内容提要

当代全球化发展进程凸显了对外传播的战略性地位。由于其跨语言，跨文化和跨国度的特点，英语媒体在国内发展迅速，已形成一定的规模。但是有关中国英语媒体传播效果的研究并不多。 国内的有关著作大多是对国际传播的宏观理论研究和有关编译对外传播材料中出现问题的探讨，缺乏对英语媒体效果展开的微观分析。

另一方面，中国的修辞学研究一直处于边缘化状态，胡范铸认为其症结在于它与实际言语交际研究脱节。而西方修辞研究已经涉及到人类生活的各个方面，得到广泛的应用。因此本文拟从西方修辞的角度，以英文版《北京周报》*Forum* 栏目为例，从信源、受众、效果方面对其出现的一些问题分析，并在此基础上提出几点建议，以期得到抛砖引玉的效果。

[关键词]　　对外传播效果　　英语媒体　　　西方修辞

Abstract

The development of globalization has given prominence to international communication. As English has become an international language, the English-language media have been booming in China in recent decades. However, the specialized research on the effectivity of the media is relatively rare. The writings published are either studies on the theoretical side of international communication or studies on the problems in the edition of foreigners-oriented materials. Our knowledge in the area of the effectivity of the media remains a scratch upon the surface.

On the other hand, the study of rhetoric in China is still in a marginal place while western rhetoric has been applied to various fields. Hu Fanzhu thought that it resulted from the "absence" of Chinese rhetoric in the studies of actual communication situations. Therefore, in order to set an example for the application of Chinese rhetoric, this thesis tries to analyze the effectivity of the English-language media from a perspective of western rhetoric, with the *Forum* section of *Beijing Review* as a sample. It focuses on the following aspects: who says what to whom with what effect. In the last part, several suggestions are offered, based on the foregoing analyses.

[**Key words**] the effectivity of international communication;

the English-language media;   western rhetoric

Introduction

We are living in an era of globalization, which has already become an unavoidable trend in the world. International communication, especially cross-cultural communication, has been getting unprecedentedly widespread and deep in the world as a whole within such an active context of globalization. To every country in this trend, how to efficaciously produce its own voice on the international stage is a fundamental and essential task. It is urgent for China to strengthen international communication for it lags behind other countries because of its closure to international intercourse for many years. "Let the world understand China" is a motto in directing China's international communication.

With motives to achieve international recognition, to improve public image and ultimately to create a beneficial environment for China's construction, the foreigners-oriented English-language media have been flourishing in China. Five major international communication branches (*Xinhua News Agency, China News Service, International Radio Broadcast Station in China, China Daily and CCTV- 4*) have been playing major roles in promoting China to the world, with the aid of other communication means in China (Wu, 2001:29).

A lot of books and articles have been published in exploring international communication in China. But we find most of them focus on the macro aspects of international communication, which are theoretical studies basically, like *How to Help Foreigners Know China* (1988) and *The First Probe of International Communication* (1993) by Duan Liancheng, *On the Media from a Perspective of International Relationship* (2000) by Zhang

Guizhen, *International Communication and National Image* (2002) by Liu Jinan, *International Communication and Media Studies* (2002) and *International Journalism and Intercultural Communication*(2002) by Cai Guofen and so on. The rest are almost on the problems in the translation and edition of foreigners-oriented materials, like *English News and Translation* by Xu Mingwu (2002), *English News* by Zhang Jian (2001), *Edition of English News* by Liu Xuncheng (2001). Little has been done in studying the effectivity of certain journal or TV program of the English-language media.

On the other hand, study of rhetoric has always been in a marginal place in China. Comparing with present western rhetoric, which is applied nearly to every field of human life, studies of rhetoric in our country are still limited in how to polish language. Hu Fanzhu thought rhetoric seems to be "absent" in studying actual communication situations. He held that for the sake of developing rhetoric we must endeavor to apply it to practical events (Hu, 1998).

Therefore, this thesis is a tentative try in the evaluation of a column in the English–language media in China from a perspective of western rhetoric, with a hope to arouse the awareness of the problems in the English-language media in China and shed light in promoting the application of Chinese rhetoric.

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摘　要

全球化是当今世界发展的总体趋势，对于身处其中的每个国家而言，如何在世界主流媒体上发出自己的声音，是一个具有深远意义的课题。国际传播，尤其是跨文化的对外传播，达到了前所未有的广度和深度。对于中国这个对外传播事业发展相对较晚的国家而言，更是有着战略意义，"让世界了解中国"的意义不容低估。如何在世界上树立一个改革开发的、维护和平的、持续发展的、法制国家的、文明进步的、主张人权的正面国家形象，从而为我国的改革开放创造一个有利的国际舆论环境显得分外重要。

在这样一种背景下，中国的对外英语媒体发展迅速，已形成了以新华通讯社、中国新闻社、中国国际广播电台、中国日报、中国电视台四频道这五大对外窗口为主，并辅以多种手段的总体格局(吴征，2001：29)。但是纵观国内有关对外传播的研究，不是从宏观上对国际传播的理论研究，就是针对外宣材料编译过程中出现问题的探讨，缺少对英语媒体微观上的效果分析。另一方面，和西方修辞学的显学状态相比，中国的修辞研究一直处于一种边缘化状态。胡范铸(1998)认为中国的修辞学之所以在某种程度上陷入了一种"自言自语"，一个重要的原因便是，对于"当下"社会生活，对于当下的言语交际，修辞学仿佛都不"在场"。他认为修辞学要走向生活。因此本文拟从西方修辞学的角度，借用其中的一些理论，以英文版《北京周报》的 *Forum* 栏目为例，对其效果分析，其目的在于提出一个研究视角，达到抛砖引玉的功效，一方面希望对中国的英语媒体能有更深入，更深刻的研究，另一方面，也是响应胡老师的号召，把修辞理论加以实际应用，以期能对中国修辞学的实际应用有一定借鉴作用。

本文除了引言和结语外分为四章。引语主要介绍了前人所做的研究与不足之处，以及本文的目的。

第一章 中国的对外传播和英语媒体

第一章分为四个部分。前三个部分简单介绍了中国对外传播，中国对外英语媒体，英文版《北京周报》的基本情况和特点，最后说明选取 *Forum* 栏目作为样本分析的理由。

对外传播有狭义和广义之分。从狭义角度讲，对外传播主要是指传播者向外国进行有目的新闻报道行为。从广义角度讲，对外传播也包括外交政治交流、文化交流、经济交流、人际交流等。因本文目的在于评析中国的英语媒体，故采取以下定义：通过中国人自主创办或与境外人士合作的报纸，刊物，广播，电视，通讯社和网站等传播媒体，以境外人士为主要传播对象，以让世界了解中国为最终目的而进行的新闻传播活动(郭可，2002: 2)。

对外传播具有跨国界、跨文化、跨语言三个特性。它在中国大致经历了三个发展阶段，从 1930 年起到新中国成立的起步阶段，1949 年新中国成立到 1980 年的发展和动荡阶段，以及 1981 年开始至今的逐步成熟阶段。

在国际传播的浪潮中，中国的英语媒体在近几十年发展迅速，已具有一定的规模。由于英语语言在全球范围的强势，英语媒体在我国的对外传播自然是肩负重任，发挥着不可替代的作用。但是在英语媒体的效果问题上，情况却不容乐观，根据央视英语频道一次网上调查显示，其90%的受众居住在中国，其中又仅有 4%为外国观众。受众中约 80%以"学英语"为目的，而不是以获取信息为需求。一名中央 9 套的资深人士认为"中国的这些媒体在国外几乎没有影响力" (陈萌沧，2003)。因此本文认为，现在很有必要对中国英语媒体的传播效果进行反思和评价。

《北京周报》是一份代表我国政府立场，分析我国政治，经济，文

化现状的新闻性周刊，具有权威性、新闻性和资料性，在我国对外传播中占有重要地位，被海外读者认为是有关中国报道和论述的最具有权威性的信息源，可以说是代表我国政府立场的喉舌。

Forum 栏目是其中的言论版，之所以选择该栏目做范本分析我国英语媒体的效果，除了因为《北京周报》享有的权威性外，还因为该栏目的特殊形式。西方新闻理论认为媒介"必须承担讨论社会冲突的功能"（沃纳·赛佛林，2001：342）。中央电视台国际频道的英语专家戴维.拉恩本认为，很少有人关注中国的外宣刊物，有一个很重要的原因是西方文化传统中，对于不同观点的争论很重视。但是中国的外宣刊物上争论比较少，往往是一边倒的说好话（陈萌沧，2003）。因此，该栏目的出现反映了国内英语媒体的进步。但是对这样一种新形式的栏目，究竟效果如何，前人展开的研究却寥寥无几。

第二章　西方修辞

这一章主要介绍了西方修辞的定义、作用，它与中国修辞学的区别，以及我们能用其理论来分析和评价 *Forum* 栏目的理由，为接下去的讨论提供一定的理论背景。

"Rhetoric"跟我们汉语里所说的修辞学是很不同的。我们所说的修辞或修辞学，仅相当于 composition and rhetoric(作文与修辞)中的 rhetoric，其中包括措辞、辞格、风格等，可用"语言中心论"来概括，而西方修辞学重视的是演讲、劝说技巧，是"目的中心论"（顾曰国，1989）。或者说，汉语修辞学注重的是"达意"而西方修辞学则着重于"说服"（刘福元，1999）。

尽管现在汉语修辞学不仅注重语境对语言形式的制约作用，同时也开始研究交际参与者如何操纵某些语境因素以达到自己的目的（孟志刚，

熊莉，2004），但和西方修辞学相比，我们的研究范围仍然比较狭窄。他们关注的是几乎无所不包的人类交际行为，认为"只要有人在，就有修辞，修辞是人类固有的行为，融化在人的血液里，体现在人的行为中，人不可避免的是修辞动物"(温科学，2003)。正是因为其涉及领域的广泛性和复杂性，要给西方修辞下一个全面统一的定义，却很困难，一直到当代，学者们仍然在就如何定义这门起源于公元前五世纪西西里岛的学科而争论得不亦乐乎。因为"任何有关修辞的定义都受其所处历史年代和当地情况的限制，或者说，这些定义本身就体现了一种修辞行为"（Scott,1972)，所以本文只是提供了"修辞就是通过象征手段影响人们的思想，感情，态度，行为的一门实践"的工作定义（刘亚猛，2004：2），而避免给出一个绝对化的定义。

修辞除了能够检验观念、帮助说服、分配权力、发现事实、界定知识和建立社团外 (Herrick, 2001:75-76)，在以非暴力手段处理冲突、协调行为、更新观念、发展文明的一切努力中所发挥的关键作用也是不言而喻的（刘亚猛，2004：2）。

修辞性篇章具有如下五个特点:计划性、适切受众、动机性、具有反应性和追求说服。通过分析，我们发现 *Forum* 具有这五个特点，因此我们认为修辞理论可以应用在对该栏目的分析中。

第三章　运用西方修辞理论对 *Forum* 栏目分析

在这一章节，本文将用西方修辞的一些理论，从传播者的角度，传播意图与内容及传播对象与传播效果三个方面对 *Forum* 栏目展开分析。

首先，和中国修辞思想的"动之以情，晓之以理"不同，西方修辞强调说服中修辞者的人格威信，甚至认为"人格在劝说中几乎可以说是起支配作用的因素"（刘亚猛，2004：167）。也就是说修辞者在受众心目

中是否显得公正可信，值得信赖，成了决定他的说服工作是否奏效的"支配性因素"。

因此，本文先着眼与中国国际形象和北京周报的"威信"这大环境，再分析 *Forum* 栏目自身所展现给目标受众的"威信"。总体而言，中国现阶段被国际性媒体通过新闻报道和言论所塑造的国家形象是扭曲的，不真实也不公正的，这和西方媒体对中国常年的"妖魔化"报道不无关系，尤其是美国新闻媒体从国家利益和经济利益出发，系统性的扭曲中国国家形象。在这样一种"议程设置"状况下，当西方受众接触我们的媒体时，其脑海中先入为主的形象必然和我们所希望塑造的真实的中国形象产生冲突，从这一层来说，我们缺乏"修辞资源"。

西方受众对政府创办的媒体有一种"天然"的不信任感，会采取一种怀疑的态度，因为他们认为政府办的媒介自然都是倾向政府的，不可能客观中立，也不会代表老百姓，所以国外受众对我国英语媒体的认同度并不高（郭可，2002：61）。在媒介是"第四种权力"观点的影响下，西方人普遍认为新闻机构应该保持其独立的地位，不受任何政府、集团以及个人的控制（任金州，2003：18）。《北京周报》是我们政府的喉舌，虽然被认为是最具权威性的信息源，但正因为是一份政府创办的刊物，在外国受众中所享有的信任度并不如我们期望的那样高，很多外国人只是持观望甚至否定的态度。因此，在背景威信不利的条件下，*Forum* 栏目只有靠自身来扭转这种局面，创建"修辞资源"。通过分析发现，栏目中鲜有外国受众最忌讳的宣传腔和政治味太浓的报道，编者也不会现身说教，只是巧妙地通过选择发言者来引导受众感受中国的进步和发展，从这层面来说，*Forum* 成功的树立了自己的威信。

修辞情境是西方修辞的一个重要概念，认为任何修辞话语的产生都是对某一特定的情境的一种反应，有情境才会有话语的存在（胡曙中，1999：126）。任何修辞情境都有三个成分：紧急情况，在决定和行动上

受限制的听众，影响演说家并能用来影响听众的限制。

通过分析，本文认为塑造一个正面的中国形象，从而修正被"妖魔化"的中国形象，让世界听到来自我们中国的声音正是一种紧急情况，需要英语媒体对此做出正确的反应。但是通过对比《北京周报》的中英文版，我们发现 Forum 和网络中文版的"百家争鸣"栏目出现的话题是一模一样的，考虑到中文版承担的功能更多的是提供信息，并非像英文版那样以说服作为最终目的。不同的目的、不同的受众、不同的紧急情况，就不应当出现相同的修辞话语。

修辞活动从说写者到读写者之间是一个完整的，不可分割的过程。但在汉语修辞学研究的历史上，人们一直专注于修辞过程中的语码，而作为修辞过程中重要因素之一的听读者长期没有得到应有的重视（温科学，2001）。在栏目中，编者再次忽略了中外受众的不同，照搬中文版，出现了不合适宜的"修辞三段论"，既前提需要受众自己补充的推理。由于缺乏中国的文化背景和文化差异，外国受众很难接受其中的一些结论，不仅达不到"水到渠成"的效果，反倒有可能适得其反，引起不必要的误解。

在感情诉求时，由于受众的文化背景差异，在中文版本中运用该策略所达到的效果在英文版本中不仅不能实现，反而容易让外国受众对中国一些政策产生误解。另外，在和受众"同一"的问题上，本应当"针对交际对象的心理期盼，心理定势与兴趣中心所采取的施言整体规划，尽量缩小与交际对象的距离，甚至可能站在听读者的立场上去说话"（高万云，2001），但是编者在英文版本中仍然照搬中文版本中"同一"策略，使得它们不仅失去了本来的说服力，还弄巧成拙，大大影响了传播效果。

在分析中，本文就编者的这些明显忽略受众的失误分别做了举例，所列举的例子选自 2004 年英文版《北京周报》1 至 40 期的 Forum 栏目，同时参照了该栏目对应的网络中文版。

第四章　建议

最后，针对这些问题，本文认为对外传播最重要的原则是针对受众做到"内外有别"，要了解外国受众心理。简而言之，既"给观众想要的，在他们想要的时候给他们，而且是以他们想要的形式出现。"（和轶红，2000）在 *Forum* 栏目中主要体现在两方面。首先是在选题上，国内大众感兴趣的未必外国人有兴趣，国内的焦点在国际上未必是焦点，编者应针对重点受众是西方中产阶级的特点，挖掘有价值并令其感兴趣的话题，而不应该照搬中文版本的所有话题。另外，由于中国的经济是世界关注焦点，重点受众又是在本国有影响力的中产阶级，所以本文认为应该涉及更多的经济话题。其次，在编辑过程中，编者应充分考虑到外国受众和中国受众的区别，在运用"修辞三段论"、"感情诉求"、"同一"等修辞策略时，做相应的调整，以达到最佳修辞效果。

结语部分对本文做了简单的归纳，认为该研究只是一个起步，由于水平和资料有限，尚不够全面深刻，希望能起一个抛砖引玉的作用。

Synopsis

Recent developments in technology are driving us into a state of global interdependence, either "One World or No World" (Osgood, 1990:235). Within the context of globalization, no country can avoid international communication with others, especially cross-cultural communication. Nowadays countries and organizations lose no time in introducing themselves to the outside world. China, which has ever shut its door to the world for thousands of years, cannot make itself an exception. Comparing with western countries, China is relatively lagging behind in international communication. How to help people out of China have a true understanding of our country, of its people and society, its past and present, its progress and problems has been widely and keenly considered currently.

With this motive, the foreigners-oriented English-language media have been booming in recent years. Accordingly, experts have published abundant books and articles on it. However, the research on the effectivity of the English-language media has been overlooked at all times.

On the other hand, study of rhetoric in China is always in a marginal place for it is limited in studying language itself while rhetoric in the West has been applied nearly to all the aspects of human life. Hu believed that rhetoric should make for the actual communication situations (Hu, 1998).

Therefore, this thesis aims to apply western rhetorical theories to the evaluation of the English-language media in China, taking the *Forum* section of *Beijing Review* as a sample, with a hope to arouse the awareness of the problems in the English-language media in China and shed light in promoting the application of Chinese rhetoric.

The present dissertation is composed of an introduction, four chapters and a conclusion. A brief introduction is made about the study on international communication done before as well as its limitation and the purpose of the thesis.

Chapter one is in four parts. The first three parts are general introductions of international communication, the English-language media in our country and *Beijing Review*. The last part is an explanation of why *the* Forum section is singled out as the sample in the study.

International communication can be perceived from a broad sense or a narrow sense. In the broad sense, it includes all the communicational activities among countries while news reporting towards foreigners is stressed in the narrow sense. As this thesis aims to have an evaluation of the English-language media in China, we adopt the definition by Guo (2002:2): it refers to the activity of news reporting internationally for a better understanding of China through means of newspapers, magazines, radio broadcast, TV programs, news agency, Internet and so on.

International communication has three characteristics: cross-country, cross-culture and cross-language. It has gone through three stages in China: early stage (1930-1949), developing and turbulent stage (1949-1980) and the stage towards maturity (1981-present) (Guo, 2002: 14).

Developing rapidly, the English-language media in China play essential roles in promoting China to the outside world and producing the voice of our country on the international arena. However, its effect cannot be overestimated. A survey on the Internet carried out by the English channel of CCTV showed that 90% audience of it inhabit in China, in which only 4% are foreigners. About 80% audience in China approach the programs in order

to learn English instead of getting information. A member of CCTV– 9 believed that the influence of the channel was nearly zero. The effectivity of the English-language media is worth reflecting.

Beijing Review, one of the earliest foreigners-oriented journals, is regarded as the most authoritative resource to comprehend China by foreigners. As an opinion page, the *Forum* section's appearance represents the progress of the English-language media in China for columns in this form are relatively rare in our country in the past. Nevertheless, the effect of it has not known yet. It deserves studying.

Chapter two is a general review of western rhetoric to provide a background for the further discussion. This chapter, to start with, explores the differences between rhetoric in China and in the West. In our country, the word "rhetoric" is always associated with figures, tropes and other means of polishing language. Now this idea has undergone changes owning to the awareness of its limitation. Hu Fanzhu (2003) believed that "Any activities of language are the objects of rhetorical studies ".

However, western rhetoric seems more comprehensive, in terms of the objects of rhetorical studies. Hu (2000:2-34) concluded three traditional fields of rhetoric in the West: the art of oratory, writing and style. In fact, contemporary scholars in the West believe that human life is saturated with rhetoric. As it embraces all forms of human communication, it is difficult to give a general definition of it. In the history, numberless definitions are accumulated to the simple word "rhetoric". This thesis adopts the working definition given by Liu (2004: 2): *The practice of influencing thought, feelings, attitude and behavior through symbolic means.*

Herrick (2000:15) summed up six social functions of rhetoric. It can test

ideas, assist advocacy, distribute power, discover facts, shape knowledge and build community.

At last, we discuss the applicability of rhetorical theories in the evaluation of the *Forum* section. A rhetorical discourse characteristically is "planned, adapted to an audience, shaped by human motives, responsive to a situation and persuasion seeking". Through the analyses, we believe that the column has all the characteristics of a rhetorical discourse, which can justify our study.

Chapter three is an application of rhetorical theories to the analyses of the column. Research on communication usually covers five aspects, which are known as " Five W"—who says what in which channel to whom with what effect (Duan,1988:187). We tend to approach the column from three levels: who says, what is said and with what purpose, to whom and with what effect.

In the analysis of the disseminator, we adopt the rhetorical theory *ethos*, which means that the writer or speaker appeals to his own credibility and character in the persuasion. Aristotle recognized that the ethical appeal could be the most potent of the three modes of persuasion[1]. All of an orator's skill in convincing the intellect and moving the will of an audience could prove futile if the audience did not esteem, could not trust, the speaker (HU, 2002: 30). The extrinsic-to-the-speech tradition is adopted in this thesis, which implies that ethos must be established not only by the discourse itself but also by the actual historical personal characteristics of the speaker. So the ethos of China, *Beijing Review* and the column are discussed respectively.

China's image has been greatly distorted through years of unfair and unbalanced reports in western media. *Beijing Review*, though with high

authority, is not accredited much by western audience as expected for they have a "natural" distrust in the journals issued by the government. Though losing much "rhetorical source" in this sense, the column has it own ethos. The editors do not preach much on political issues like others of the foreigners-oriented English-language media in China do and take an objective approach in dealing with the topics.

In the analysis of its contents, the concept *exigence* is adopted, which means imperfection marked by urgency, a defect, an obstacle, something waiting to be done (Covino, 1995:304). In the Chinese edition of the journal, the exigence is to provide a platform for Chinese to utter their various opinions towards domestic affairs and inform the Chinese readers latest matters. However, the situation is quite dissimilar in the English edition. To set up a positive image of our country and produce our own voice on the international stage is the primary exigence. Considering diverse exigence of two editions as well as different audience and purpose, it is not appropriate to have identical topics in the English and Chinese editions.

The column is full of *enthymeme*, a "rhetorical syllogism", which means its major or minor premise or conclusion has been truncated for the missing part can be drawn from the basic beliefs and presuppositions of the audience. However, many of such enthymemes are not appropriate in the column due to different cultural background of Chinese and foreigners.

In analyzing the audience and the effect of the column, we maintain that the middle class in the developed countries in the West should be the principal intended audience due to their influence on public opinions.

Identification, proposed by Burke is significant in getting effects in persuasion. When people use symbols to produce co-operation with other

human beings, they must *identify* themselves with the audience. The major dissimilarities between Chinese and foreign audiences are discussed in this part. We find that the editors just copy the discourses in the Chinese edition without necessary adaptation to the intended audience. It is not suitable to do so for the identification in the Chinese edition cannot get same effects in the English edition.

In the last part, we try to offer two suggestions to the column. We hold that the most important principle in international communication is to differentiate between Chinese and foreigners. In the selection of the topics, the editors should discover those that might be interested by the audience instead of copying all the topics in the Chinese edition. More topics on economy should be dealt with. In editing, the editors should keep in mind that the foreigners are different from Chinese. They must make necessary modification in adopting rhetorical strategies as *enthymeme, identification, pathos* as well as *ethos* to maximize effectivity.

We conclude the whole paper by pointing out that there still leaves much to be done in this field.

Chapter One   Introduction

1.1.   International Communication

We are living in an era of globalization, which highlights international communication. As an essential way in setting up a positive image of a country in the world, it has become a major concern and a booming worldwide activity. Countries make every effort in promoting themselves to the world. China, as a developing country with its rapid economic development, is not an exception. The significance of international communication is evident to China. It can improve the popularity of China on the international stage, expound the stance of our government on the international affairs and help people comprehend true features of China, which can rectify the distorted reports on China in western media.

Not until the end of Qing Dynasty did Chinese really realize the necessity of international communication because of our special historical background. International communication in China has gone through three stages: its early stage (1930-1949), developing and turbulent stage (1949-1980) and the stage towards maturity (1981-present) (Guo, 2002: 14).

At its early stage, both of Kuomintang and Communist Party carried out international communication, which was crucial for the country at that time. At the second stage, international communication developed rapidly. Nevertheless, in the last few years of that period, that is, in the period of the Cultural Revolution, it was damaged and impaired greatly. Having received much more attention from the government since 1981, it entered into a stage towards maturity and a stable pattern formed in promoting China to the world.

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At the early stage, the word *xuanchuan* was widely used. In formal Chinese lexicon, this word has no negative connotations. Indeed, it is a highly neutral term. In contrary, the corresponding translation "propaganda" of the word in English often connotes exaggeration, white-washing or outright deception in everyday usage (Ren, 2003:3). The following definition may display this point well.

> *It means communication-including written works, speeches, and other forms-intended to influence public opinion. From its early use, in the 19th century, the word has had a nefarious connotation, particularly when the source of the propaganda is not disclosed. The word suggests, as well, the use of distortions and manipulations rather than the dissemination of facts.*

$$-Richard\ Weiner(1990:377)$$

In addition, Shen (1999:21) said that once people call their own international communication behavior "propaganda", few people would feel interested in it and are willing to approach it. So currently, the word *xuanchuan* has been discarded in most cases while *publicity, communication* or *information* are preferred.

In this thesis, we adopt the phrase "international communication" as our standard word. International communication may take place in two ways: one is real-time face–to–face exchange and another is non-real-time communication through the media, including newspapers, books, radio, TV, Internet, etc. In addition, it may just mean the activity of news reporting towards foreigners in its narrow sense or all the exchange activities among countries such as diplomatic, economic and cultural exchange.

International communication in this thesis only refers to the activity of news reporting towards foreigners in its narrow sense, for a simple reason that the aim of this paper is to analyze the effect of the English-language

media in China, with *the Forum* section of *Beijing Review* as a sample.

As we know, cross-country, cross-culture and cross-language are characteristic of international communication. Guo (2002:5-6) detailed the features of it from four aspects. First, the audience is mainly foreigner. This characteristic determines that English is the main language in this communication. Certainly, the overseas Chinese, who are also part of the intended audiences of our international communication, cannot be neglected.

Secondly, international communication in any country has an explicit purpose. Since most of the activities of it are supported by the government, they serve the interests of the country.

International communication can exert a subtle influence on other countries' culture. In the communication, the audience is apt to be influenced unconsciously by the values and ideas of the disseminator's. America is a typical example in promoting its idea of "American dream" and so-called "democracy" in the world successfully through its elaborately designed international communication.

Thirdly, the means of international communication are various. Besides traditional ways of books, magazines, TV programs and so on, Internet has become more significant in the communication recently.

Lastly, it is closely related to the development of technique in different eras. International communication is determined by it to a certain extent.

Generally speaking, international communication possesses all these features in our country. Sponsored by the government, it represents the standpoint of our country. The goal is to set up a positive image of China and create a beneficial international environment for China's modern construction and shape public attitudes towards China internationally. Though still lagging

behind the developed countries, China now has more diverse means in international communication than before.

Under the active international communication environment, newspapers, magazines, TV news and brochures in English have been booming in China like mushrooms after rain in recent years. They are playing significant roles in the global permeation and exchange indeed. The question is whether they are effective in achieving the goals. Therefore, we aim to focus our study on the effectivity of the English-language media in China.

1.2. The English-language Media in China

The following is a general introduction of the English-language media in China. In terms of circulation and influence in Chinese society, the English-language media in China have always been minority media. The marginal role is well demonstrated in the following facts: China has, as of 1999, only one English TV channel (CCTV-4), one English radio service (part of China Radio International), nine English dailies and weeklies and about ten English magazines, as compared with 352 Chinese TV stations, 299 Chinese radio stations and 2038 Chinese newspapers (Guo, 2003).

However, despite its marginal role, the existence of the English-language media in China can be traced back to 150 years ago when foreigners began to establish foreign–language media inside China. Even after the *North China Daily News* (one of the most influential foreign-owned newspapers in Shanghai) left Mainland China in 1951, Radio Peking (now CRI) continued its services in foreign languages including English while English magazines such as *Beijing Review* and *China Construct* (now *China Today*) were published. English dailies and weeklies and the English TV

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channel did not emerge until after 1978 when China began to open up and took on a reform policy to modernize the nation, during which the English-language media, like the Chinese-language media, saw the fastest development since 1949 and grew more influential even though still limited (Guo, 2003).

Scholars have already undertaken studies on international communication and published tremendous books and articles successively. Some of the representative writings are by Duan Liancheng (1988, 1993), Sheng Suru (1989), Liu Jinan (2002), Cai Guofen (2002) and others. However, most of these writings focus on the macro aspect of international communication rather than micro side of it, in other words, they emphasize the studies of the theoretical side of international communication while research on the effectivity of the English-language media in China is relatively little. Though Xu Mingwu (2002), Zhang Jian (2001) and so on did publish books and papers on English news in China, most of which are only on the problems in editing and translation of foreigners-oriented materials. This just leaves us space to explore. Have the English-language media played their roles as we expected? The following statements on the Internet seem to be the answer to our question.

When asked about the effectivity of the English-language media, one experienced member of CCTV– 9 told the journalist that the media of China had little influence in the world in fact. The chief-director of English Channel from CCTV said that the programs of CCTV could be seen in more than forty hotels in dozens of big cities in America and CCTV now owned 1.4 million subscribers outside China. But these data can tell us nothing for he was not sure of the audience rating of the TV programs. And according to an investigation on the Internet by the English channel of CCTV, about 90% audience are living in China, among which only 4% are foreigners actually.

Most of the Chinese audiences have the goal of learning English instead of getting information. (Cheng, 2003)

Professor Liu held that it is hard to expect a TV program in English made by non-native people can have same appeal to the elite of America if it commands the popularity of the English learners at home (Liu, 2004: 20).

Therefore, it is a critical time to evaluate the English-language media in China. It is just a kind of "rhetorical exigence", which invites us to analyze the effectivity of English-language media.

China Foreign Language Publishing and Distribution Administration is one of the influential agents in charging of the publicity of China to the world. It owns seven magazines in foreign languages, in which *Beijing Review* is an essential one.

1.3. *Beijing Review*

As the first magazine in English-language in China geared to the outside world, *Beijing Review* was launched in 1958 in Beijing as a successor of *People's China* at a proposal of premier Zhou Enlai. He held that it should have more reports on China's policies, the construction of the newly founded China and China's stance on the international affairs (Epstein, 2004). He also set down the title and the guiding principle of the magazine (Shen, 1990:465).

Started as the first multi-lingual news weekly in China, *Beijing Review* was published in English first and then in French, Japanese, German and so on to more than 150 countries. Since early 2001, the full-color English edition was the only printed form of it, with editions in other languages launched on the Internet only. It is the only news magazine in several foreign

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languages issued by the government in China. It is valued as the most authoritative resource to comprehend China with its timely reports. Its columns include *Global Watch, Culture Business, Weekly Watch, Forum, Viewpoint, Expert's Eye,* etc. The following is an excerpt from the mission statement of *Beijing Review*, retrieved from URL http://www.bjreview.com

> *Sponsored by the central information authorities of China, Beijing Review has played a vital role in helping the people outside to have a correct understanding of the country over the past 40-odd years. Today, it has entered the mainstream society of many countries and has become an authoritative publication for foreigners to know about China's policies and to study the country's political situation and the development trends.*
>
> *The target readership of Beijing Review is chiefly composed of foreign people from all occupations, who are keen on the situation in China and sinological studies. With progress in the country's opening up, foreign business people and tourists have come to China in large numbers. Of them, a number of senior and middle-ranking figures in the industrial, commercial, financial and economic sectors, as well as many travelers, have become readers of Beijing Review.*
>
> *Former Chinese President Jiang Zemin wrote an inscription for Beijing Review that captures its essence: "A window into China to foster international friendship."*

1.4. The Reasons to Choose the *Forum* Section as the Research Object

The *Forum* section first appeared in the twenty-seventh issue of *Beijing Review* in 2003, in which it had three topics. From March to June in 2003, it found its place in the journal occasionally. Then from the issue of 21st August 2000, it became a permanent column in it though it ever stopped in several issues occasionally. Just from that issue, it has the fixed form as we can see in the journal now, with only one topic in every issue.

In each issue, it focuses on one latest domestic affair. The editor first has

an introduction of the subject, which may be a new regulation issued by the government, a social affair and so on, then presents the opinions of people towards it. The opinions are generally divided into two sides: approving or opposing. Sometimes the topic is inquired into not only in two but also in three even four aspects if the opinions are diverse and cannot be concluded in two sides. The column's position is in the last few pages in the magazine. This can also show the importance of it, due to that it is equally convenient for the readers to find its place.

There are three reasons attributed to our selection of the column as our research target.

First of all, *Beijing Review* is an influential weekly journal in our country with both its long history and its essential role in publicizing the policies of China to the world. However, the in-depth research about it is relatively rare, comparing with other English-language media, like *China Daily* or CCTV–9. It is worth carrying out a research of this foreigners-oriented weekly magazine on how to improve the efficiency in promoting the understanding of China in the world.

Secondly, the appearance of the column represents the development of modern international communication in China. In the West, it is believed that the media must shoulder the responsibility in reducing social conflict and provide a place for a citizen to express his own views (Severn, 2000:342).

David Lain, an English expert held that in western tradition, it is crucial to cover diverse thoughts towards certain issue for it is believed that expressing one's own opinions is the right of humankind and can reflect essential spirit of humanity. In the West, opinion pages are very common in the journals. However, in foreigners-oriented materials of our country, such

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kind of form is rare. Most of journals do not provide much room for people. Because of this, few people (the targeted audience) pay attention to the English-language media of China (Chen, 2003). Therefore, the birth of *the Forum* section can reflect the trend of changing in the media in China. It marked a break through.

Thirdly, the column does embody reform and progress of the media in China. The point is whether this column in a new form has successfully achieved its goal to reflect the progress in China and promote the understanding of our country internationally. Through the data retrieval, we cannot find any studies on it. This is the major reason for us to select it as our object.

Chapter Two   Overview of Western Rhetoric

The purpose of this thesis is to apply the theories of western rhetoric to the evaluation of the *Forum* section. As the concept of western rhetoric is very different from our idea of rhetoric in Chinese, it is necessary to have a general overview of western rhetoric in advance, by which we can set up a theoretical background for our further discussion.

2.1.   Differences between Western Rhetoric and Chinese Rhetoric
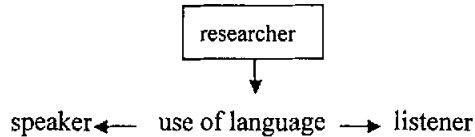
In Chinese, rhetoric is translated as *xiuci*. In fact, it is not an appropriate translation because the connotations of two do not coincide in many aspects (Gu, 1987:7). Liu (2004:2) preferred to use *xiuci* as a catachresis of rhetoric. He believed that with the introduction of western rhetorical theories into China, the coinciding aspects of two disciplines would be more.

In our country, the word "rhetoric" is always associated with figures, tropes and other means of polishing language. Chen Wangdao thought rhetoric is an " endeavor"[2], Zhang Zhigong held that it is a " process"[3] while Wang regarded it as an "activity"[4] (Hu, 2002). No matter "endeavor", "process" or "activity", the main theme in the studies of rhetoric in Chinese tradition is always something about the effect of language. Liu Fuyuan (1999) held rhetoric in ancient China emphasized transfer of feelings and meanings while western rhetoric stressed persuasion, which was determined by different thought styles of two traditions, that is, Chinese think much of feelings while western people prefer logic.
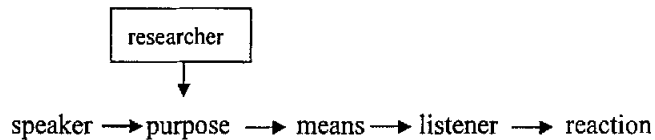
Gu Yueguo (1989) proposed that in terms of the form of rhetorical

thought; "language-as-center" is the soul of Chinese rhetoric while "purpose-as-center" is the corn of western rhetoric. He used two diagrams to display his point:

Chinese rhetoric:

researcher

speaker ◄— use of language —► listener

Western rhetoric:

researcher

speaker —► purpose —► means —► listener —► reaction

He also concluded the influence of this difference on the development of rhetoric.

First, Chinese rhetoric manifests in choosing and polishing language while how to realize the purpose is the most essential in western rhetoric.

Secondly, because of this difference, Chinese rhetoric focuses more on the unit of sentence or smaller units. The research of a discourse is the domain of other disciplines. Western rhetoric has already been applied to many aspects of human life, no matter of language or non-language. The objects of studies are much broader.

Thirdly, in recent years, the scope of Chinese rhetoric has been broadened to the type of writing, which is an inevitable result of the " language-as-center" characteristic of it. However, in western world, the research about the type of writing is only a branch of linguistics instead of rhetoric.

From the above narration of the differences between Chinese and

western rhetoric, we know that the range of Chinese rhetoric is too limited comparing with western rhetoric. Nowadays this narrow scope has been changing; People shift studies from the inactive activities involved language to the active elements in the communication with the introduction of more theories of modern western rhetoric and by the self-speculation of Chinese rhetors. "Now the attention is not only on the form of language and its context but also on how communicators try to control and actuate favorable elements to realize their purposes." (Meng & Xiong, 2004).

2.2. Encountering of Western Rhetoric

The question "what is western rhetoric?" is hard to answer. After an overview of several important definitions of rhetoric, which are developed over thousands of years in the West, we may have a clear idea of how complex rhetoric is (Covino, 1995:1).

I specify now that rhetoric is the functional organization of discourse, within its social and cultural context, in all its aspects, exception made for its realization as a strictly formal metalanguage-in formal logic, mathematics, and in the sciences, whose metalanguages share the same features. In other words: rhetoric is all of language, in its realization as discourse.

—Plato Valesio
Novantiqua (1980)

The function of rhetoric is not to persuade but to see the available means of persuasion in each case.

—Aristotle
Rhetoric (c.350 BCE)

Here then we have in popular use two separate ideas of rhetoric: one of which is occupied with the general end of the fine arts- that is to say, intellectual pleasure; the other applies itself more specifically to a definite purpose of utility, viz. Fraud.

—Thomas De Quincey
"Rhetoric" (1828)

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Rhetoric in the most general sense may perhaps be identified with the energy inherent in communication; the emotional energy that impels the speaker to speak, the physical energy expended in the utterance, the energy level coded in the message, and the energy experienced by the recipient in decoding the message.

—*George Kennedy*
"A Hoot in the Dark" 1992

In fact, there are numberless definitions accumulated to the simple word "rhetoric". Why is it so difficult to define a discipline with such a long tradition? Why are people still arguing in giving a satisfactory definition? The following two points may explain a little of this puzzling situation of rhetoric.

First, the term *rhetoric* may pose some problems at the outset because of various meanings it has acquired in contemporary cultural setting and from the beginning of its birth. It is a controversial discipline. For some people, it is associated with "empty talk", or even " deception". In English, we can hear clichés like " that's mere rhetoric" or " that's just empty rhetoric" when one want to criticize something untrue. "Rhetoric is understood as the opposite of truth, the rhetoric of a text is seen as its use of ornamental, pretentious, carefully calculated, sometimes bombastic language, through which the writer or speaker seeks power over listeners or readers." (Covino, 1995: 4).

However, it is also true that opinions about rhetoric have always been divided. Wayne Booth wrote that he believed rhetoric held "entire dominion over all verbal pursuits. Logic, dialectic, grammar, philosophy, history, poetry, all is rhetoric". For MoLeon, a great literary scholar, rhetoric was best understood as "a universal and architectonic art". Rhetoric can reestablish itself as an important study with insights to offer a surprisingly broad spectrum of human activities (Herrick, 2001: 1).

Secondly, rhetorical studies cover many subjects. People tend to define it from different angles. In its 2500-year-old tradition, it can be traced mainly from three aspects.

   a. *Rhetoric is as the art of oratory. Rhetoric appeared in its early stage as the art of oratory. People focused on how to win others. Over the centuries, the art of oratory took several forms, for instance, preaching, sermon and the like in the Middle Ages (Hu, 2000: 2).*

   b. *Rhetoric is as the art of writing. Rhetoric began to be associated with writing from the Middle Ages when rhetoric did produce set of rules for the legal letters through which the far-flung Church and secular governments were administered. Letter writing, too, was necessary in order to bridge the distances of the medieval world (Hu, 2000: 13).*

   c. *Rhetoric is as the art of style. With the decline of democracy in Rome, rhetoric entered an era when it essentially was divorced from civic affairs for the reason that few people dared to speak publicly in opposition to them. Rhetoric was relegated to a back seat and became an art concerned with style and delivery rather than with content (Hu, 2000: 14).*

In fact, the bound of rhetoric is much larger than these three aspects, especially in the New Rhetoric in the last sixty years in America. Hu Shuzhong in his *New Rhetoric In America* (1999) introduced ramifications of it, such as rhetoric of motives (1999:252) represented by Kenneth Burke, rhetoric of ethics (1999:304) by Richard M, Weaver, rhetoric of argumentation (1999:360) by Chaim Perelman and so on.

Even in the so-called downfall stage of rhetoric, it did not really lose its essential status in western academic field. It just underwent modification. First, the rhetors expanded from individuals with talents in speaking and writing to the impersonal parties, usually the institutions in large scales. Secondly, the rhetorical ability does not limit only in some rhetors any more. Instead, now more and more persons, communities or institutions possess

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rhetorical abilities, too. Thirdly, the typical audience transferred from an individual or a small group to a whole community, class or even the masses of the country. Lastly, traditional communicational means through language shifts to diverse mass communicational ways presently (Liu Yameng, 2004:55).

In fact, nowadays, scholars in the West generally agree that rhetoric is universal for human beings are rhetorical beings (Herrick, 2001: 5). As we have discussed, scholars on rhetoric in our own country currently direct their attention from the figures to the whole range of human language. However, in terms of the objects of rhetorical studies, it is still too narrow comparing with western rhetoric. In recent times, rhetoric has become more vigorous and more protean than ever before in the West. "Suddenly, rhetoric, the art of persuasion originally connected chiefly with oratory, has become totally amoeban, surrounding and consuming our entire life world." (Hu, 2002:165)

In a word, it is difficult even impossible to sum up a comprehensive yet approving answer in our attempt to define rhetoric, which is "a kind of master discipline that exercises a measure of control on all other disciplines" and "organizes and gives structures to the other arts and disciplines" (Herrick, 1995: 2). In a conference on rhetoric in 1971, S. L. Becker appealed not to debate any more on giving a definition of rhetoric and argue what is rhetoric and what is not (Gu, 1990).

Robert L. Scott, a professor of Communications, argued that "any definition of rhetoric that is taken as once-and-for-all is apt to be gravely misleading" because any definition will be inadequate to the wide range of uses of the term (*On Not Defining Rhetoric, 1972*). By pointing out the word's wide range of uses, Scott suggests that any definition of rhetoric will

be conditioned by the local and historical aspects of its use; that is, any definition of rhetoric will be, itself, a rhetorical use of language (http://web.edu/~engjnc/rhetoric/defining.html).

Therefore, we give up our effort in offering a comprehensive and satisfactory definition and just take the working definition by Liu (2004: 2) in this thesis: *The practice of influencing thought, feelings, attitude and behavior through symbolic means.*

2.3. The Usefulness of Rhetoric

Herrick (2000:15) summed up six social functions of rhetoric.

a. *It can test ideas. The training in the art of rhetoric is just as important for audience members as it is for advocates. In addition, this function means that each side has to review and, perhaps modify its arguments.*

b. *It can assist advocacy. The art of rhetoric is the method by which we advocate ideas we believe to be important. Rhetoric gives our private ideas a public voice, thus directing attention to them.*

c. *It can distribute power. Issues of power and its distribution have always been central to rhetorical theory. Rhetoric works as personal power, psychological power and political power.*

d. *It can discover facts. First, in order to prepare a case, you must locate evidence to support your ideas; this investigative process is an integral part of the art of rhetoric. Secondly, creating a message involves thinking critically about the facts available to you. It is just the " invention" called in the rhetorical theories. Thirdly, the clash of differing argumentative cases that often accompanies rhetorical efforts brings new facts to light and refines available facts.*

e. *It can shape knowledge. Rhetoric often plays a critical social*

role in making determinations about what is true, right, or probable. Through rhetorical interaction, people come to accept some ideas as true and to reject others as false.

f.   *It can build community. Developing common values, ·common aspirations, and common beliefs, which define a community, very often are a result of what is said, by whom, and with what effect. And this is just what we consider in the rhetoric.*

In *Toward a New Rhetoric,* Simon proposed five rhetorical goals of New Rhetoric: understanding, reconciliation, compromise, judgment of others, and de-escalation of conflict (Hu, 2002: 141). This statement also reflects that the functions of contemporary rhetoric are more than the old rhetoric, which only emphasized achievement of a speaker's persuasive intent in public address.

Liu Yameng in the beginning of his book (2004: 3) analyzed key functions of rhetoric in the contemporary era. It plays significant roles in dealing with conflict, harmonizing actions, renewing ideas and developing the civilization of human being in a non-violent way. In contemporary western world, rhetoric supports communication, advertising and all other forms of publicity. It provides basic ideas, general programs and fundamental operating techniques for those industries, which just regulate the attitudes of the masses through symbolic means. Moreover, it has a significant role in insuring the well-balanced running of the national system, constructing a mainstream ideology, maintaining and strengthening vital interests of people and nations. On the other hand, comprehending and mastering rhetoric is a precondition for a person to be successful in his social life. In the West, those elite in different professions are mostly in charge of more rhetorical resource and skilled in rhetorical skills, such as writing, giving speech, debating, persuasion and so on.

Chapter Three   Analyses of the *Forum* Section from a Rhetorical Perspective

Harold Dwight Lasswell, a well-known scholar on mass communication, held that there are five basic elements in the mass communication (Li, 2003:31). They are:

a. Who – (also sender, communicator or encoder) the source of the message

b. What contents – whatever messages in the promulgation process

c. In which channel – the way the messages are sent, such as through radio broadcast, the press, TV, Internet or others.

d. To whom – (also receiver, audience or decoder) the person with whom the messages are intended to be shared

e. With what effect – the feedback of the messages

We feel one more factor should be included in this model, which is "with what purpose". Purposing is the measuring of the intention, the motive, the end of the utterance (Hu, 2000: 207). Any kind of promulgation has its own aim, which predetermines the contents. It is worthy of discussion. Therefore, in this chapter, we would like to apply rhetorical theories in analyzing the *Forum* section from three sides.

3.1. Who Says

It is necessary to introduce the concept *ethos* proposed by Aristotle before further discussion.

He divided two kinds of arguments or means of persuasion in *Rhetoric*, non-artistic and artistic proofs. "Artistic" is in the sense that they fell within

the province of art of rhetoric: rational appeal (*logos*), emotional appeal (*pathos*), and ethical appeal (*ethos*). Aristotle recognized that the ethical appeal could be the most potent of the three modes of persuasion. All of an orator's skill in convincing the intellect and moving the will of an audience could prove futile if the audience did not esteem, could not trust, the speaker (Hu, 2002: 30).

Chinese, who have already accustomed to our rhetorical tradition, may not be familiar with this point. We are used to relying on logos and pathos in the persuasion. The idiom in Chinese " present the facts and reason things out" explains this point well. Ethos, which means appeal of speakers or writers to their own credibility and character, has never been as prominent in Chinese rhetoric as in western rhetoric. To western rhetors, it is one indispensable factor in realizing one's rhetorical purpose.

Aristotle is the first to have the systematic treatment of ethos. According to him, to establish ethos a speaker must demonstrate three characteristics: *phronesis*, good sense or practical wisdom; *arête*, good moral character; *amnd eunoin*, good will toward the audience.

A tension has existed in the history of rhetorical theory over the ultimate source of ethos. One tradition, established by Aristotle, maintained that ethos must be established by the speech itself and may not depend on the actual historical personal character of the speaker himself. Another tradition, established by Isocrate and further developed by Cicero and Quintilian, held that the rhetor's actual history might be emphasized in order to establish character and credibility. Thus, Quintilian could argue that an effective rhetor must be a *vir bonus dicendi peritus*, a "good man skilled at speaking". Drawing on Richard Lanham's distinction between *homo rhetoricus* and

homo seriosus, James Baumlin called the former, intrinsic-to-the-speech tradition the "rhetorical" view of ethos and called the latter, extrinsic-to-the-speech tradition the "philosophical" view (Covino, 1994:52).

In this paper, we prefer the latter tradition, that is to say, we hold that ethos does not be set up only by the good character of the rhetor shown in the discourse itself, but also by his previous moral quality known to the audience. Though this kind of moral standing may not be the actual one, as Cicero and Quintilian believed to be, it is an impression left on the audience by the rhetor before real rhetorical interaction happens.

It is just like the "Halo Effect" in psychology. When we consider a person good (or bad) in one category, we are likely to make a similar evaluation in other categories (Tong, 2001:79). Because of this, we tend to analyze the ethos of the *Forum* section from three levels: the image of China in the West, the journal's ethos and the column's.

3.1.1. China's Image

A country's image can be defined as "a relatively stable evaluation of the country internationally"(Liu, 2002: 263). It plays a key role in the self-displaying of the country on the international stage. Its influence is comprehensive, permanent and decisive. There is a "schema theory" in cognitive psychology. It holds that a person has a schema in his mind, which is the active organized setting within which new experiences are influenced by those previous reactions and experiences that are connected by some common aspects. Once stimulated by new information, after comparing it with the schema in his mind, he will decide whether to accept or refuse the new information (Tong, 2001: 63). Media messages are selectively absorbed
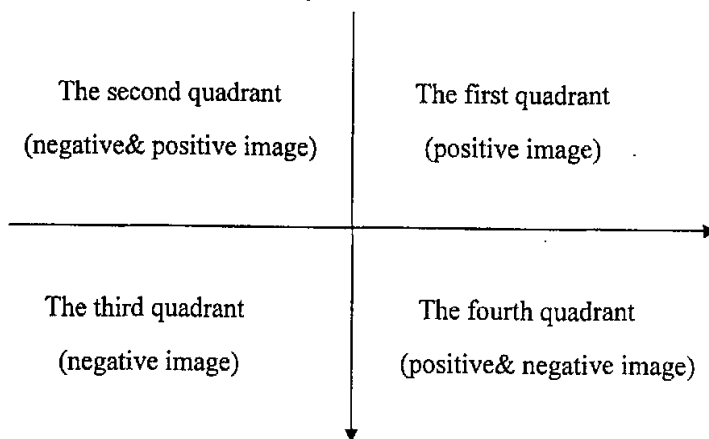
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and organized within existing patterns of attitudes. The image already in the audience's mind plays a crucial part in his attitude towards the new message. When a foreign reader follows our reports, his previous impression on China may greatly influence his attitude. Thus, it is necessary to discuss the image of China in the world.

The image of China has undergone several stages. It began with the image as a splendid and mysterious country in Yuan, Ming Dynasty and early Qing Dynasty, then turned to one as a declined empire from the end of Opium War to the end of Qing Dynasty. It was a promising and developing image before the founding of the P.R.C. Then in the ten years of the Cultural Revolution, our country's image became a horrible and even puzzling one. After Nixon had paid the official visit to China, it changed to an idyllic kind. From the middle 80's, though China's image was generally as a promising and rapidly developing country, it was always be "demonized" by western media. After 9.11, it changed to the developing but troublesome one (Duan, 1988: 12).

Through these years, western journalists have dedicated themselves in modeling a negative image of China by reporting large numbers of adverse news of China and in exaggerating the differences in system and ideology between theirs and ours. Though the news reported is mostly true, the angle is specialized, lacking the principles of justness, balance and objectivity boosted by western media. They collect and choose news on China to report according to their own political ideas, interests and values (Liu, 1999:150). Not many people in the West really perceive the true image of China. According to Guo Ke (2002:105), the present image of our country shaped by international media has four features:

a.   China is still a mysterious, complicated, unstable country with an ambition of overspreading itself.

b.   China is still a threatening country

c.   China has many uncertain elements, any of which may be dangerous to other countries

d.   The development of China is only temporary. It must collapse one day.

The coordinate frame of reference proposed by Liu Xiaoyan (2002:63) may help us in understanding such a distorted image. She held the media in different countries have different ideology, values and worldviews. If a country's are similar to the media's, the country may be figured into the first quadrant, which represents a positive image. Otherwise, it may be put into the third quadrant by the media, which indicates a negative image. In this case, no matter what the real situations are in the country, it is always portrayed as a horrible one. If just part of the values accord with the media's, it has the fate to be put in the second or fourth quadrant. The image at the second has more negative sides while it at the third are relatively more positive. This is shown in the following chart.

The second quadrant
(negative& positive image)

The first quadrant
(positive image)

The third quadrant
(negative image)

The fourth quadrant
(positive& negative image)

China is always portrayed as one at the second or fourth quadrant in western media, with news on it always on the negative sides like disasters, human rights, wars and crimes. An investigation of *The New York Times, Washington Post* and *Christian Science Monitor* (1972-1984) carried out in 1991 has proved that the general image of China is distorted and the news are always negative (Wu, 2001:27).

Because of the function of agent–setting[5], western audience cannot help being influenced much by these news in western media. According to a survey in 1990, about 30% people in America believed China "not be friendly" and in 1999 it showed that even 40% Americans thought the development of China has already threatened the interests of theirs (Wu, 2001: 22). Another investigation on April 25th 2001 by *World Overlook* revealed that the rate increased to 68%. Two thirds of the Americans recognized that China is threatening as proposed by western media. The result of this investigation is shown in the following table.

The result of the investigation by *New York Times* and CNN

Countries/ degree of their threat	Very serious	Serious	Less serious	None
China	46%	27%	14%	9%
Iraq	34%	30%	17%	14%
Russia	24%	33%	20%	20%
Yugoslavia	16%	24%	23%	31%

Therefore, when foreign people approach Chinese media, the image shaped by ours must conflict with the deep-rooted image molded by western

media through years. Ethos in this level is not favorable with us. We lack rhetorical source in our international communication.

3.1.2.　Journal's Ethos

People find that communication will be less effective if the disseminator is introduced as one who can get interests by "propagating" something to the other part. The audience may take precautious attitude towards whatever promoted. Western audience has a natural distrust in the media run by governmental institutions. Because of this, when quoting the news of *Xinhua News Agency*, journalists like to label it as a "governmental news agency" in western media. They may say, "*Xinhua News Agency*, Chinese governmental news agency, declares Chinese great achievements in the construction". Their rhetorical purpose is evident here: to leave western audience an impression that it is only a kind of brag. Our agency may be despised because of little credibility implied by western media. It is like a vicious circle. The more positive image we try to set up, the less effect we will get.

"The West believes in the free flow of information with a minimum control of the government, and usually within a free-enterprise market context." (Emery, 1980:442) Under the influence of the idea that the media are the fourth power, the westerners generally believe that the news institutions should maintain their independence without any control of the government or individuals (Ren, 2003:18). Unfortunately, the government is in charge of the English-language media in our country. According to Guo Ke (2002: 61), only 24.2% foreign audience inhabiting in China accepted our English-language media entirely while about 60% people didn't want to express their real thought about it. It shows that majority of foreign audiences

do not totally trust our English-language media.

Though regarded as one of the most authoritative resource to comprehend China, *Beijing Review* is issued by the government. It is not accredited as much as we expected. The corresponding distrust in it from the foreign audience may be a big obstacle in realizing the aim: to set up a true and positive image of China.

On the other hand, the harmonious relationship between the world and human beings is emphasized in China's tradition. Chinese are willing to know the good sides of affairs and expect a good ending while the westerners pay attention to independence, democracy and human rights. Another tradition is that Chinese are apt to be implicit and roundabout while the westerners prefer dichotomy and straightforward in the communication. These different traditions are also embodied in the media. For example, to report a natural disaster like flood, Chinese media may put more effort in describing the heroic behavior in the flood, while western media may detail the flood itself and the suffering of people to the audience. Due to this difference, our media have already given westerners an impression as "being full of heroism and political sermon and singing the praises of somebody at all times".

Therefore, ethos, which is regarded by Aristotle as the most effective means in persuasion, has already lost its own magic even before the effort of editors in the *Forum* section. Then what is the ethos of the section itself? Can the editors build up ethos of it to remodel the above-mentioned negative one?

3.1.3. Column's Ethos

From the above analyses, we know that the *Forum* section does not gain

much advantage in the ethos of its background: China's image has been greatly distorted in the world; *Beijing Review*, as a governmental journal, does not be credited much by the target audience. "Appreciating the role of ethos, or speaker's image, should lead speakers to discover ways in which they can deal with perceptions that audiences have of them. Because ethos can change as the audience forms a new image of the speaker while she or he is speaking." (Andrews, 1998:9-10) Therefore, the editors must try to set up a positive image of the column to obtain trust of the audience.

Western audiences detest the articles with an intention to propagate or to educate them directly. They consider that the function of news agency is informing instead of educating. Putting much emphasis on the contemplation of individuals, they do not like to be told what to do (Zai, 2001:54). In the past, our foreigners-oriented materials are always imbued with propagation on our ideology with abundant empty political terms, which mean nothing to them but mere unacceptable preach. Consequently, the journalists prefer to present facts only. Not stating their own opinions, the reporters skillfully choose other people to express their own ideas (Yao, 2001:86). However, it seems a common practice in China for our reporters to give a voice of themselves in the text. This violates the principle of impersonality or objectivity, a basic principle in the tradition of western news reporting. A close observe of the *Forum* section is necessary to find out whether it has the same defect.

In the articles from No.1 to No.40 of 2004, we discover only seven articles are on politics and the rest are mostly about social affairs in China. In the seven texts, three cover corruption in China and two are about public servants. The rest two are concerned with whether the government should

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pay the press to supervise it and whether those convicted of economic-related crimes deserve capital punishment. Therefore, it is not difficult to detect that the editors indeed purposively avoid any frothy lectures on our·political system and ideology. They rather put more emphasis on the social affairs in the selection of topics. Even in the articles about politics, turning away from those bald sermons, they just present the issue and the opinions of people, from which the intended audience are easy to sense the development of our political system.

For example, in the two articles about public servants, people have different ideas of whether the servants should take a paid leave and go private to do business. The topics themselves can reflect progress in China. No matter what kinds of opinions the intended audience may have towards the topic, they may unconsciously accept that our government does attach importance to the welfare of citizens. The distorted reports in western media about our government's ruthlessness towards people lose ground.

We also find that the editors spare no pains in pursuing objectivity. In every article of the *Forum* section, the editors just try to bring forth what is going on in China without their own voice. They display the affairs that arouse a fierce debate at home and choose representative opinions, avoiding their own opinions with great care. Otherwise, it may lead to the antipathy of the audience who prefer to draw conclusions by themselves instead of being imparted by others. In this point, the editors of the *Forum* section have done a good job.

Generally speaking, though without much ethos of its background, the editors have set up a relatively positive image of the column, which is much helpful in the persuasion.

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3.2. What Contents and with What Purpose

"Certainly the purpose of any rhetorical message is to persuade, to influence human feelings, beliefs, or actions in some way." (Andrews, 1998:11) Purposing is the measuring of the intention, the motive, and the end of the utterance. The contents are deeply related with the purpose. It seems necessary for us to discover what potential the message had to influence what audience or audience in what ways, or, perhaps, in what ways the text invited what audience or audience to act in what ways.

3.2.1. With What Purpose

At a conference on international communication held in Beijing in 1991, guidelines drawn up on our international communication were to eliminate the misunderstanding of China and set up a positive image of our country in the world. The English-language media in China catering primarily to foreigners or overseas Chinese possess this purpose. To be more particular, a positive image may include following sides.

First, it should be an image as a developing country. China's economy is developing continually and rapidly. Secondly, it should be an image as a country carrying out reform orderly and profoundly. Thirdly, it should be an image as an open-up country. China will continue its open-up process and emerge into the international society. Fourthly, it should be an image as a stable country. Fifthly, it should be an image as a democratic country sticking up to human rights. While carrying out economic reform, China is also reforming political system to improve the human rights of Chinese. Sixthly, it should be an image as a peaceful country.

As a developing country, though with its rapid developing speed, it still needs a long time in catching up the half-developed countries. It is still at the phase of transferring from the planning economy to the market economy and from an agricultural country to a modernized one. Therefore, problems in some degree are inevitable. In this sense, we should not purposely avoid talking about the unsatisfactory situations in China, especially those much concerned about by foreign audience, such as environmental problems, relatively low quality of some Chinese and so on. Despite the existing problems in China, we are making great efforts in improving and reforming. In addition, China is making progress continually. It is a relatively genuine and positive image of our country.

So setting up this kind of image should become the first principle in establishing the goal of the journal. With this explicit purpose, it is no doubt that in the *Forum* section, the editors should exert themselves in choosing suitable topics, which on one side can set up a beneficial international image of China and not overdo on the other hand.

3.2.2. Rhetorical Situation

One of the most overpowering concepts in contemporary rhetoric is the notion that a piece of discourse must be judged against the situational and cultural contexts in which it was produced and in which it is being interpreted (Hu, 2002:166). Any text is a response to a situation of a certain kind. In the international communication, the situation is more complex. A general idea about this theory is helpful for our evaluation of the *Forum* section.

Rhetorical situation may be defined as:

A complex of persons, events, objects, and relations presenting an

actual or potential exigence which can be completely or partially removed if discourse, introduced into the situation, can so constrain human decision or action as to bring about the signification and modification of the exigence (Hu, 2002: 166).

In order to clarify rhetoric-as-essentially-related-situation, Bitzer asserted we should acknowledge a viewpoint that is commonplace but fundamental: a work of rhetoric is pragmatic; it comes into existence for the sake of something beyond itself; it functions ultimately to produce action or change in the world; it performs some task. In short, rhetoric is a mode of altering reality, not by the direct application of energy to objects, but by the creation of discourse, which changes reality through the mediation of thought and action. The rhetor alters reality by bringing into existence a discourse of such a character that the audience, in thought and action, is so engaged that it becomes mediator of change. This rhetoric is always persuasive (Hu, 2002: 167).

In chapter two, we have elaborated that the column is typical rhetorical discourse. It exists with a pragmatic aim to set up a positive and true image of China. It functions ultimately to correct the distorted image of China in the west, deepen the understanding of our country and "foster friendship" in the world as Jiang Zemin said.

There are three constituents of any rhetorical situation.

3.2.2.1. An Exigence

Any *exigence* is an imperfection marked by urgency. It is a defect, an obstacle, something waiting to be done, a thing, which is other than, it should be. "An exigence", Bitzer said, " is rhetorical when it is capable of positive modification and when positive modification requires discourse or can be

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assisted by discourse."(Covino, 1995: 304) In any rhetorical situation, there will be at least one controlling exigence which functions as the organizing principle; it specifies the audience to be addressed and the change to be affected.

What is the exigence in our international communication? To detail this point, we had better see some striking facts.

In 1942, a public opinion poll in America showed that about 60% Americans could not point out the position of China in the map of world. Nowadays, this situation has not changed a lot. When Jiang Zemin visited America in 2003, an investigation carried out in Kent State University in Ohio by Li Hongshan, a Chinese scholar, revealed that only about 4% students in the university knew of Deng Xiaoping and no one could tell who was Jiang Zemin. Li thought because of lacking exchange activities in the history and the same migration background, China has never been as important as European countries to Americans (Wu, 2001:34).

The examples reflect that the Americans, who are in "the world's most communicating nation", (Ungurant, 1985:441) are ignorant of what the real China is. They either know nothing about us or only harbor the distorted image of China in their mind. This situation is very common in the West. Even few of those who criticize China as a threatening country have ever been to China. The causes lie in various levels. One is what we described in the foregoing section that some people in the West intend to paint a distorted picture of China for their own interests. Another reason is that our international communication is relatively weak on the international stage.

According to Li Xiguang, the dean of International Communication Research Center of Qinghua University, there is no voice of China in the

world. Though sometimes the voice audible in the world seems to be ours, it is indeed the developed countries', for what we want to say has to be transferred through the mainstream media in western world, especially through the media in America, which is powerful and overwhelming in the world – "it is the largest producer, consumer, and exporter of information of all kinds, and the innovating genius in equipment and information management as well"(Ungurant, 1985:441). Our voice is either inaudible or distorted internationally.

So the exigence here is obvious: we need to provide information of the real China effectively for foreigners; we need to correct the distorted image of China and thus to set up a positive and true image of China; we need our voice to be audible in the world; we need our media to be in the international mainstream media. In addition, corresponding exigence of the *Forum* section is clear. It should draw foreign audience's attention by its special form, a space for Chinese to discuss the hottest issues in China. Through it, the intended audience must perceive the development in China and be influenced unconsciously. They may accept the image we intended to set up.

By contrasting the contents of the column in the English edition with what in the Chinese edition on the Internet, we find the issues in two editions are identical. (See appendix 1) It is not appropriate to do so in view of different exigence, communication intensions and audience of two editions. In the Chinese edition, setting up an image of our country as a developing and continuously growing one is not the primary exigence. The Chinese title of the column *baijiazhengming*(百家争鸣) may give us a clue in judging its aim. On one hand, it provides a space for Chinese to utter various opinions towards the affairs at home. On the other hand, the Chinese readers may be

informed of the newest matters related with their lives, directly or indirectly.

In the four functions proposed by Melvin L. DeFleur (1988:142), which are "informing, influencing, entertaining and providing a market place for goods and services", the function of the column in the Chinese edition seems to be "informing" while in the English edition it is more like to be "influencing".

For instance, most of the citizens in China know that Lai Ning has been regarded as a juvenile hero for many years, who sacrificed his life in protecting public property. In the *Forum* section of No.15 2004, the topic discussed is whether Lai Ning's portrait should be removed from the wall in the school to strengthen the self-protection awareness of students under the age of 18 and avoid their unnecessary injury or death. Whether a symbol of courage and unselfish dedication should be discarded becomes a big issue at home and trigs national debate. It is indeed an exigence. The editors make a response to such kind of "gap" to report various public opinions. Nevertheless, is it justified to appear in the *Forum* section with its intended audience as overseas Chinese and foreigners? We do not think so. To the foreigners, human life is fundamental. Children are educated to cherish their own lives instead of involving in whatever may endanger their lives. So, Lai Ning's behavior may be considered as an unwise act in the West while it is a virtue in China. It results from diverse values in different cultures. To a column focusing on international communication, it is by no means an appropriate topic. The effect will turn to the opposite side to arouse misunderstanding or even antipathy of the audience towards our values. In a word, the exigence here is not an exigence any more in the situational context of international communication.

3.2.2.2. The Audience

The second constituent is the audience, who are "arguably the most important and certainly the most researched component of mass communication" (Bell, 1991: 84). Since rhetorical discourse produces change by influencing the decision and action of persons who function as mediators of change, it follows that rhetoric always requires an audience – even in those cases when a person engages himself or ideal mind as audience. It is clear also that a rhetorical audience must be distinguished from a body of mere hearers or readers; properly speaking, a rhetorical audience consists only of those persons who are capable of being influenced by discourse and of being mediators of change (Hu, 2000:170).

In the Communications Triangle proposed by Kinneavy (Covino, 1995: 63), audience, as the decoder, plays a prominent and indispensable part in the communication. (See the following charter)
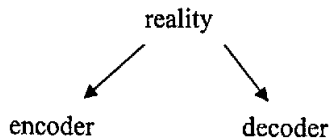
The interaction between the encoder and decoder is essential in the rhetorical activities. However, in the history of rhetoric in China, people only pay attention to the message itself and overlook the importance of the decoder (Wen, 2001). In the column like the *Forum* section with obvious intention, the decoder should be emphasized. As the concept of audience is existed as one basic element both in mass communication and in rhetoric, we will have a further and detailed discussion of this point in next section.

3.2.2.3. The Constraints

Besides exigence and audience, every rhetorical situation contains a set of constraints made up of persons, events, objects, and relations, which are parts of the situation because they have the power to constrain decision and action needed to modify the exigence.

— Bitzer (Hu, 2000:170)

Aristotle called the first kinds of constraints *artistic proofs* and second *inartistic proofs* (Covina, 1995:300). He named five kinds of non-artistic proofs: laws, witnesses, contracts, tortures, and oaths (Hu, 2002: 29). Such things may be used in arguing, but are not part of the proper study of rhetoric. The three artistic proofs, or proofs taught specifically by the art of rhetoric, are *logos* (logical reasoning), *pathos* (the names and causes of various human emotions) and *ethos* (human character and goodness). Having discussed ethos in the foregoing section, we would discuss logos and pathos of the column.

Logos: the logic of sound arguments. In exercising the rational appeal, the speaker was appealing to the audience's reason or understanding. In logic, the deductive mode of arguing is commonly referred to by the term that Aristotle used the *syllogism*. In rhetoric, the equivalent of the *syllogism* was the *enthymeme.*

A syllogism is a complete formal argument that consists of a major premise, a minor premise, and a conclusion. The enthymeme is only a partial syllogism, or a truncated syllogism. Lloyd Bitzer contended that the premises of the enthymeme are drawn not from certainties (as with the syllogism), but from the beliefs and presuppositions of the audience (Covino, 1995: 48).

The effect of any enthymeme depends upon the audience's silent acceptance of the missing premise. That is to say, an enthymeme depends on a previous agreement about a belief, a value, or preference. Thus, to argue

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rhetorically is to argue with a keen awareness of the values of the public before which you are arguing. Rhetoric must connect with what audiences believe. Therefore, enthymemes are arguments that obligate the rhetor to consider the beliefs, values, and experiences of the audience.

In an enthymeme, one part in a syllogism has been omitted. It has three forms: without a major premise, without a minor premise or without a conclusion (Deng, 2003). Then in the *Forum* section, in order to realize the purpose, the editors must consider whether the intended audience can understand and accept the enthymeme in the article and whether they should supply the missing part. The intended audience might uncover the uncontested premises generally held in our culture. In this sense, they are unsuitable enthymemes, which are unluckily plentiful in the column.

In the article in No.29 2004, which is titled as *Defending Migrants: A Noble Endeavor or Just a Job*, it tells about a lawyer who represents migrant workers in industrial-related injury cases sues one of his clients who has won damaged claims from his employer but refused to pay him.

Liu Jianmin, a Beijing resident, said " *How can Zhou, a lawyer who has become famous protecting the rights of migrant workers, bring such a worker to court? Honor indicates forbearance, generosity and a willingness to help the weak against the strong. Is he living up to this good name?* "

It is an enthymeme with its major premise omitted.

A person who uphold justice and fight for the interests of somebody cannot ask money from him. (major premise)

The lawyer who uphold justice and fight for the interests of migrant workers sued one of his clients for money. (minor premise)

Therefore, he is not living up to his good name. (conclusion)

In China, serving the common people is much valued. We advocate the unselfishness in helping the weak in the society, which means one can help the weak without any payment. However, in the West, the situation is quite

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unlike with the interests of an individual emphasized much (Zai, 2001: 64).

To the foreign audience, the lawyer is perfectly justified to ask for the fee for his service. In this sense, it is better for the editors to add a little explanation of the traditional values in China to help the audience have a better understanding.

The following is another example. In the article *One Man's Taboo May Be Another Man's Fortune* of No.11 2004, it tells that in some provinces of China, the licenses ending with the number "4" have been cancelled for "4" is regarded as an unlucky number in our culture. Zhang Xinhe, a member of the CPPCC Guangdong Provincial Committee, said that:

Canceling plate numbers ending with "4" is equal to an approval of superstition, which will mislead the masses. I am against it.

It is an enthymeme with its major premise omitted.

Averseness towards the number "4" is a superstition. (major premise)
Canceling plate numbers ending with "4" is equal to an approval of superstition. (minor premise)
Therefore, I am against it. (conclusion)

In our country, though many persons have an averse feeling towards "4" because its pronunciation is very close to that of the Chinese word for "death", this feeling is generally regarded as a kind of superstition and should not be advocated by materialists. However, westerners commonly have ominous feeling towards the number "13", which even prompt apartment builders to omit a "13th floor". To them, it is perfectly justified to do so. Never have they considered it as superstition. Therefore, it is unlikely for them to supplement and accept this major premise. From the above two examples, we suggest that the editors fail to supply the missing premise of the enthymeme for the intended audience, which may greatly decrease the effect.

The other constraint of the artistic proof is *pathos*. It is defined as "putting the audience in the right frame of mind". It is often used to refer to the affective or emotional appeals that give persuasive messages their power to move an audience to action (Herrick, 2001:83). The meaning of a discourse is contingent upon the beliefs and presuppositions that inform the audience's state of mind. Thus, Chaim Perelaman said that the logos of one's speech must fit the pathos of the audience (Covino, 1995:71). Logic alone will not suffice to persuade, though it is needed to convince. Only rhetoric combines appeals to all the faculties, linking ideas with aesthetic images and emotional desires to produce an action of will (Hu, 2002:83). Passions is a natural part of communication.

As the audiences of English and Chinese editions are different, the emotional appeals cannot be identical. In the issue of No. 39 2004, in discussing whether the civil servants should take a compulsory paid leave, Hong Qiaojun from *China Youth Daily* appeals to the pathos of the readers.

He says *"The reason for the opposition of this policy is that it has exposed the special status of civil servants—making up various systems according to their own interests and entitling themselves to privileges. All the administrative costs come from fiscal expenditure. Where does fiscal expenditure come from? Without a doubt, it is taxpayers' money. It is better for them to ask taxpayers' opinion if they want to subsidize their paid leave. "*

Such kind of expression may be effective in persuading the Chinese readers to oppose the policy for they are the taxpayers. They may have the same feeling as Hong to believe that this policy is for the interests of the civil servants and against theirs. It is a proper rhetorical strategy in the Chinese edition. However, in the English edition, this emotional appeal may be unsuitable. Saying that civil servants have special status might put the foreign audience in a wrong frame of mind to believe in the privilege of the officials

over common citizens in China, which just exhibits that China lacks democracy as described in their media. The appeal here will get a reverse effect.

In the No.30 2004, it is about a talk show entitled *Building an Honest Government"* which was launched in Hengshan County, Henan Province. In the show, public officials are interviewed on TV about their private life. In discussing whether it is a good way to prevent corruption, Yin Guo'an from *China Economic Times* said: *"We should make it clear to them that, as public figures, they are duty-bound to answer the public's questions."* Yin held it is a responsibility of the public officials to make their private life known. The expression aims to appeal to the Chinese readers' expectations of public officials whereas it may arouse abomination of the foreign readers. In their countries, the right of privacy cannot be impinged (Zai, 2001:65). Though public figures do receive much more attention from the populace, such a direct "interrogation" about their property, family life, mentality and hobbies are unacceptable in the West.

3.3. To Whom and with What Effect

When talking of the effect of the media, we mean it in three levels. The first level is whether the target audiences can approach the information timely and extensively. The second is whether the audiences are interested in it and can comprehend it correctly. Last is whether the audiences have been influenced on their attitudes as expected (Wu, 2001:20).

The analyses of effect and audience are always related for no effects can be obtained without audience. In mass communication, the studies of effect have undergone several stages, in any of which audience is the focus. In the

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same way, talking of the rhetorical effect, the interaction between the audience and the rhetor is crucial for without it the rhetorical discourse has lost values at all. Owing to this, we choose to discuss the audience and the effect together.

The audience can be defined as "the group effectively addressed by the writer or speaker, the community whose adherence the speaker wishes to gain"(Hu, 2002: 226). It does not necessarily mean those people who are listening some speech or reading certain discourse but all those who are preferred to be influenced by the rhetors. The rhetorical audience consists only of those persons who are capable of being influenced by the discourse and of being mediations of change. Unluckily, in international communication, most of the readers of our English-language media are Chinese English-learners actually. It is not a bad thing in terms of the educating function of the media, but from a rhetorical angle, it is discouraging to think that they are not our intended audience who can be of the mediations of change.

3.3.1. The Audience of the *Forum* Section

The audience in international communication of our country can be divided into three groups roughly (Guo, 2001:169).

Group one: overseas Chinese and foreign citizens of Chinese origin. This group of people inhabit mostly in southern and eastern Asia while some of them are in western countries. The deep-rooted relation of this group with China determines that they cannot be separated from our country. They are willing to approach our media. Though they may believe in some negative reports on China in western media, they are eager to know more about China

and relatively have more trust in our media. It is not difficult to obtain effects of our international media in this group of people.

The second are foreigners not in the West (besides foreign citizens of Chinese origin), most of whom are in the developing countries like Africa, South America and Asia. Because of the same status of their countries on the international stage as China, they are generally friendly and take a just and objective view on the reports on China.

The last group of people are in the developed countries, most of whom are in the West such as America, the Great Britain, France, Germany and so on. Influenced by the negative reports in western media, they do not have much trust in our media.

These three groups are the main target audience in our international communication. However, our media seem to focus chiefly on the first group and overlook another two groups. The first group accounts for only a small part of the whole population of the world. Additionally, as the media in the West control public opinions internationally nowadays, that group does not manifest influence widely. Therefore, no matter how much effect our international communication has got in the first group, it is still quite limited in the most influential countries in the world, especially in the West. "The influence of our international communication is nearly zero on the elite in America." (Wu, 2001:33-34)

The editors should regard the middle class in the developed countries as the primary audience. The middle class takes up about 50% to 70% of the whole population in the developed countries (Wu, 2001:35-36). They are more rational with higher education. Having stable professions and regular life, they concern with the affaires at home and abroad. In their spare time,

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they may spend much more time in reading than people in other classes may. They are leading pubic opinions in communities and their native countries.

They can be called "opinion leaders". In the communication, opinion leaders can transfer the information of mass media to the public, which is the communication on the second level. This point is shown in the following graph (Li, 2003:151).
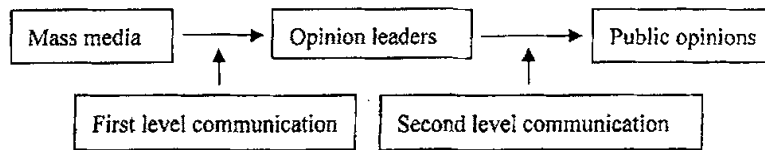
The *Forum* section, which is not an ordinary news column, aims not to inform the audience of news only but to provide them a special window to see the change in China, through which a authentic and creditable country with both of its achievements and problems is displayed to the target audience. Once making clear the key audience of the column, in the selection of topics and in editing the editors should consider much how to draw this group of people.

3.3.2. With What Effect

Both in the realm of mass communication and rhetoric, the studies of audience and effect have always been related with each other.

3.3.2.1. Studies of Effect in Mass Communication

Generally speaking, the research on the effect in mass communication

has gone through three stages. The theories in the stages are *Strong Effect Theory, Limited Effect Theory* and *Moderate Effect Theory* (Tong, 2001:220).

The Strong Effect Theory is also called Magic Bullet Theory, regarding audience as sitting ducks to be hit by the master propagandist's message (Sheng, 1988:236). It is believed that mass media have tremendous power in influencing the audience while the latter are always passive and accept the messages perfectly.

When it is exposed that the effect is not as overwhelming as expected, the theory then transferred to Limited Effect Theory, which holds that though the audience are passive in the process, the media are by no means as powerful as expected. Other unpredictable elements determine the effect, too. Therefore, the effect is limited in certain range.

Now the Moderate Effect Theory is accepted universally. This theory assumes that mass media do have effects, but such effects are just in certain aspects. The audiences choose the media according to their individual requirements.

In any of these theories, people give priority to the audience, who, in fact, are not paid due recognition until twentieth century with the rapid development of mass communication. However, in rhetoric audiences are emphasized as early as the era of Aristotle's.

3.3.2.2. Studies of Effect in Rhetoric

Aristotle has already stressed the importance of the audience. He repeatedly required the rhetors to put much value on the target audience. He emphasized that speech should be adapted to the psychological predispositions of listening audience. And the sophists stressed that man is

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the measure of all things (Hu, 2000: 6). To different audience, a speech must be given in different arrangements (Covina, 1995: 31). Almost all the rhetors have elaborated on the primacy of the audience more or less.

Upon the eighteenth-century, the audience began to receive unprecedented attention from the theorists. "In short, whereas the ancients had built a subject- or substance-centered rhetoric, the eighteenth-century theorists built an audience-centered one."(Hu, 2000:132) Contemporary rhetoric stresses the adaptation of the discourse to the audience, concerns with the interaction of speaker and audience as well as with the discourse itself and tries to describe how speakers relate to their various audiences in status and explain how ideas are adjusted to people, and people to ideas.

The theory of *identification* proposed by Kenneth Burke is regarded as one of the most important concept in new rhetoric. He believed that the key term for the new rhetoric is not persuasion, as for the old rhetoric, but would be identification, which can include an "unconscious" fact in appeal. When people use symbols to produce co-operation in other human beings, they must *identify* themselves with the audience, must, in Burke's term, become *consubstantial* with them. The way we structure or arrange our discourse, for instance, could be one of the ways in which we adjust our discourse to fit the needs of our audience (Hu, 2001:211).

Burke wrote "you persuade a man only insofar as you can talk his language by speech, gesture, tonality, order, image, attitude, idea, identifying your ways with his." (Liu, 2004:111). As the principal audiences are in the western world, a general idea of the chief differences between them and Chinese is necessary in order to identify with them better.

Differences between the Easterners and Westerners

	In the East	In the West
Thought style	Thinking in images	Logical thinking
Ideas of the world	Materialism	Mentalism
Ideas of the human nature	Humans are born to be virtuous	Humans are born to be evil
Outlook on life	Collectivism	Individualism
Outlook on values	Advocating impartiality, reconciliation and compromise	Focusing on efficiency and abilities of individual
Communication	In a roundabout way High-context communication	Straightforward Low-context communication

According to Hu (1999:276), identification means to be a member of your audience with their thought style and feelings. Then in the *Forum* section, when translating the articles in the Chinese edition the editors should consciously modify the expressions, which originally aim to identify with the Chinese readers but may alienate the western audience.

For example, in the issue of No.29 2004, in which whether the draft concerning more humane ways towards animals should be promulgated is discussed. Zhao Nanyuan, a professor from Tsinghua University said, "The animal liberation movement is actually thinly disguised anti-humanity." We consider this an inappropriate expression in identifying himself with the intended audience of international communication. In western countries,

animal liberation movement has already won the support of most of people. It is impossible for them to accept this claim.

And in the example about the TV show, in which the public officials are interviewed about their private life, Chen Jun, an editor of *Yanzhao Metropolis Daily* said that

"Such information as age, education, experiences, health, source of income is generally regarded private, but it is not the case with public officials, because these factors largely determined whether they can perform their duties well... Public interest is the only criterion for deciding how to limit the privacy of public officials."

In identifying himself with the readers, he stressed the interests of the public, which naturally put him in the same position as the populace and get desired effects. However, the intended audience of the English edition is not Chinese. Serving for the people heartedly is not advocated much in their tradition as in China. In contrary, individual's privacy is essential to them. It is not difficult to forecast the failure of this identification.

Chapter Four   Suggestions

Since the reform and open-up policies carried out in China, conforming to the guidelines advanced by Deng Xiaoping to strengthen international communication in order to create a beneficial environment for China's construction, remarkable achievements have been recorded. However, comparing with the powerful and overwhelming international communication in the West, we still drop behind. As early as 1986, Unguarit appealed for a new order in the communication in the world (1986: 230):

What is meant by imbalance is that there is still a greater preponderance of news about the developed countries than there is news about Third World countries in the international flow of news and there is a "one-way flow" of news about the West to the press in developing countries, and virtually no news in the western press about the Third World countries.

This kind of situation hasn't been improved a lot nowadays. Statistics show that two-thirds news flowing in the world comes from the developed countries in the West, which only occupy one-seventh of the world population. About 80% news broadcasted everyday internationally comes from the big news agencies in the West. Approximately 90% of the information on the Internet is in English, 50% in French, and 3% in Spanish while other languages including Chinese only take up 3%. The data manifest the absolute advantage of western media in the world (Tong, 2004).

The leadership of the West in the communication results not only from the developed countries' superiority in high technique and abundant funds but also from their emphasis on the studies of effectivity in international communication. At the early 20th century, scholars began to explore the effect of mass communication in the West while it is only a beginning in China presently.

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In order to produce a stronger voice in the world, we must do our endeavor to maximize effectivity in international communication. As we have discussed, talking of the effect, audience can by no means be overlooked, especially those with different cultural background from ours.

We hold the most important principle for the editors in planning the *Forum* section is that they must differentiate between overseas and domestic reporting. We would like to offer suggestions in the selection of the topics and in editing.

4.1. In the Selection of the Topics

The topics in the English and Chinese edition of the *Forum* section replicate each other, which seems a common practice in the foreigners-oriented journals in China. Many editors just translate original discourses in the Chinese edition into other languages without necessary alteration. The ignorance of the target audience may greatly tamper the effect. The adaptation to the audience should be stressed. American media emphasize different contents towards different audience. Taking CNN as an example, the programs broadcasted in the hotels in Beijing are widely divergent with what in America (Ren, 2003:65), which is worthy of a reference for us.

As He concluded (2000) " give the audience what they want in time and in the form they prefer", the editors must consciously calculate what might be interested by the intended audience instead of just copying all the topics in the Chinese edition. The news valuable at home may not be equally invaluable abroad (Ren, 2003:66). The affairs concerned much at home may not stimulate interest of foreign audience (Zai, 2001: 44).

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In the forty discourses chosen as our sample, only one topic on economy is dealt with. So another point we proposed is that in view of the increasing worldwide interest in the economy of China, the editors can choose more topics in this field.

4.2. In Editing

Felix Greece, a British writer and filmmaker, advised that we must remember foreigners are not Chinese at all in international communication (Ren, 2003:56), which means that in international communication, the editors should fix in their mind the intended audience are those who hold quite different cultural background from ours.

When applying the theories of *pathos, ethos, enthymeme* and *identification,* problems exist in the column. The most obvious matter is that the editors ignore the necessary adaptation to the audience. In the application of the enthymeme, which might not be understood or even cause misunderstanding in the intended audience, the editors had better supply the omitted premise if necessary or say a few words of explanation for a better understanding. In appealing to the pathos, they should make certain modification of the expressions to get better effect, conforming to the mentality of the audience. When fully respecting the tradition of our culture and consciously promoting the values of our nation, they should keep firmly in mind that different nations may have different opinions towards an affair.

Only in this way can the editors avoid making mistakes and maximize the effectivity in international communication.

Conclusion

In the era of globalization, international communication is essential as one of the developing strategies for our country. Experts have already carried out research on it and indeed got inspiring achievements. However, their studies are mostly on the theoretical side of international communication or on the problems in the translation and edition of foreigners-oriented materials. The effectivity of the English-language media is always neglected. This leaves us space to explore. Therefore, the *Forum* section of *Beijing Review* is chosen as our sample to be examined closely and meticulously.

On the other hand, rhetoric in China is still limited in studying language itself while western rhetoric has already been applied to many fields of human activities. We believe that we can draw lessons by applying western rhetoric in the evaluation of the *Forum* section.

We started from a survey of English media in China and then give a general introduction of western rhetoric. Later, we employed some basic theories in western rhetoric in the evaluation of the *Forum* section. Finally, we bring forward several suggestions to the column, which are based on our foregoing analyses. The application of the theories in international communication is intended to be explicit with the greatest possible explanatory adequacy though the work may be very crude at this initial stage.

It is certain that our study makes no claim to completeness and further detailed research needs to be done. It is hoped that this thesis can shed some light on the study of international communication and the application of rhetoric. It is also hoped that the present paper will serve its purpose of inspiring new comers in their efforts to further the study in the near future.

Notes:

1. See page 25

2.An endeavor to adjust the language to better transfer the meaning and feeling

3.A working process to choose language materials for certain purpose when using language

4.An activity in managing language to improve the effectivity in the expression

5.The heart of agenda–setting idea is the assumption that public perceptions about these issues have been significantly influenced by coverage of them in the news media. This idea hypothesizes that issues prominently displayed and frequently emphasized in mass media will be regarded as important by the media consumers (Emery, 1980:170-172).

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Appendix

Issue	Chinese edition	English edition
2004 No. 1	超市塑料袋收费有助环保吗？	Plastic Pollution Poses Problem
2004 No. 2	50万元捐赠公安应该不应该？	Do Donations Interfere With Duty?
2004 No. 3	历史有价吗？	Does History Have a Price?
2004 No. 4	秦始皇陵该不该挖掘？	Is It the Right Time to Wake the Emperor?
2004 No. 5	北京门前封杀公交车身广告有无必要？	Should We Ban Mobile Ads for Solemnity?
2004 No. 6	禁止为单身女人工受孕合情合理吗？	Should Single Women Have The Right to Be a Mother?
2004 No. 7	你寻找初恋情人吗？	Tracking Down Love
2004 No. 8	要世界自然遗产还是可持续发展？	Challenging the Laws of Nature
2004 No. 9	人大代表的广告该不该做？	Legislator Seeks Mass Opinion
2004 No. 10	该不该去做亲子鉴定？	What Is the Tie That Binds?
2004 No. 11	取消车牌尾号"4"：对迷信的认同与让步？	One Man's Taboo May Be Another Man's Fortune
2004 No. 12	网上虚拟财富=财富？	Virtually Mine
2004 No. 13	学习英语该不该全民化？	An English Dilemma

2004 No.14	我们在乎奥斯卡吗?	Oscar: The Chinese Dream Or Someone Else's Game?
2004 No.15	摘去赖宁画像意味着什么J	From Hero to Zero
2004 No.16	走私动物皮毛:保存还是销毁?	Destroy or Employ?
2004 No.17	人体标本应该"展览"吗?	Corpses Gain a New Life
2004 No.18	Not found on the Internet	Drug Users Get the Point
2004 No.19	"廉政公积金"是否能够廉政?	Paying Civil Servants Not To Be Corrupt
2004 No.20	警察该开枪吗?	When Should Cops Pull the Trigger?
2004 No.21	性文物展览是教育还是误导?	Do We Keep It in the Bedroom?
2004 No.22	绝食数十天是真还是假?	Slowly Fasting
2004 No.23	北京动物园该不该搬迁?	Animals on the Move?
2004 No.24	"周末监禁"值得提倡吗?	Weekend Jail House Blues
2004 No.25	教育改革=反传统?	It's OK to Talk in Class
2004 No.26	对于动物福利的不同的声音	Being Humane to Animals
2004 No.27	百年"老字号"应该如何生存?	Laozihao: Live or Let Die?
2004 No.28	考生高考前有必要签订诚信协议书吗?	I Promise Not to Cheat

2004 No. 29	民工律师状告民工应不应该？	Defending Migrants: A Noble Endeavor or Just a Job?
2004 No. 30	"廉政访谈"是否能够廉政？	Public Scrutiny
2004 No. 31	"诺贝尔文学奖"对我们很重要吗？	Writing for the Grand Prize
2004 No. 32	新交通法是以人为本吗？	Should Pedestrians Always Have Right of Way?
2004 No. 33	中国该不该加息？	Does It Rate an Interest Hike?
2004 No. 34	公务员应该带薪下海吗？	Public Servants Go Private
2004 No. 35	是否应该废止经济犯罪死刑？	Death for Business Criminals?
2004 No. 36	怀疑"怀疑精神"？	Surrendering Bribes
2004 No. 37	政府是否可以出钱请媒体监督？	The Cost of Honesty
2004 No. 38	侵犯了隐私吗？	Privacy Infringed?
2004 No. 39	公务员强制带薪休假合情合理吗？	You Will Take Paid Leave
2004 No. 40	延长退休年龄：减压还是增压？	Raising the Retirement Age Does Not Only Affect the Elderly