness* is needed; no matter how aggressively the *unipolar*, and recently the *multipolar*, world order is propagated as been global, dialectically the whole world is *still bipolar*, but the existing communication relation links between the main actors are in transformation; it is obvious: the winner of the Cold War today is increasingly losing on the international chessboard against the recent colonial pawns.

The radical changes in the international communication insist on such changes in the more conservative international relations: lately, the concept of the center-periphery relations in its Cold (even post-Cold) War format is outdated; the entire global social practice is overturned, introducing an increasingly horizontal innovative model of global communication, opposed to the ossified structure of information and communication world status quo of the 20<sup>th</sup> c.

*Globalization has confronted its creators.*

Geocommunication in its core essentiality is eternal transformation, i.e. *a change that obligates the message to be medium*.

### 3. Communication deconstruction<sup>12</sup>

One of the most frequently used words registered during the research on the issues concerning the new face of international communication of the 21<sup>st</sup> c. is dialogue. The dialogue between the I-Self and the Other-Self in the communication field means 'breaking cultural barriers via language to achieve effective communication and understanding, manifesting the national image and enhancing international contacts and cooperation', and so, "communication provides a new perspective", as Dong Yuanxing et al. write (Dong et al. 2020: 141 – 154).

#### 3.1. China Dream: A Better Narrative

This collective product of a long lasting and substantial historical experience, conceptualized by the collective mind, today is communicated to the world by envoys coming from different social strata and layers. It is a Chinese brand and China possesses the copyright for it. Yes, the state is the major sender of messages, but the messengers are many.

Communicating Communicated China is a holistic global concept. This means networking the Networked power of China. Its effect is a new type of emancipation through active global socialization in two directions. Now China is more visible than ever. China seeks to convey positive views about its global rise based on its own intellectual competence and pragmatic ability. To change the existing *status quo* through dialogue and polylogue and the holistic usage of the value system capacity, i.e. only using the soft power instrumentarium is not just a new step toward peaceful common development. BUT a HISTORICAL EXPERIMENT! A HOLISTIC EXPERIMENT!

#### 3.2. Communicating the China Dream

The aspects of this communication strategy may be grouped in three sets:

A) **Responsible expectations:** internationally, China faces the challenge to *share responsibility for global governance* rather than just to pursue its national interests; responsible communication is becoming an important functional element of the Geocommunication Model as applied to China; the China Dream doctrine is becoming a guide for *transnational socialization*. Chinese policy makers are including and will include specific Chinese concepts and values in

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<sup>12</sup> First presented at the CHiSRA Conference, September, 2014, Leicester University, the UK.

the global discussion agenda. There is a growing belief that future competition in the field of ideas will be held not on the grounds of exclusively Western terms and rules, and values. This will significantly change the political discourse and its vocabulary and value systems; BUT if you want to go into the mountains, be ready to meet the tiger, as the ancient Chinese advise.

**B) The new rules of the game prescribe a new style of public diplomacy.**

China has been using the term *public diplomacy* since the beginning of the 21<sup>st</sup> century; however, this country now is respected by the world for its best public diplomacy conceptualization. *Mutuality in public diplomacy is equivalent to reciprocity in traditional diplomatic relations.* The growing visibility of ‘society’ is a reminder of the need to mutually redrawing the mental maps. Our world is a hybrid world, it is between ‘*the reality of virtuality and the virtuality of reality*’ (Eco 1986: 7). How to deal with the global digital environment as a new transnational public sphere and its virtual public communication in order to correlate the classical *real politick* with the innovative *virtual politick* – this is becoming a primarily existential question; International relations are progressively managed and conducted as *info-sphere* which is ‘flat’ and very little in this sphere remains unnoticed.

**C) The battle of the discourse powers:** discourse, as a social phenomenon, can be used to convey information, to control thought and induce behaviors; to persuade Others via various discursive tools in the 21<sup>st</sup> century. There is a need of innovative effective diplomatic discourse system, a rhetoric strategy in discursive communication that transcends semantic boundaries; the context is not just a background, it is a vital and energetic environment. Peculiarities of the channels of communication are very important. They are the first to build the image and the audience credibility. And, of course, the contents of communication! If the context is the king, the contents are the queen of each piece of communication!

## Conclusion

The China Dream is a value-oriented conception.

Geocommunication is a value-oriented technology for global communication.

Value-oriented communication means dissemination of knowledge to multilayered cultural contexts and integrating them into a holistic global wholeness that is in permanent development via openness, attractiveness, inclusiveness, interconnectivity, togetherness, etc. All these instrumental values are incorporated in the China Dream and some of them are universal.

*Geocommunication* is proving its effects primarily as a *global socialization* of a new type and, simultaneously, with a large *retro* and *proactive capacity* – turning back to traditions with a mirror effect, revitalization of memory and rejuvenation of the past. It proves its specifically distinguished characteristic: multifacetedness amidst the multilateral and multilayered complex dynamic diplomacy, where *the wrong definition of problems is the biggest problem while solving them*.

New China appeared in the world of the 21<sup>st</sup> century with its dream for a change. It is a powerful appeal for a *new global emancipation*. It is time for the Europeans and Americans to get used to the idea of living in a post-Western (called also post-American) world that needs a new multipolar balance, because globalization today is not what it was some decades ago; it is a *globalization with Chinese characteristics*.

Up to now the West has taken from the East what it wants, bits, pieces and parts of the cake. Now the West must converse holistically with China. In this sense a value-reoriented global communication is a good idea to restart the system by looking back into Chinese history, into the history of its international communication, and to search for the new future common narrative.

We are becoming more cosmopolitan, more creative, more imaginative and thinkable. This is a risky business but it is our best bet. Balance means Harmony!

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