Cultural Intertextuality in Olympic-Themed International Publicity: A Media Discourse Analysis

YUBIN QIAN[1]
University of Chinese Academy of Sciences, China

Cultural intertextuality exerts a significant yet underestimated influence on international publicity. This article aims to investigate how cultural intertextuality shapes discourse in international publicity, with a specific focus on the Beijing Olympics news texts. By employing corpus methods that prioritize thematic modeling and probability distribution, this study identifies 5 distinct cultural types: the Olympic culture of friendship and unity, the livelihood culture of caring for people, the trade culture of harmony and symbiosis, the governance culture of self-cultivation, and the social culture of openness and inclusiveness. These cultural types give rise to 3 distinct forms of cultural intertextuality: cultural fusion, cultural embeddedness, and cultural transition. Through this research, the article sheds light on the Chinese cultures that influence media discourse and contributes to a deeper understanding of corpus methods in cultural intertextuality studies.

Keywords: culture, intertextuality, Olympics, international publicity, media discourse

The Olympic Games serve as a prominent platform for cultural exchange and representation, offering a captivating context for investigating the complicated interconnections between language, culture, and society. The language employed throughout the event, including official communications and public discourse, holds significant value in understanding the cultural dynamics and the processes involved in constructing and negotiating cultural identities. Previous research has made contributions by examining the interplay of language and culture within the context of international sporting events. These studies have explored the linguistic representation of national identities (Pérez-Sabater & Moffo, 2019), cultural values (Zhang & Caple, 2021), and communication strategies (Kolotouchkina, Llorente-Barroso, García-Guardia, & Pavón, 2021). They have provided empirical evidence that communication practices can be attributed to the management of language symbols, which serve as intermediaries for exploring the connotations and social dynamics of international communication (Callies & Levin, 2019) and assessing the influence of cultures on major sports events and national image. However, the analysis of cultural intertextuality in Olympic discourse has been limited, leading to an incomplete understanding of its cultural significance in international publicity.

Yubin Qian: qianyubin@ucas.ac.cn

This article addresses the research gap by measuring cultural intertextuality in the Beijing Olympics discourse using corpus-based methods, focusing on thematic modeling and probability distribution. It explores two key questions: (1) Which cultures are expressed through the discourse? (2) How does cultural intertextuality manifest within these cultures? By integrating corpus-based quantitative measurements, this research enhances replicability, enables large-scale data analysis, and supports verifiable, generalizable interpretations. Building on Qian's (2023a) study of Olympic cultures, it extends the discussion to cultural intertextuality, revealing how cultures interact and intertwine within the Olympic discourse.

Cultural Intertextuality Research

Intertextuality, as defined by Kristeva (1980), refers to the interconnectedness and mutual reliance among texts. It has been a key notion in the domains of critical discourse analysis (Fairclough, 1992, 1995; Wodak, 2001) and genre analysis (Bhatia, 2004, 2010, 2017; Feng, 2019; Qian, 2022) where the appropriation of sociocultural and pragmatic elements between discourses is investigated to demystify how it creates various forms of hybrids and how these hybrids associate with institutional and social meanings to develop textual and contextual patterning. Language is an integral component of cultural memory, capable of evoking individuals' recollections and extractions of established cultural patterns associated with that language (Spolsky, 2009). Consequently, language symbolizes cultural participation within discourse, giving rise to cultural intertextuality, which depends on textual evidence and interactions across cultures. This concept of the relationship between text and culture inherent in cultural intertextuality can be traced back to Bakhtin's theory of dialogue (Bakhtin, 1981, 1984), which highlights the dynamic interplay between literary language and culture. According to Bakhtin (1981), literature surpasses mere linguistic symbols; it amalgamates these symbols with cultural meanings, continually displaying traces of cultural assimilation, transformation, and integration.

With the growing significance of mass culture studies in the latter part of the 20th century, the examination of cultural intertextuality underwent a notable transformation from a literary-centered research paradigm to a broader framework (Urban, 1991). This approach involves a collaborative investigation of intertextuality, incorporating perspectives from diverse domains such as social, political, and cultural ideologies. As a result, it portrays both horizontal and vertical spatial-temporal trends in its developmental trajectory. Horizontal studies primarily explore the coexistence of different cultural types, such as the integration of popular culture into academic culture within educational settings (Duff, 2003), the assimilation of Jordanian culture within cartooning culture in editorial cartoons (Zibin, 2022), the convergence of cultivated culture and popular culture in literary works (Watson, 2012), and the amalgamation of diverse regional cultures in folk narratives (Bauman, 2008). Vertical studies, on the other hand, focus on cultural continuity across different time periods. For instance, they examine the incorporation of medieval figures, bibliographic records, and folklore into contemporary novels (Schweissinger, 2019) and the manifestation of traditional Sinhalese-Buddhist culture and ancestral values in modern TV advertising (Nath & Liyanage, 2015). The insights from the above qualitative studies on cultural intertextuality and their impact in elucidating the sociocultural dimensions embedded in texts are well acknowledged. These methodologies adeptly uncover the complex web of meanings and references, attesting to the indispensability of intertextuality in discourse realization. However, it is

equally imperative to acknowledge the contributory potential of quantitative perspectives. Incorporating corpus methods and quantitative analysis into discourse studies can significantly augment these insights, introducing a level of statistical rigor and generalizability. Such an interdisciplinary approach does not detract from the value of qualitative analysis; rather, it enriches it, fostering a more comprehensive and refined understanding of cultural intertextuality. Guided by frequency and probability, corpus-based approaches allow the examination of extensive linguistic evidence, facilitating multidimensional interpretations of discourse meaning (Brezina, 2018). They mark a transformative development in discourse analysis, leveraging statistics and probability to uncover implicit discourse meanings (e.g., Qian & Wu, 2025; Unuabonah, 2021; Wilkinson, 2019), thus providing the foundation for the proposed measurement of cultural intertextuality in this article.

Data and Analysis

The research constructs two corpora: the Beijing Olympics Corpus, used to explore cultural intertextuality, and the Chinese Culture Corpus, aimed at identifying culturally loaded terms. The Beijing Olympics Corpus comprises 2,577 texts, totaling 975,092 English words, all published or syndicated by *China Daily* from 2001 to 2022. *China Daily*, an English-language newspaper under the leadership of the Communist Party of China, serves as a primary platform for disseminating China's voice and stories to the world (Hartig, 2018). In covering major events like the Beijing Olympics, it adheres to party and state propaganda guidelines, presenting a positive image of China (Lily Chen, 2013). Given its state-owned status, *China Daily*'s reporting reflects Chinese cultural perspectives and mainstream values, shaping its interpretation of the Beijing Olympics accordingly. On the flip side, the Chinese Culture Corpus comprises 916 texts, totaling 961,042 Chinese characters, sourced from the *Splendid Chinese Civilization* webpage. We selected this corpus for several reasons. First, its high representativity is attributed to its association with the Chinese Academy of Cultural Studies, a professional academic institution committed to the promotion and study of Chinese culture. Second, it covers a diverse array of topics, including geography, scenery, international exchanges, and various ethnic groups. It is organized into eight sub corpora, each containing approximately 120,000 characters. Third, its use of Chinese facilitates the identification of cultural terms. The subtleties of meaning in Chinese are contingent on character tokenization, as seen in "薛延陀" (Xue Yantuo), which denotes an ancient tribal state. Pinpointing and comprehending such culturally significant terms can be challenging when relying on the English language, wherein words are separated by spaces and punctuation.

The research is conducted using RStudio 1.1.453 and follows three steps: extracting culturally loaded terms, identifying cultural themes, and analyzing cultural intertextuality. A Bag-of-Words (BoW) model was employed to extract a word list from the cultural corpus, identifying culture-centric words that encapsulate core values, serving as proxies for otherwise elusive cultural elements. The BoW model is a computational approach for identifying representative words in texts and treating them as unordered collections based on weighted frequencies, similar to items in a bag. Among word weighting algorithms, Term Frequency-Inverse Document Frequency (tf-idf) was used because of its incorporation of word counts in a text and word distribution in the corpus. Term Frequency (tf) enumerates occurrences of a word, while Inverse Document Frequency (idf) assesses a word's corpus-wide prevalence, calculated by dividing the total number of documents by those containing the word and taking the logarithm. The

product of tf and idf yields the tf-idf value, with a higher score signifying greater word representativeness in the text. In the analysis, word stems were ranked by tf-idf values, and the top 1,000 were selected as culturally loaded terms. This subset has proven effective in recognizing and differentiating themes within and across texts (Hájek, Olej, & Prochazka, 2016; Matveeva, Levow, Farahat, & Royer, 2007; Qian, 2023b), making them pertinent for mining Chinese culture. Following this, the term list underwent translation into English through various machine translation systems, including Google, Baidu, Microsoft, DeepL, and Alibaba. These systems facilitated the preservation of multiple translations of identical Chinese terms, contributing to improved translation accuracy. Although machine translation contends with the complexities stemming from cultural variations and linguistic intricacies during cross-language text comparisons, challenges in addressing subtle translations emerge. Nonetheless, leveraging multiple machine translation systems can refine translation accuracy while simultaneously reducing the necessity for human intervention (Qian, 2023a). Ultimately, the translated terms were amalgamated to construct the English culturally loaded term list.

To identify cultural themes, the second step involves generating and defining themes. Initially, the Latent Dirichlet Allocation (LDA) model is used to automatically classify themes from the Beijing Olympics Corpus, using the English culturally loaded term list. In this analysis, the LDA model includes all word types from the stem list rather than focusing exclusively on nouns and verbs. This decision is supported by evidence indicating that notional and functional words in discourse, such as adjectives, adverbs, pronouns, and auxiliaries, play pragmatic roles related to cultural traditions and variations, thus carrying cultural meanings (Hamamura & Xu, 2015; Maass, Karasawa, Politi, & Suga, 2006). Furthermore, determining the optimal number of theme clusters, denoted as k, in the LDA model poses a challenge without a straightforward solution. In this study, we addressed this challenge by conducting multiple iterations of the LDA with different values of k. Subsequently, we manually compared the results and selected the number of themes that demonstrated the highest coherence and interpretability. Our selection was guided by the principle of avoiding excessively small or large numbers of themes. An excessively small number of themes may lead to inaccurate and oversimplified classifications, while an excessive number may result in duplicate themes with significant similarities or themes that are difficult to interpret or validate (Nikolenko, Koltcov, & Koltsova, 2017; Noorullah & Mohammed, 2021). After term extraction, high-weighted co-occurring terms are identified within each theme. The delineation of cultural themes involved a systematic three-step process. First, the holistic meaning generated by co-occurring terms within each theme was examined. Next, the associations between these terms and Chinese cultures were explored to formulate hypotheses about culture type with reference to the Chinese Culture Corpus. Finally, the terms were examined in context within the Beijing Olympics Corpus to provide substantial evidence of their cultural meanings.

The third step involves analyzing cultural intertextuality. Building on thematic probabilities as a framework, we investigate the dispersion and temporal dynamics of these probabilities within the data set. Following this quantitative examination, a subsequent qualitative analysis is undertaken, involving a detailed exploration of texts linked to the maximum and minimum statistical indices. This qualitative exploration is strategically designed to elucidate and comprehend the principal manifestations of cultural intertextuality inherent in the data set.

Results and Discussion

Cultural Themes

The LDA model achieves its optimal fit when the number of theme clusters is set to five. In Figure 1, a box plot visually represents the probability distribution of these five thematic clusters. The vertical axis illustrates the highest value, mean value, and median value, while outliers are depicted by dots. The likelihood of each theme occurring ranges from 0 to 1. On average, these five themes consistently appear more often than the midpoint, highlighting their frequent manifestation. This pattern indicates a right-skewed distribution, emphasizing the dominant influence of these five themes in the data set and contributing to an increased concentration of thematic elements. Notably, theme 1 stands out with a significantly higher average value of 0.262 compared with the other themes, emphasizing its dominant position among the five themes. Following theme 1, there is a gradual decline in average values for theme 4, theme 5, and theme 2, with theme 3 displaying the lowest average value. These findings suggest that these five themes represent distinct cultural types within the Beijing Olympics discourse, exhibiting a noticeable hierarchical relationship, with theme 1 serving as the predominant cultural theme.
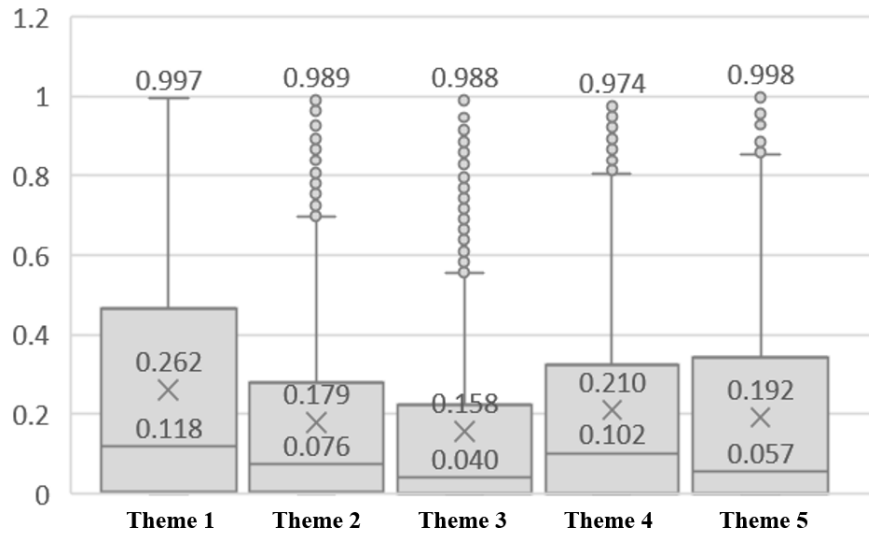

Figure 1. Probability distribution of cultural themes.

Examining the meaning of co-occurring terms within each theme in context and considering the associations of these words with Chinese culture, the following definitions are assigned to each theme: Olympic culture of friendship and unity, livelihood culture of caring for people, trade culture of harmony and symbiosis, governance culture of self-cultivation, and social culture of openness and inclusiveness. To facilitate the explanation, we followed Qian (2023a) to provide examples of the top 10 words ranked by distribution probability for each theme in Table 1 as a basis for classification (p. 21). We also randomly select texts to provide examples and support the arguments.

Table 1. Stemmed Co-Occurring Terms of Cultural Themes.

	Theme 1	Theme 2	Theme 3	Theme 4	Theme 5
1	world	develop	china	sport	chines
2	together	peopl	market	beij	product
3	team	railway	econom	host	show
4	gold	industri	support	citi	open
5	medal	promot	compani	construct	culture
6	athlet	park	trade	event	intern
7	nation	district	foreign	capit	daili
8	women	area	region	committee	global
9	win	train	billion	organ	foreign
10	men	air	growth	center	exchange

Note. Qian (2023a, p. 21).

Olympic Culture of Friendship and Unity

The Olympic culture of friendship and unity (theme 1) integrates fair play, mutual understanding, respect, and joy of efforts, embodying the fundamental and timeless essence of the Olympics (Ribeiro, Almeida, Calapez, Matsuoka, & Yamashita, 2023). Within this framework, various terms associated with "sportsmanship and ethnic diversity," as characterized in the Chinese Culture Corpus, come into play: *athletes/teams* aim to *win* Olympic *gold medals*, competing fairly with a spirit of perseverance. Additionally, they demonstrate respect for one another, transcending genders (*men* and *women*), beliefs, religions, and races with a spirit of inclusivity and solidarity. Through these actions, they inspire global enthusiasm for sports and collectively embody the Olympic values of friendship and unity. In the first example, American track and field athlete Merritt displayed a profound fondness and genuine concern for his competitor Liu Xiang. Moreover, Merritt expressed support for fellow athletes and exhibited optimism about future accomplishments, thereby showcasing the harmonious blend of rivalry and camaraderie both within and outside the arena. In the second instance, Russian pole vault champion Isinbayeva enthusiastically commended the close-knit ambiance in Beijing, attributing it as the source of her strength and ultimate success in securing a gold medal. This not only indicates the determination and hardships experienced during the competition but also signifies the spirit of solidarity and friendship ignited by the Games.

> 1) "I know Liu Xiang will be back, but China has a lot other great athletes coming up. He will be missed but I am sure there will be somebody else to step up," said Merritt, the 400m gold medalist at the 2008 Beijing Olympics. (*China Daily*, 2013a, para. 26)

> 2) Isinbayeva completely dominated the event in the run up to the 2008 Olympics, breaking the world record an incredible 28 times. . . . "I felt like I was at home, that everyone was behind me. I absorbed that and it resulted in a gold. The support was just colossal." (*China Daily*, 2013b, para. 4)

Livelihood Culture of Caring for People

Theme 2, the livelihood culture centered on caring for people, embraces dimensions including transportation (*railway*, *train*), industrial manufacturing (*industry*), infrastructure (*park*, *district*), and environment (*air*). This theme closely intersects with national welfare and the happiness of the population. Its conceptual foundation is enriched by terms indicative of "peoples' customs and livelihood," categorized in the Chinese Culture Corpus. On examining these terms in the data set, the livelihood culture recognizes the masses as the driving force behind historical progress, prioritizes their interests in all endeavors, and emphasizes the enhancement of the economic development model. It emphasizes the equitable sharing of benefits from economic progress and endeavors to meet people's aspirations for a better life, embodying a vision of achieving balanced and integrated progress in both well-being and economic development (Wang, 2011). For instance, in Example (3), specific strategies are outlined to promote knowledge and professional skills in ice and snow sports. These include implementing winter sports courses, fostering collaboration between educational institutions and businesses, and organizing activities to cultivate students' interest in ice and snow sports while enhancing their athletic abilities and proficiency. In Example (4), a narrative unfolds to illustrate the shift from prioritizing winning gold medals to promoting mass participation in sports and national fitness. This transformation signifies a departure from a singular focus on medal achievements to prioritizing the overall physical fitness and well-being of the population. It represents the transition of sports competition from a national strategic objective to a pursuit that benefits the wider public. However, it is crucial to acknowledge that post-Olympics, some host countries face challenges maintaining and repurposing the infrastructure built for the Games. Notably, the issue of decaying stadiums and underutilized facilities post event, as observed in countries like Brazil, raises questions about the sustainability and alignment of these investments with the theme of caring for people. This consideration becomes crucial when evaluating the long-term impact of major sporting events and addressing the potential contradictions between short-term event hosting and lasting societal benefits. Examining how China addresses these challenges, particularly in contrast to other host countries, will provide valuable insights into the nation's commitment to aligning major events with its cultural values and priorities.

> 3) Winter sports classes will be set up in schools with facilities, and in south China, schools can partner with ice rinks and winter game clubs. . . . Students can also join in designing 2022 Beijing Olympics mascot and slogan, as well as other cultural activities. (*China Daily*, 2018a, para. 3)

> 4) As China shifted its sporting focus from gold-medal-winning success at major international events to improving the general levels of public fitness and well-being after the 2008 Beijing Olympics, encouraging fitness has become a top priority for the central government. (*China Daily*, 2016a, para. 14)

Trade Culture of Harmony and Symbiosis

Theme 3 investigates the trade culture of harmony and symbiosis, embodying the nation's commitment to "valuing harmony and seeking common ground" in business and economics. This cultural orientation is delineated by the comprehensive meaning derived from terms such as *China* actively

establishing *regional* economic and *trade* cooperation platforms, *supporting trade* exchanges between domestic and *foreign companies* in global *markets*, and contributing positively to the sustainable *growth* of multilateral *trade*. Additionally, this cultural theme aligns with the "economic development and international communication" category in the Chinese Culture Corpus. It promotes the coexistence of honor and disgrace, the sharing of prosperity and adversity, and the reconciliation of contradictions, aiming to cultivate a social consciousness that embraces diversity (Lai Chen, 2017). For instance, Example (5) exemplifies China's commitment to fostering collaboration with Japan to facilitate the advancement of the ice and snow tourism sector. It reinforces the underlying foundation of cooperation and reciprocal advantages between the two nations as cohosts of the Olympics and expresses the joint aspiration to propel industry growth alongside Japan. Likewise, in Example (6), President Xi Jinping advocates for reinforced trade cooperation and heightened levels of mutual trust and assistance between China and Italy. He highlights the prospect offered by the Belt and Road Initiative and the upcoming Beijing Winter Olympics to augment collaboration and interchange in diverse domains. In essence, the economic collaborations endorsed by the trade culture seamlessly interweave with the reciprocal development suggested by the alignment of Olympic ideals and contemporary capitalism (Close, Askew, & Xin, 2007). This alignment suggests that although the values promoted by the Olympics—such as fair competition, cooperation among nations, and the pursuit of excellence—may not be identical to those inherent in contemporary capitalism, there are areas where their principles intersect or complement each other, contributing to mutual development or coexistence.

> 5) China could expand its cooperation with Japan in ice-snow tourism as the latter enjoys a mature winter sports industry. The two countries could jointly enlarge the pie of ice-snow tourism offered by the opportunities created by the 2020 Tokyo Olympics and 2022 Beijing Winter Olympics. (*China Daily*, 2018b, para. 14)

> 6) Xi called on the two nations to enhance Belt and Road cooperation to deliver more results in various fields. Both countries should firmly support each other . . . and strengthen their partnership in ice and snow sports and related industries. (*China Daily*, 2021, para. 5)

Governance Culture of Self-Cultivation

The governance culture of self-cultivation (theme 4) manifests in the urban development of Beijing, aiming to advance both material and spiritual dimensions across culture, economy, society, and sports. Serving as the national *capital*, cultural *center*, and *host* of Olympic *events*, *Beijing*'s urban governance holds significance not only in the context of Olympic preparations and sustainable development but also as a comprehensive reflection of the nation's cultural characteristics and social civilization level. The aforementioned terms, including *capital*, *center*, and *host*, signify accomplishments resulting from the sustained emphasis on constructional development within the "development and contemporary China" category of the Chinese Culture Corpus. Consequently, the cultural milieu associated with these terms is categorized as the "governance culture of self-cultivation." This cultural impetus aims to cultivate proactive and responsible citizens, thereby contributing to the establishment of a congenial and suitable urban environment (Wan, 2016). Its influence transcends national boundaries, directly

impacting the international dissemination of the national image. In Example (7), the depiction of the construction of Winter Olympic venues exemplifies the governance philosophy of a well-managed city. This is evidenced by the dual approach of repurposing the facilities from the 2008 Summer Olympics and constructing or refurbishing new ones. Through various channels and strategies, the interplay between the development of novel and preexisting venues is carefully calibrated, promoting resource reuse and attaining the sustainable advancement of venue facilities. Example (8) similarly explores urban infrastructure, focusing on the construction of a high-speed railway connecting Beijing and Zhangjiakou, which assumes an essential role in bolstering the city's image and effectively securing the bid for the 2022 Beijing Winter Olympics.

> 7) The first city awarded both the Summer and Winter Olympics will reuse much of the original infrastructure. . . . Construction of new facilities, including the National Speed Skating Oval, and renovation of existing venues are slated to be completed by the end of 2019. (*China Daily*, 2017, paras. 4–5)

> 8) An express railway linking Beijing and the northern city of Zhangjiakou is expected to begin construction in 2014. . . . The 174-km-long line is a cutting-edge advantage for the two cities to bid for the 2022 Winter Olympics. (*China Daily*, 2014, paras. 1–2)

Social Culture of Openness and Inclusiveness

The social culture of openness and inclusiveness (theme 5) embodies the promotion of cultural tolerance and diversity and the facilitation of multicultural exchange and coexistence in social interactions. These co-occurring terms, such as *Chinese*, *product*, and *open*, are recurrent in the "international communication and art treasures" section of the Chinese Culture Corpus, highlighting a friendly and diverse environment in international social communication. On scrutinizing these terms in the data set, China is perceived as committed to cultivating peaceful and equitable international relations, emphasizing its integration into the global community, and showcasing local *Chinese customs*, folk arts, *shows*, and *products*. The objective is to encourage *cultural* exchange, dismantle barriers, eliminate discrimination, and ultimately establish an *international* order that is *open*, inclusive, and mutually beneficial, contributing to a global governance framework founded on mutual consultation, joint construction, and shared properties (Dong, 2014). For instance, in Example (9), a diverse range of intangible cultural heritage is highlighted, including Peking Opera, tea art, and painting, as well as folk customs from regions such as Beijing, Tianjin, and Hebei. Additionally, themed winter sports performances from different countries are showcased. These cultural elements, originating from various nations, ethnicities, and regions, converge harmoniously under the overarching theme of ice and snow sports. Moving on to Example (10), it examines the dance performance titled "The Scroll," which was featured in the opening ceremony of the 2008 Summer Olympics. This performance seamlessly integrates contemporary dance and optical technology with elements drawn from traditional Chinese dance and ink painting. This fusion exemplifies the interconnectedness of seemingly disparate cultural interactions, collisions, and blends in terms of aesthetics, craftsmanship, and painting between Eastern and Western cultures.

9) This year the fair's theme will highlight the cultural characteristics of winter sports. The park will be divided into five sections, including an intangible cultural heritage display, Beijing-Tianjin-Hebei culture show, interactive zone, Beijing culture display zone and Winter Olympics themed zone. (*China Daily*, 2016b, para. 1)

10) Renowned choreographer Shen Wei created dance with the free flow of the Chinese ink painting at the Beijing Olympics Opening Ceremony. The combination of the ancient ink painting and the advanced LED technology impressed Ma. (*China Daily*, 2013c, para. 12)

The aforementioned cultural paradigms encapsulate China's acumen in navigating sports, lifestyle, trade, governance, and social communication. They serve as conduits for cultural publicity, conveying messages to a global audience through language. Concurrently, this highlights the assertion that Olympic news transcends mere sports reportage; the Olympics function as narratives, with stories as integral components (deLisle, 2009). These narratives emanate from authoritative sources, strategically tailored to cultivate positive publicity and mobilization efforts. The underlying imperative is to urgently foster global comprehension of China and mitigate potential misconceptions.

Evidently, the analysis of news articles originating from the data set reveals their construction under the influence of cultural values. However, from the vantage point of cultural communication, the causative factors behind the prevalence of these dominant cultural paradigms, as well as the audience's comprehension and acceptance of these cultural representations, warrant further investigation. It is noteworthy that official outlets undergo stringent scrutiny, with accreditation from relevant authorities to cover the Games (Miah, García, & Zhihui, 2009). Consequently, these predominant cultural archetypes ostensibly mirror the strategic communication approach adopted by the authorities in response to escalating frictions in international political and economic relations. This is particularly pronounced in Western media's focus on "human rights violations" while sidestepping the issue of "rising China" (Boykoff, 2022, p. 33).

Cultural Intertextuality

Cultural Fusion

Cultural fusion is the process in which different cultures mutually absorb, infiltrate, and combine, undergoing adjustment and integration to form a cohesive whole. This sophisticated process entails blending distinct cultural elements, blurring boundaries, and fostering interdependence (Cheon & Hong, 2020). The data reveal a varied distribution of cultures, with reduced dispersion indicating heightened interactions and a more pronounced cultural fusion phenomenon. Building on this, we will elucidate the concept using the representative text entitled "China Steps Up Preparations as Beijing 2022 Countdown Begins" (*China Daily*, 2019), which corresponds to the text with the lowest dispersion value.

Table 2. Cultural Thematic Probabilities of the Representative Text.

Title	p_1*	p_2	p_3	p_4	p_5	σ
"China Steps Up Preparations as Beijing 2022 Countdown Begins" (*China Daily*, 2019)	0.296	0.306	0.108	0.161	0.129	0.084

*p_i signifies the probability of cultural themes, with p_1 for Olympic, p_2 for livelihood, p_3 for trade, p_4 for governance, and p_5 for social culture. σ denotes dispersion.

As shown in Table 2, the probabilities of the five cultural themes in the text are 0.296, 0.306, 0.108, 0.161, and 0.129, with a dispersion of 0.084. The text focuses on preparations for the Beijing Winter Olympics, highlighting elements such as participation in 109 sports events, selection of elite athletes, technological support for sports training, and international exchanges aimed at improving athletic performance. The frequent use of terms like *Olympics*, *Games*, and *athletes* throughout the text highlights the central theme of promoting the Olympics and supporting athletes, influenced by both the Olympic and livelihood cultures. Moreover, the text discusses multifaceted service and support initiatives concerning team construction, training status and methods, venue facilities, and international cooperation. Consequently, it effectively integrates elements of trade, governance, and social culture. Through this cultural fusion, the text not only conveys the Beijing Olympic organizing philosophy of being "people-oriented" and promoting a passionate Olympics but also showcases the inclusive cultural stance embraced by the country.

> 11) An intelligent dining hall was opened there last July, allowing athletes to swipe their cards and see the exact amount of calories, protein, fat, carbohydrate and sodium they have in the food on their tray. There is also an app allowing athletes to check nutrition information on their cellphone at any time. A full-time dietitian is also on hand to take questions from athletes. (*China Daily*, 2019, para. 15)

> 12) The 2019 China-Finland Year of Winter Sports was inaugurated on January 14 . . ., which will see China's cross-country skiers, biathletes and ice hockey players training in Finland, while ten Finnish coaches have come to China to share their training methods and philosophies. (*China Daily*, 2019, para. 19)

Example (11) illustrates the role of technological facilities in supporting sports training and demonstrating the integration of governance culture and livelihood culture. Specifically, the intelligent dining hall, mobile application, and online dietitian-on-hand serve as tangible manifestations of the Technological Olympics and the Green Olympics. These initiatives represent the steps taken to advance smart city development and enhance Olympic service standards, all guided by the principles of governance culture with a focus on high-level cultivation. Simultaneously, these technological advancements enable athletes to monitor their nutritional intake in real-time and obtain accurate nutrition information, establishing a connection between dietary habits and sports training. This not only enhances athletic performance but also prioritizes physical well-being, thereby exemplifying the livelihood culture that focuses on people's health and welfare. Example (12) highlights the international cooperation between China and Finland in winter sports, symbolizing the fusion of the Olympic culture and the social culture. The China-Finland Year of Winter

Sports endeavors to promote peace and development in human society through sports events, thereby fostering unparalleled harmony and embodying the Olympic values of unity and friendship. The bilateral exchange and cooperation between China and Finland entail dispatching Chinese cross-country skiers, biathletes, and ice hockey players to Finland for training purposes, while Finnish coaches are stationed in China to impart their training methodologies. These concerted cultural initiatives nurture mutual trust and yield reciprocal benefits, illustrating the social culture of openness and inclusivity between the two countries, wherein equitable interaction and mutually advantageous outcomes are achieved through reciprocal learning and shared advantages.

Cultural Embeddedness

Cultural embeddedness refers to the establishment of a clearly defined cultural space in which a specific cultural identity is preserved, resulting in a hierarchical nesting arrangement among different cultures (Orbe, 1997). Unlike cultural integration, cultural embeddedness entails a hierarchical relationship, with the subordinate culture being distinctly situated within the dominant culture. From a quantitative standpoint, greater levels of dispersion indicate larger variations in the probability distribution of cultural themes, thereby emphasizing a more noticeable differentiation between primary and secondary cultures. Drawing on this framework, an analysis is conducted using the text titled "Beijing Says Farewell to Games With Nod to Tradition" (*China Daily*, 2022), which exhibits the highest level of dispersion, to provide further elucidation on this concept.

Table 3. Cultural Thematic Probabilities of the Representative Text.

Title	p_1*	p_2	p_3	p_4	p_5	σ
"Beijing Says Farewell to Games With Nod to Tradition" (*China Daily*, 2022)	0.001	0.001	0.001	0.001	0.998	0.399

*p_i signifies the probability of cultural themes, with p_1 for Olympic, p_2 for livelihood, p_3 for trade, p_4 for governance, and p_5 for social culture. σ denotes dispersion.

Table 3 reveals that the predominant cultural orientation manifested in the text is the social culture of openness and inclusiveness, as evidenced by a significantly higher probability of 0.998 compared with alternative cultural themes, along with a dispersion value of 0.399. The text primarily focuses on the noteworthy aspects of the Beijing Winter Olympics closing ceremony, recognized as the Chinese-style romance. Notably, this ceremony artfully features diverse traditional Chinese cultural symbols, including the 24 solar terms, the 12 zodiac animals, the symbolic expression of the waters of the Yellow River coming from the sky, Chinese knots, and weeping willows. These cultural elements are seamlessly amalgamated with Western music and artistic craftsmanship, symbolically denoting the interconnection between China and the global community. Furthermore, they serve as conduits for conveying deep emotional sentiments during departures, highlighting China's embrace of the world through cultural exchanges and mutual learning. Such endeavors play a key role in bridging cultural divides and establishing a symbiotic relationship with the global pulse. In conjunction with the prevailing social culture, the text incorporates depictions pertaining to the notions of unity, care for individuals, inclusiveness, and self-cultivation, which serve as representations of the Olympic, livelihood, trade, and governance cultures. Although these cultures may appear subordinate and

ornamental, they evoke a sense of resonance among the audience toward the Olympic spirit, the welfare of individuals, trade cooperation, and national governance. Consequently, this resonance facilitates a heightened understanding and acceptance of China's social culture of openness and inclusiveness.

> 13) A traditional "Chinese knot" pattern appeared over the stadium before athletes entered the venue to Beethoven's Ode to Joy. The giant red Chinese knot was projected digitally into the sky, symbolizing not only the connection of China with the world, but also the Olympic spirit of togetherness. (*China Daily*, 2022, para. 3)

> 14) "I've changed a lot, just like our country . . . we are much more confident, compared with 2008. . . . Without the development of the country, we cannot hold two different Olympic Games and I wouldn't be able to direct the ceremonies. I am so lucky," he added. (*China Daily*, 2022, paras. 13–16)

Example (13) exemplifies the seamless fusion of Chinese and Western cultures, epitomized by the incorporation of the Chinese knot and the rendition of Beethoven's Ode to Joy, reflecting a social culture of openness and inclusivity. Notably, the traditional symbolism embedded in the Chinese knot—an elaborate decorative art form symbolizing unity, harmony, and happiness, frequently featured in celebratory occasions like weddings and festivals—may pose challenges for foreign audiences in fully grasping its cultural significance. To enhance comprehension, the embeddedness of Olympic culture, emphasizing unity and friendship through terms such as *togetherness* and *Olympic spirit*, within the social culture framework can facilitate a deeper understanding of the cultural symbolism for the audience. By using Olympic culture as a widely disseminated and universally recognized medium, the audience can better grasp its cultural significance and understand China's efforts to surmount cultural biases while fostering mutual learning and exchange. Example (14) is an embedded interview segment within the text featuring Zhang Yimou, the chief director of the opening and closing ceremonies of the Beijing Olympic Games. In this segment, Mr. Zhang articulates the profound transformations witnessed since the 2008 Summer Olympics, affecting both the personal and national levels. He emphasizes the nation's remarkable developmental progress, symbolizing its increased power and the heightened confidence displayed by its people. These notable changes represent the culmination of modernized governance practices that have been diligently pursued, with a focus on both material and spiritual development, all guided by the principles of governance culture that prioritize self-cultivation. Consequently, this embedded interview segment serves to highlight how the governance culture of self-cultivation is deeply intertwined with the broader social culture discussed in the text.

Cultural Transition

Cultural transition refers to the conversion of dominant and subordinate cultures in a specific era, essentially reflecting the temporal transformation of culture that is aligned with social development and change (Li, 2010). Cultural transition does not entail a fundamental alteration of cultural types, but rather involves adjusting their hierarchical order over time while maintaining the continuity of the original culture. Therefore, from a statistical standpoint, cultural transition is marked by the temporal variation in the probability distribution of the same cultural types across different historical stages.
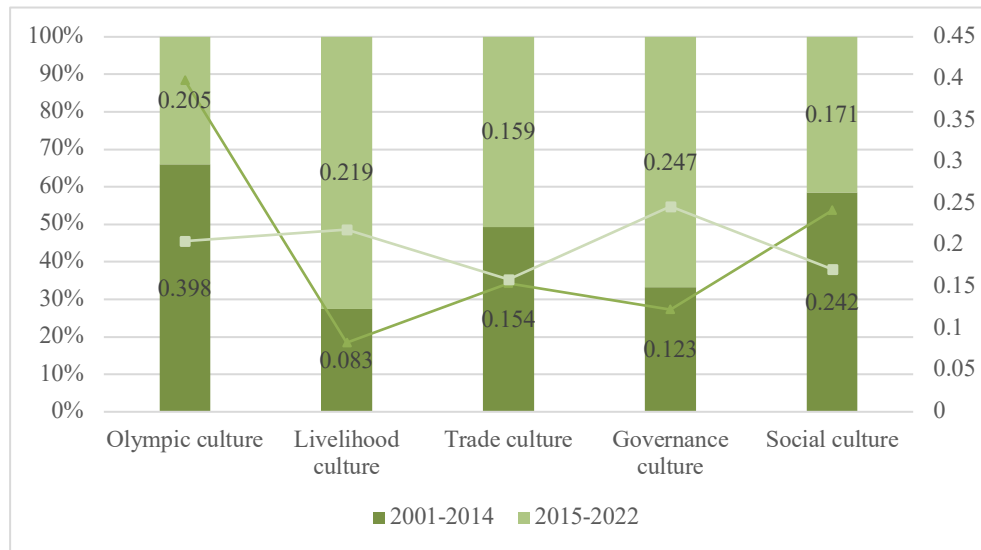
Figure 2. Temporal variation of the mean cultural thematic probabilities.

Figure 2 illustrates the temporal dynamics of average probabilities for five cultural themes, both pre- and post-2015, the year when the bid for the 2022 Beijing Winter Olympics succeeded. Before 2015, the probabilities of each cultural theme displayed a W-shaped distribution, characterized by higher values on the outer wings and lower values on the inner wings. Notably, Olympic culture and social culture emerged as the dominant cultural themes, with probabilities of 0.398 and 0.242, respectively, while livelihood culture and governance culture assumed subordinate positions. After 2015, a shift occurred in the probabilities, transitioning to an M-shaped distribution, with lower values on the outer wings and higher values on the inner wings. This shift was accompanied by a change in the dominant cultural focus, which transitioned toward governance culture and livelihood culture, exhibiting probabilities of 0.247 and 0.219, respectively. In contrast, Olympic culture and social culture experienced relatively diminished prominence. The process of cultural transition within the dominant themes demonstrates a subtle connection to the temporal development of Chinese society. From 2001 to 2014, the Beijing Summer Olympics played a central role in China's global engagement, particularly considering the limited international understanding of China at that time. Consequently, efforts in international communication focused on cultural identity, aiming to enhance global recognition, understanding, and acceptance of China. The focus on Olympic culture promoted unity and friendship, as well as a social culture of openness and inclusiveness. However, from 2015 to 2022, Chinese society underwent significant changes, marked by increased wealth, power, and self-esteem. Consequently, international communication has shifted from a focus solely on cultural identity to a greater emphasis on enhancing the national ecosystem and addressing the ever-evolving needs and aspirations of the public. This transition signifies a deliberate focus on elevating the overall quality of life, advancing sustainable development, and ensuring the well-being of individuals, while guiding transformations in various aspects of people's lives, spiritual perspectives, social environment, and urban image. The guiding principles prioritized individual well-being and the cultivation of a harmonious society. As a result, the dominant cultural themes shifted toward those centered around livelihood and governance.

15) "One World, One Dream," is an embodiment of the wisdom of hundreds of thousands of people. . . . It is a slogan that conveys the lofty ideal of people in Beijing as well as in China to share the global community and civilization and to create a bright future hand in hand with people from the rest of the world. (*China Daily*, 2005, paras. 4–5)

16) As a highlight of the sustainable approach, Beijing has taken advantage of the 2008 Games' legacy to re-purpose five venues used for the Summer Olympics downtown. . . . Featuring new technologies and deliberate post-Games plans, some newly built Beijing 2022 venues . . . are casting new light on the sustainable future of permanent Olympic projects. (*China Daily*, 2020, paras. 5–9)

Example (15) represents the scholarly interpretation of the slogan "One World, One Dream" from the 2008 Beijing Olympics. The text extensively highlights vocabulary derived from the Olympic culture of friendship and unity, involving terms such as *one*, *world*, *share*, *peaceful*, and *together*. These terms epitomize the spirit of Olympism, emphasizing unity, friendship, progress, and harmony. This interpretation conveys the Chinese people's vision and aspirations, inspired by the Olympics, to contribute to the construction of a peaceful and aesthetically pleasing world (Park, 2011). It signifies the belief and pursuit of the nation in fostering cooperation, mutual support, peaceful development, and a harmonious existence. In contrast, Example (16) presents a case study on the preparations for the 2022 Beijing Winter Games. Notably, it places significant emphasis on keywords such as *green* and *sustainable*, highlighting the Chinese government's strategic approach and governance capabilities in promoting the sustainable development of Olympic venues. Through this narrative, the article effectively conveys an environmentally conscious perspective, contributing to the enhancement of Beijing's international reputation. These aspects exemplify the governance culture of self-cultivation, wherein the authorities endeavor to achieve a harmonious balance between social and economic benefits. More specifically, various governance approaches are employed for Olympic venues, including repurposing and renovating existing facilities, as well as the adoption of new technologies and scientific planning. The primary objective of these efforts is to ensure the fulfillment of the social functions of venue services during the Games while simultaneously ensuring the sustainable use of these Olympic legacies in the post-Games period. By striking this balance, the overarching aim is to maximize both social and economic benefits, thereby exemplifying the commitment to effective governance in the pursuit of sustainable development.

Conclusion

This study employs corpus-based quantitative methods to analyze the cultural intertextuality present in the discourse surrounding the Beijing Olympics. The study identifies five distinct cultural categories within this discourse that align with Qian (2023a): the Olympic culture of friendship and unity, the livelihood culture of caring for people, the trade culture of harmony and symbiosis, the governance culture of self-cultivation, and the social culture of openness and inclusiveness. These categories exemplify the expression of traditional Chinese culture, which emphasizes friendliness, cooperation, and inclusiveness in activities related to livelihood, trade, governance, and social interaction during the Beijing Olympics. The intermingling of these five cultural categories gives rise to three types of cultural intertextuality: cultural

fusion, cultural embeddedness, and cultural transition. These types reflect the discourse strategies employed in the Beijing Olympics discourse and highlight the logical connection between Chinese traditional culture and Chinese publicity principles, underscoring the significance of culture as a form of soft power in the context of public diplomacy (d'Hooghe, 2015).

The research contributes to the existing literature by analyzing discourse from the Beijing Olympics using corpus approaches. It offers insights into China's cultural dynamics and discursive strategies during this influential event, revealing the interaction between Chinese culture and international publicity. Advocating for increased use of corpus methods in exploring cultural intertextuality, the article sets the stage for future investigations into sociological, political, and ideological dimensions within discourse. By combining corpus methods with qualitative research on traditional cultural intertextuality, it emphasizes the importance of merging quantitative and qualitative approaches in discourse analysis. This integration allows for more comprehensive examinations of the complicated relationship between discourse and culture. The study establishes a strong foundation for future critical analyses of China's image and comparative studies of Olympic discourse, aiming to uncover the pragmatic objectives inherent in the discourse. Additionally, it initiates sociological investigations into the post-Games effects, focusing on the nation's commitment to aligning major events with its cultural values and priorities.

The research also holds theoretical significance in unraveling the dynamics of cultural intertextuality within the discourse surrounding global events, particularly the Olympics. It sheds light on how cultures converge, clash, and negotiate within the public sphere of international sports. By unveiling the complexities of cultural intertextuality, it uncovers unique strategies of cultural negotiation and the emergence of new forms of intertextuality within the rapidly globalizing context of China and advances the understanding of how cultural identities are constructed, contested, and reconciled in the context of global gatherings. Moreover, this study lays the groundwork for a more detailed comprehension of cultural diplomacy and soft power dynamics. It reveals the subtle strategies and tactics employed by nations and organizations to shape narratives, influence perceptions, and project their cultural identities to the world. However, this study also prompts further theoretical exploration, raising questions about the role of cultural intertextuality in shaping global events, its implications for cultural diplomacy, and its potential impact on international relations.

Given the study's limitations, identifying cultural themes relies heavily on machine translation, which can compromise accuracy and lexicon comprehensiveness. Collaborative efforts among linguists, communication scholars, and cultural researchers are necessary to develop a more robust cultural lexicon for future studies. Additionally, potential contradictions between the data set's creators and its intended audience may question the alignment of broader Olympic narratives and cultural themes. Therefore, conducting a critical analysis that considers sociological dimensions and compares findings would contribute to a clearer understanding of cultural dynamics. Moreover, the cultural context of *China Daily* significantly influences its reporting on the Beijing Olympics. Hence, when interpreting the research results, it is crucial to consider this factor and recognize them as reflections of how China aims to present itself through Olympic-related media coverage, rather than how it is simply portrayed.

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