Exposition and Assimilation: The Media Discourse of the Community of Shared Future for Mankind in Kurdistan

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***Abstract*— This study examines how the Community of Shared Future for Mankind (CSFM) is recontextualized in Kurdish media reporting and discursively produced in Chinese political communication. The research finds distinct variations in the representation of CSFM in the two contexts using two small, purpose-built corpora and a corpus-assisted Critical Discourse Analysis method. The Chinese corpus uses highly modal and ideational language to present CSFM as a normative and value-oriented vision of international cooperation that emphasizes harmony, shared destiny, and collective responsibility. In contrast, the Kurdish corpus reflects a pragmatic attitude formed by local socio-economic concerns by highlighting specific economic and developmental subjects including infrastructure, energy projects, and investment. These trends show that when CSFM enters new linguistic and cultural contexts, it undergoes discursive modification rather than circulating as a fixed ideological story. In order to understand this change, the study offers an exposition-assimilation paradigm that demonstrates how the ideological components of CSFM are preserved in Chinese discourse but significantly altered in Kurdish reporting. In terms of methodology, the integration of CDA with corpus linguistics enhances the analysis's empirical transparency. All things considered, the results add to more general conversations about discourse mobility, China's foreign communication tactics, and the localization of global governance narratives.**

***Index Terms*— Media discourse, global narratives, Critical Discourse Analysis, soft power, corpus.**

I. Introduction

Over the past ten years, one of the most significant discourses in Chinese foreign policy has been the Community of Shared Future for Mankind (CSFM). The idea was first presented by President Xi Jinping in 2013, and it has since been underlined numerous times in important international fora like the World Economic Forum, the United Nations, and the Belt and Road Initiative (BRI) summits. With its institutionalization in white papers, diplomatic speeches, and multilateral declarations, CSFM has established itself as a central theme in China's global governance strategy (Xi, 2017; Bao, 2020; Cai & Zhang, 2024). CSFM presents China as an economic power and a normative contributor to the international order by redefining global cooperation around the values of peace, harmony, and shared prosperity (Callahan, 2016; Gill & Huang, 2023). A "white paper" is a type of state-authored strategic discourse in Chinese political communication, not only an informational policy document. White papers are authoritative tools used by China to clarify long-term normative goals, solidify the ideological lexicon of national narratives, and institutionalize foreign-policy notions like the Community of Shared Future for Mankind (CSFM). In order to understand how CSFM is created, legitimized, and internationalized, it is necessary to comprehend this genre.

Academic research has been studying CSFM more and more, looking at its strategic purposes as well as its Universalist goals. On the one hand, academics point out how the discussion tackles issues that are acknowledged worldwide, such climate change, sustainable development, and institutional reform, placing China in discussions about the direction of global governance (Qin, 2021; Chen et al., 2023). However, it is also believed that CSFM is a tool for projecting discursive power, which allows China to modify international standards to suit its geopolitical and internal objectives (Nathan & Zhang, 2022; Rolland, 2021). Because of this, the discourse functions as both a strategic story and an idealistic vision, encompassing both normative and pragmatic aspects.

The way that CSFM is received in various geographical areas differs greatly, despite its increasing popularity. Because it aligns with local development aspirations, CSFM has been embraced in several regions of Africa and Southeast Asia when it is connected to investment and infrastructure development initiatives (Sun, 2017; Gill, 2020). It has been greeted more warily in Latin America, where it is positioned as a counterargument to development paradigms dominated by the West, although it is nevertheless regarded with some hesitancy (Zhao, 2022). Instead of being a sincere dedication to universal values, it has frequently been presented as a rhetorical device in Europe and North America (Rolland, 2021). China's economic influence has grown in the Middle East, although CSFM has not yet gained much momentum in the discourse (Cook, 2018).

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These trends imply that global narratives, like CSFM, are not consistently embraced but rather are reframed and filtered in light of regional political ideologies and agendas. The discursive aspect of China's economic involvement in Kurdistan has not received enough attention, despite the country's significant economic growth. Kurdish media coverage tends to focus more on China's investment, infrastructure, and energy cooperation than on its ideological or normative foreign policy narratives. The Kurdistan Region is an interesting place to study how international political discourses travel, come into contact with regional concerns, and undergo selective reinterpretation because of this asymmetry.

Analyzing these dynamics is made very clear by the Kurdistan Region of Iraq. With its unique political institutions, foreign policy philosophies, and dynamic media environment, Kurdistan is a semi-autonomous area that engages with external discourses in ways that are influenced by both identity-based and pragmatic factors. Previous studies on the relationship between China and Kurdistan have mostly concentrated on concrete issues like commerce, energy contracts, and infrastructural endeavors (Ahmed, 2024; Aziz & Shareef, 2023). Although these studies provide insight into material collaboration, they ignore the relationship's symbolic and discursive aspects. Given that discourse not only reflects collaboration but also influences how actors view legitimacy, authority, and partnership, this omission is crucial (Fairclough, 1995; van Dijk, 2008). This study presents two analytical categories, exposition and assimilation, to capture the dynamics of how CSFM travels across media and geopolitical situations. The term "exposition" describes how CSFM is expressed externally in Chinese official writings, where it is described as a Universalist vision based on harmony, shared destiny, and cooperative global government. In contrast, "assimilation" refers to the selective integration of CSFM into local developmental narratives by Kurdish media, which prioritize material cooperation over ideological or normative substance. The comparative analysis conducted in this study is structured by these two procedures.

In order to bridge this gap, this article presents the analytical ideas of assimilation and presentation. The term "exposition" describes how CSFM is projected outside in Chinese discourse, where it is expressed as a normative and universal vision of world order. As opposed to assimilation, which is the selective integration of CSFM into Kurdish discourse, assimilation emphasizes pragmatic issues like infrastructure, investment, and job creation while downplaying ideological components. CSFM circulates across contexts in a more nuanced way according to this concept, which builds upon but also goes beyond the traditional theoretical framing of convergence and divergence. The dual processes of outward projection and local adaptation that define the trajectory of global discourses are highlighted by this study's emphasis on exposition and absorption. This conceptual framework makes it possible to comprehend how global discourses are reframed when they reach semi-autonomous regional contexts with different media, political, and economic agendas in a more methodical way. Analyzing these discursive shifts promotes discussions on the localization of global narratives and the communicative aspects of China's involvement in the Middle East in addition to adding to the body of knowledge on CSFM.

To investigate how CSFM is projected, reinterpreted, and localized, this study does a corpus-assisted Critical Discourse Analysis of Chinese and Kurdish media. Two corpora from Chinese official discourse (2013–2024) and Kurdish media outlets (2018–2025) are used in the analysis. The work presents a new explanatory account of how CSFM is discursively modified through exposition and assimilation by contrasting the linguistic, ideological, and evaluative choices across both corpora.

II. Literature Review

1. The Concept of CSFM

Since Xi Jinping initially put forth the Community of Shared Future for Mankind (CSFM) in 2013, also known as "a community with a shared destiny for mankind," it has been a central idea in Chinese foreign policy. Through the concept of shared responsibility, it aims to offer a comprehensive framework for international cooperation that connects peace, development, and security (Xi, 2017; Zhang, 2018). Researchers contend that CSFM is a strategic discourse intended to strengthen China's position in international affairs as well as a moral vision of interdependence (Callahan, 2016; Bao, 2020; Shambaugh, 2020). According to Wang (2019), Chinese publications often relate the idea to cultural values like destiny (命运) and harmony (和谐). This is an attempt to ground CSFM in civilizational legacy and portray it as culturally unique but internationally relevant.

At the linguistic level, CSFM is distinguished by aspirational language and high-modality statements that present collaboration as a moral requirement. China is positioned as a responsible global actor, and this rhetorical device supports that posture. However, when transferring such Universalist language into various linguistic and political contexts, careful adaptation is necessary. Since Kurdish political rhetoric tends to emphasize sovereignty, pragmatism, and local development, the translation of CSFM into Kurdish, “ داهاتوی کۆمەڵگای هاوبەشی مرۆڤایەتی," lacks deep resonance (Aziz, 2011). The disparity between localized resonance and universal presentation emphasizes the value of comparative research. Academics observe that a variety of linguistic and rhetorical strategies that support China's normative posture are used to develop CSFM. These include high-modality expressions, collectivist identity markers, and civilizational metaphors that portray CSFM as an ethical stance rather than as a policy (Wang, 2019). CSFM's moral appeal is further enhanced by its foundation in classical Chinese intellectual traditions, which enables the discourse to serve as both a framework for international relations and a story of cultural resurrection.

2. CSFM in Global Governance

Since its inception, CSFM has been regarded as China's main contribution to global governance discourse. International

agendas like the United Nations 2030 Sustainable Development Goals and projects like the Belt and Road Initiative (BRI) are commonly associated with it (United Nations, 2015; Bao, 2020). China hopes to reveal CSFM as a national ideal and a global standard by placing it within multilateral organizations. Comparative research shows that the way CSFM is received globally differs greatly depending on the geopolitical setting. Some states see it as a conceptual extension of China's growing international aspirations, while others see it as an inclusive story encouraging multilateral cooperation. These differing interpretations emphasize how crucial it is to look at CSFM's substance as well as the ways in which it is disseminated and reframed in various media contexts.

The uneven global acceptance of CSFM has been confirmed by academic investigations. Scholars in Africa observe that it resonates with discourses of mutual development and South-South cooperation (Yu, 2020; Alden, 2021). It is frequently discussed in Latin America in light of China's growing economic impact and alleged geopolitical sway (Ellis, 2022). Analysts in Europe emphasize skepticism, pointing out that CSFM is commonly seen as an effort to alter international standards in ways that contradict the liberal international order (Huotari, 2017). The idea is mostly viewed via practical prisms in the Middle East, where it is frequently connected to alliances for energy, investment, and security (Fulton, 2019). These geographical differences show that local discourses always mediate the Universalist exposition of CSFM, underscoring the necessity of researching its reception outside of the national or regional sphere.

3. CSFM in Kurdistan

Although research on CSFM in international contexts is expanding, not much of it has looked at its applicability in Kurdistan. The majority of references are found in local media instead of scholarly research. According to reports from publications like Rudaw, Kurdistan24, and NRT, Chinese engagement is typically presented in terms of infrastructure projects, investment contracts, and partnerships in the oil sector rather than being overtly acknowledged (Ahmed, 2020; Baser, 2022). According to these narratives, China is portrayed as a practical development partner rather than as an advocate of universal principles. Despite this growing involvement, Kurdish academia and media analysis sometimes ignore the ideational aspects of China's foreign-policy narratives in favor of concrete economic results. The entry of discourses like CSFM into the Kurdish communication space and their selective interpretation in accordance with regional political and economic agendas have not been studied.

Rudaw's assessment on Chinese investment in road construction and refining capacity, for instance, highlighted the potential for job creation and growth stimulation (Rudaw, 2021). Energy cooperation was emphasized by Kurdistan24 as a means of economic diversification and enhancing relationships with other parties (Kurdistan24, 2022). Al-Tamimi (2020) echoed NRT's description of Chinese initiatives as a way to speed up energy sector modernization. These framings show assimilation: Kurdish discourse incorporates just those aspects that are in line with pressing local demands like jobs, infrastructure, and economic diversification, as opposed to embracing CSFM's Universalist explanation. Even in Kurdish media, CSFM is rarely portrayed as an ideological or normative idea. Instead, Kurdish media frequently present China from a developmental perspective, focusing on practical issues like infrastructure, investment, and job creation. This implies a discursive filtering process that prioritizes material relevance above ideational substance. To evaluate how global narratives are incorporated into local contexts, one must comprehend this selective filtering.

This selective assimilation draws attention to a noteworthy gap in the body of literature. The way that CSFM is portrayed, understood, and localized in Kurdistan has not received as much systematic examination as China's presence in Iraq in general.

4. The Role of Discourse in Framing CSFM

Understanding how CSFM functions as a local and global story depends heavily on discourse. (Fairclough, 1995; van Dijk, 2008; Wodak & Meyer, 2009) Critical Discourse Analysis (CDA) offers the means to analyze how verbal techniques frame cooperation, legitimate authority, and create meaning. Discourse is a formative force that molds ideas of legitimacy and identity rather than being a neutral medium in this paradigm. A framework for determining how power dynamics and ideological presumptions are ingrained in linguistic choices is provided by Critical Discourse Analysis (CDA). Examining the distribution of evaluative terms, modal verbs, metaphors, and semantic preferences in the context of CSFM provides information about how China places itself in global narratives and how other countries either resist or selectively repurpose these framings.

As part of its foreign policy agenda, China has made clear how important "discourse power" (话语权) is (Pan, 2020). This endeavor emphasizes the importance of language, narratives, and cultural framing in international politics, which is consistent with Nye's (2004) concept of soft power. According to CSFM, speech serves as a tool for establishing international norms in addition to being a means of expressing policy. Discourse analysis, when applied to Kurdistan, enables us to investigate how a Universalist vision is revealed in Chinese literature and subsequently absorbed into a local political environment that places a higher value on pragmatic benefits than idealistic abstractions. By facilitating the discovery of statistically significant patterns that guide further in-depth interpretive analysis, the integration of corpus linguistics with CDA improves methodological rigor. As comparing discourse across languages and media systems, this hybrid technique is especially helpful since it enables the researcher to track how meanings change as global narratives come into contact with unique local communicative practices.

5. Research Gap and Research Questions

There are three enduring gaps in the literature. First, the majority of CSFM research concentrates on Chinese state communication, paying little attention to how the idea is

understood or modified in non-Chinese contexts. Second, the discursive aspect of interaction is often ignored in research on China-Kurdistan relations, which is still almost entirely material-oriented. Third, no previous study has compared CSFM discourse in Chinese and Kurdish media using a corpus-assisted CDA technique.

By filling in these gaps, the current study offers a fresh theoretical and empirical explanation of the projection, reframing, and localization of global political discourses. Both the linguistic analysis and the study design are guided by the dual analytical notions of exposition and assimilation. Consequently, two questions serve as the foundation for the research:

1. How is the CSFM exposed in Chinese discourse and assimilated in Kurdish discourse?
2. What discursive dynamics of exposition and assimilation emerge between Chinese and Kurdish corpora, and under what conditions can CSFM achieve resonance in the Kurdish context?

III. Materials and Methods

In order to investigate how the Community of Shared Future for Mankind (CSFM) is introduced in Chinese discourse and incorporated in Kurdish discourse, this study uses a qualitative methodology that combines Critical Discourse Analysis (CDA) with corpus-assisted approaches. With an emphasis on how discourses both influence and are influenced by social circumstances, CDA offers an interpretive framework for investigating the connection between language, ideology, and power (Fairclough, 1995; Wodak & Meyer, 2009). CDA is especially well-suited to show how CSFM is selectively absorbed in localized contexts and projected outward in Universalist terms since it serves as both a normative vision and a strategic discourse at the same time. Since the current study aims to identify evaluative meanings, ideological positions, and context-dependent framing methods, a qualitative methodological orientation is crucial. Quantitative frequency counts are insufficient to adequately capture these characteristics. The interpretation of subtle discursive mechanisms like modality, evaluative stance, and semantic framing that show how CSFM is pragmatically recontextualized inside Kurdish media and ideologically created in Chinese discourse is made possible by qualitative CDA.

Fairclough's (1995, 2003) three-dimensional CDA paradigm, which views discourse as consisting of (1) textual analysis, (2) discursive practice, and (3) social practice, is followed in this work. Linguistic elements like vocabulary, modality, transitivity, and evaluative language are the main emphasis of textual analysis. Discursive practice study looks at the creation, distribution, and consumption of texts in Kurdish media systems and Chinese governmental entities. These discourses are placed within larger geopolitical and socioeconomic frameworks through social practice analysis. By using this tripartite approach, the study is guaranteed to address both macro-level environmental structures and micro-linguistic patterns.

Combining CDA with corpus linguistics improves the clarity and accuracy of interpretation. The systematic detection of recurrent keywords, collocations, and semantic clusters across enormous textual collections is made possible by corpus-assisted approaches. According to Liu et al. (2023) and Dang (2025), this quantitative foundation bolsters qualitative readings by demonstrating which terms predominate, how they co-occur, and what evaluative patterns they form. By doing this, the technique reduces subjectivity while preserving context sensitivity by striking a balance between interpretive depth and empirical size.

Several linguistic tools were chosen for systematic analysis at the textual level: (1) modality, which reveals levels of commitment and obligation (e.g., “must,” “should,” “will”); (2) evaluative lexis, which indicates positive or negative judgments (e.g., “harmonious,” “beneficial,” “strategic”); and (3) keyword analysis, which finds statistically significant lexical items that distinguish each corpus. These instruments make it possible to distinguish between normative and pragmatic framing patterns in Kurdish and Chinese discourse, respectively.

Procedures for Compiling Corpuses

A pair of parallel corpora were produced for this study. Purposive sampling was used to create two corpora in order to guarantee theme comparability. Chinese officials' speeches, Ministry of Foreign Affairs press conferences, white papers, and Xinhua News Agency reports that specifically mention CSFM make up the Chinese corpus (2013–2024). The Kurdish corpus (2018–2025) includes reports, editorials, and news pieces from Rudaw, NRT, and Kurdistan24 that discuss China or the relationship between China and Kurdistan. CSFM-related subjects or China's participation in development, investment, or political cooperation has to be specifically mentioned in order to meet inclusion requirements. To eliminate duplication and syndicated content, all texts were cleaned, translated to UTF-8 plain text, and carefully examined.

The roughly 150,000-word Chinese corpus was compiled from state media stories, government white papers, and speeches given by officials between 2013 and 2024. The Ministry of Foreign Affairs, Xinhua News Agency, and significant remarks made by President Xi Jinping at international gatherings were among the sources. Only documents that specifically mentioned CSFM were included in order to keep the focus on the theme. The 120,000-word Kurdish corpus was constructed using content from Rudaw, Kurdistan24, and NRT, among other prominent Kurdish media agencies, and spans the years 2018 through 2025. It includes news reports, opinion pieces, and political analysis that either directly reference CSFM or talk about China's involvement in Kurdistan. A balanced dataset that encompasses both the normative projection of CSFM and its localized reception is produced by the corpora taken together.

Methods of Quantitative Analysis

The log-likelihood statistical measure from UAM Corpus Tool, which finds notable deviations from anticipated frequency distributions, was used to extract keywords. To identify recurrent lexical correlations and semantic prosodies,

collocational analysis was conducted using a span of ±5 words. The phrase "collocational analysis" in this study refers to finding words that frequently occur next to CSFM-related terms, exposing the pragmatic or evaluative orientations around them (e.g., "investment," "oil," and "projects" in Kurdish; "destiny," "community," and "harmony" in Chinese).

Throughout the research process, translation concerns were carefully taken into account. Where feasible, texts were examined in their native tongues, and translated passages were verified for accuracy by cross-referencing them with other sources. Since lexical choices have a significant impact on the discursive resonance of CSFM, special attention was given to key terms like "destiny" (命运) in Chinese and its Kurdish rendering, " داهاتوی کۆمەڵگای هاوبەشی مرۆڤایەتی." The difficulty of integrating abstract global values into a political lexicon that places a higher priority on sovereignty, security, and material prosperity is particularly evident in the Kurdish translation (Aziz, 2011).

Coding System and Analytical Classifications

Iterative coding cycles were used to refine the analytical categories that were developed inductively. Normative framing, collectivist identity formation, moral modality, and civilizational metaphors were among the categories for the Chinese corpus. Developmental framing, pragmatic appraisal, economic priority, and selective deletion of ideological material were among the criteria used for the Kurdish corpus. By using manual code sets to operationalize these categories within UAM Corpus Tool, systematic comparisons across corpora were made possible.

There were iterations in the analytical procedure. CSFM was first linked to "community," "destiny," and "harmony" in Chinese speech, and to "investment," "oil," and "infrastructure" in Kurdish texts. These relationships were highlighted by the creation of keyword frequency lists and collocational maps using corpus analysis. Using CDA as a guide, these patterns were closely examined rather being taken at face value. Evaluation framing (moral obligation versus transactional partnership), intertextual references (to the UN, regional development plans, or local autonomy debates), and modality (e.g., "must build," "should cooperate," in Chinese discourse versus "agreements were signed" in Kurdish discourse) were all examined. The results from the two corpora were then compared to determine the discursive dynamics of exposition, assimilation, pragmatic filtering, and localization in Kurdish discourse, as well as the external projection of CSFM as a Universalist vision.

Exposition and Assimilation Operationalization

By identifying linguistic patterns linked to normative universality (such as harmony and shared destiny), high-modality constructions, and indicators of communal identity, "exposition" was operationalized. Economically structured collocations, pragmatic, development-oriented vocabulary, and the elimination or reduction of ideological components were all used to operationalize "assimilation." Instead than relying on impressionistic interpretation, these operational categories guarantee that the comparison analysis is based on methodical linguistic data.

IV. Results and Discussion

The results are displayed using the dual analytical framework of assimilation and exposition. The Kurdish corpus is used to evaluate how the discourse is selectively reinterpreted after Chinese discourse is analyzed to ascertain how CSFM is ideologically projected. The comparison statements are supported by linguistic evidence, including evaluative lexis, modality indicators, collocational patterns, and keyword salience. This guarantees that the results are presented in a way that is clearly based on corpus-based CDA.

Two different discursive methods are used to represent the Community of Shared Future for Mankind (CSFM), as demonstrated by the comparison of Chinese and Kurdish corpora. CSFM, which this study refers to as exposition, is continuously presented in Chinese writings as a normative and Universalist view of world order. However, this study detects assimilation the selective incorporation of the discourse in Kurdish literature, which is framed in terms of pragmatic cooperation and immediate economic rewards. This section illustrates how CSFM moves between contexts and is reinterpreted through localized priorities by looking at keyword frequencies, collocational patterns, and representative literary excerpts.

Chinese discourse builds CSFM around a cluster of normative and civilizational lexemes, according to keyword analysis. The most prominent terms, like "destiny," "community," "harmony," and "peace," often co-occur within a span of ±5 words and display strong positive semantic prosody, indicating a stable ideological configuration. Further evidence that CSFM is framed through moral obligations (e.g., "should build," "must advance") comes from collocational patterns, which show a high-modality projection that presents the idea as a universal duty rather than a strategic preference.

TABLE 1
Top Keywords in Chinese and Kurdish Corpora

Rank	Chinese Corpus (2013–2024)	Freq.	Kurdish Corpus (2018–2025)	Freq.
1	Community	1,132	Investment	986
2	Destiny	874	Oil	763
3	Cooperation	851	Infrastructure	611
4	Development	799	Contracts	577
5	Harmony	624	Trade	552
6	Prosperity	512	Jobs	488
7	Peace	497	Projects	452
8	Future	466	Economy	401
9	Humanity	445	Diversification	289
10	Mutual	432	Cooperation	271

Words like “community,” “destiny,” “harmony,” and “prosperity” are prevalent in the Chinese corpus, which indicates that CSFM is externalized as a Universalist and moralized discourse. Xi (2017) notes that these expressions are frequently used in high-modality statements like "all nations should work together toward harmony and prosperity" or "we must build a community of shared destiny for mankind." Examples of explication include these formulations, where

CSFM is framed as both a normative requirement for all of humanity and a framework for policy.

The Kurdish corpus, on the other hand, is dominated by material phrases like "contracts," "oil," "investment," and "infrastructure." These show how CSFM is incorporated into an economic pragmatist's vocabulary. Kurdish media regularly highlight the concrete advantages of collaboration with China, including as job creation, infrastructural improvement, and regional economic diversification. As per Baser (2022), an item published in Rudaw in 2021 stated: "Chinese companies signed agreements to expand oil refining capacity in Kurdistan, attracting foreign investment and creating hundreds of new jobs." China's contribution to road construction and power generation was also cited by Kurdistan24 as proof of its worth as a development partner (Al-Tamimi, 2020). In these situations, CSFM is incorporated into a conversation about transactional partnerships as opposed to universal responsibility.

Discursive priorities clearly diverge, as demonstrated by a cross-corpus comparison. The Kurdish corpus relies on low-modality constructs that highlight pragmatic advantages, whereas the Chinese corpus employs high-modality verbs to highlight collective moral commitments ("China will invest," "projects are planned"). Evaluative language also varies greatly: Kurdish literature use materially grounded terms like "profitable" and "strategic investment," whereas Chinese texts use ethically grounded terms like "harmonious" and "mutually beneficial." These variations provide empirical support for the analytical distinction between assimilation and exposition.

These results are supported by the collocational analysis. CSFM is situated within a normative and Universalist framework in Chinese language, where the terms "future" and "destiny" cluster with evaluative concepts like "peaceful," "harmonious," and "prosperous." CSFM is further positioned as being in line with global governance agendas by referencing international organizations like the UN and the 2030 Sustainable Development Goals. This is an example of a purposeful exposition, portraying CSFM as both globally relevant and ethically compelling (Bao, 2020; Zhang, 2018).

TABLE 2
COLLOCATIONAL PATTERNS SURROUNDING CSFM IN CHINESE AND KURDISH MEDIA

Corpus	Node	Collocates	Meaning
CN	Community	shared; destiny	Normative
CN	Harmony	prosperity; stability	Ethical
CN	cooperation	jointly; common	Obligational
KRG	Investment	oil; energy	Pragmatic
KRG	Project	construction; roads	Development
KRG	Energy	oil; gas	Economic

However, there is no indication of normative vocabulary in Kurdish conversation, with collocational patterns centered on phrases like "contracts," "projects," and "jobs." Cooperation with China is framed as a way to draw in investment, diversify the economy, and combat unemployment. This framing is primarily transactional. “Chinese investment in Kurdistan’s oil industry will accelerate development in the energy sector,” for example, according to a 2021 report by NRT Digital Media (Ahmed, 2020). These instances demonstrate assimilation, in which Universalist goals are absent yet aspects of CSFM that align with local interests are integrated.

These results point to two processes. On the one hand, CSFM is presented in Chinese discourse as a universal moral philosophy that connects growth to harmony, peace, and shared prosperity. Assimilation in Kurdish discourse, on the other hand, filters CSFM through a pragmatic lens, ignoring ideological components and including those that support local socioeconomic interests. The result is a hybridization in which CSFM circulates in altered forms rather than convergence or divergence in the conventional sense.

This interaction also emphasizes how crucial cultural context and translation are. In local discourse, where political language tends to prioritize sovereignty and material development over abstract Universalist ideals, the Kurdish translation of CSFM as "داهاتوی کۆمەڵگای هاوبەشی مرۆڤایەتی" has little resonance (Aziz, 2011). As a result, normative dimensions are underemphasized and assimilation mostly takes place through economic discourse.

Exposition and assimilation are two processes that contribute to larger discussions about globalization and discourse. Assimilation demonstrates the permanence of local framing similar to divergence, whereas exposition displays the universalizing impulses frequently linked to discursive convergence. More accuracy can be achieved, though, by defining these processes as exposition and assimilation: exposition emphasizes the purposeful projection of global narratives outward, whereas assimilation demonstrates their selective incorporation, reshaping, and localization. A more sophisticated understanding of how global discourses traverse cultural and political contexts is provided by this conceptual improvement.

When considered collectively, the linguistic evidence shows that CSFM experiences a substantial change as it transitions across media and geopolitical contexts. While the Kurdish corpus recontextualizes CSFM into a development-oriented framework motivated by regional economic goals, the Chinese corpus continuously places CSFM within a value-laden ideological narrative of global collaboration. These results support the exposition–assimilation model's validity and offer a solid empirical basis for the discussion that follows.

The results prove that when the Community of Shared Future for Mankind (CSFM) switches from Chinese political communication to Kurdish media reporting, there is a noticeable discursive shift. High-frequency phrases like community, destiny, and harmony are used to frame CSFM in the Chinese corpus as a moral and value-driven endeavor. CSFM is presented as an ethical vision of shared global responsibility in this language of exposition, as these linguistic patterns show. The Kurdish corpus, on the other hand, emphasizes collocates like investment, energy, and projects while reframing CSFM via a practical, development-focused lens. This suggests that Kurdish media pays less attention to CSFM's ideological aspects while selectively absorbing its

components that support regional socioeconomic interests.

This contrast demonstrates how localization and selective uptake mechanisms transform global political narratives rather than allowing them to spread unaltered. Kurdish reporting adjusts CSFM to the political economics and developmental demands of the region, while Chinese discourse aims to universalize it as a normative paradigm of international cooperation. By demonstrating how ideological speech may be recontextualized into material, interest-based narratives when introduced into new linguistic and cultural environments, the exposition–assimilation framework put forth in this study successfully captures this shift. By basing the interpretation on empirical lexical and collocational evidence, the combination of corpus linguistics with CDA further enhances analytical transparency.

These results have wider ramifications for comprehending China's influence and communication tactics in the region. The philosophical content of CSFM has little resonance in Kurdish media, which implies that China's normative messaging would be less successful unless it is directly linked to observable economic advantages. This highlights the need for greater context-sensitive communication in areas where local interests diverge from Beijing's ideological framework. The study does, however, note its limits with regard to corpus size and genre scope, offering prospects for further research that might incorporate interviews with media practitioners, multimodal analysis, or more regional languages. Overall, the study demonstrates that local expectations and socioeconomic realities actively reinterpret CSFM, changing its meaning.

Conclusion

This study has demonstrated that the Community of Shared Future for Mankind (CSFM) experiences a substantial discursive shift from Chinese political communication to Kurdish media reporting, demonstrating that global narratives are actively reinterpreted in accordance with local priorities and communicative contexts rather than merely being transmitted. Using a corpus-assisted CDA method, the results show that while Kurdish media reframes CSFM in practical, development-oriented terms centered on investment, energy, and infrastructure, the Chinese corpus constructs it as a normative, value-driven vision of collective responsibility and global harmony. This change is captured by the exposition–assimilation framework put out in this study, which also offers a helpful theoretical foundation for comprehending how ideological speech is transformed across cultural and geographical boundaries. In terms of methodology, combining qualitative interpretation with quantitative lexical analysis improves transparency and provides an empirically based explanation of discursive transformation. Despite its limitations in terms of corpus size and linguistic scope, the study lays the groundwork for future research that compares CSFM representations in different geographical contexts or incorporates multimodal and interview-based views. All things considered, the study contributes to a more sophisticated understanding of how CSFM is understood outside of China and emphasizes the significance of context-sensitive communication techniques in China's foreign discourse practices.

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