Proceedings of The Tenth Northeast Asia International Symposium on Language, Literature and Translation

November 20, 2021, Dalian, China

The American Scholars Press

Editors: Lisa Hale Cox, Jin Zhang, Jon Lindsay and Qi Fang

Cover Designer: June Zhang

Published by
The American Scholars Press, Inc.

The Proceedings of "*The Tenth Northeast Asia International Symposium on Language, Literature and Translation" i*s published by the American Scholars Press, Inc., Marietta, Georgia, USA.

ISBN: 978-1-7337122-8-6

Printed in the United States of America

Preface

The 10th Northeast Asia International Symposium on Language, Literature and Translation (NAISOLLT) was successfully held Online at Tencent Meeting on November 20th of 2021. It was our first Virtual Online symposium that was held amid Covid-19 pandemics. Tencent Meeting is currently used in China in education, business, and many industries and is available for online learning and training, communication, and conferences. Thanks to this virtual platform for its easy-to use, smooth and secure, and reliable cloud-based video conferencing solution, as we were able to hold this symposium and allow scholars and faculties to join us from anywhere.

The theme of the Tenth Symposium focuses on new and up to date studies and paradigms of language, literature, and translation fields, which lies in the aim and scope of the organization that organizes such an event every year. The aim of the platform established by NAISOLLT is to promote academic exchanges in language, literature, translation and foreign language teaching in Northeast Asia, and to expand foreign exchanges and cooperation with its scope extending, but not limited to topics such as the monographic studies on language, literature and translation; translation and society, law, symbol, artificial intelligence; the application of language theory, as well as the teaching and testing of legal English and other correlational studies.

At the opening ceremony, Professor Yin Chengdong from Dalian University of Foreign Languages, delivered the brilliant opening remarks. He reviewed the history of the last 10 years efforts in developing such an exchange platform that has encouraged research and studies in these none-popular fields particularly in todays' technology world. He extended gratefulness to the support of the Web of Science core collection (CPCI) for publishing the proceedings over the years, which for sure engaged our universities to include its database for article research. He also emphasized the publishing measures established by the American Scholars Press to comply with CPCI publishing and ethical criteria.

Professor Yang Jun Feng, President of Liaoning College Foreign Language Teaching Research Association, Professor Li Chonju, Dean of School of Advanced Translation and Interpretation, Dalian University of Foreign Studies, and Professor Dong Gangway, President of The Translators Association of Liaoning Province, delivered their speeches at the opening ceremony by sharing their learning experiences and networking opportunities respectively.

The symposium used Tencent VoVo meeting features that allowed us to create a number of breakout rooms in which we could assign participants automatically or manually, or let participants choose their preferred rooms. Twelve keynote speeches were delivered in two major breakout sessions that were open to all participants in the morning from 9:00am to Noon. The afternoon and evening periods were devoted to presentations and discussions in more of the subject-focused breakout rooms that were divided by subject matters: translation, linguistics, literature and teaching.

All 54 accepted articles out of 90 submissions were able to present in the virtual symposium. Topics of selected article presentations focused on translation, linguistics, literature, and foreign language teaching. About 12 presenters focused on translation studies, 10 presenters centered on linguistics, 10 presenters concentrated on foreign language teaching, and more than 22 topics converged on culture and literature studies. Both senior professors and young faculty shared their perspectives and insights in their researches that exemplify the current language research hotspots, which has made this year's symposium a great success.

There were many keynote presenters at this event. Their topics included the following:

- How to translate the golden sentences of leaders' speeches in the context of cross-cultural communication: Taking the New Year's Speech translation as an example by Chen Mingling
- Xi Jinping Thought on Diplomacy for a New Era and cultivate international high-end talents by Sun Juwan
- Early Dissemination and translation of Marxism: A case study of the translation of Modern Socialism by Xu Gang
- National consciousness in translation and strategies for external communication by Zhang Fabian
- State-sponsored study abroad in one hundred Years of Party history by Wang Gulping
- An analysis of the writing of MTI dissertations in translation practice by Pan Zahedan
- Online Cloud Internship: Focusing on students' practice and training, helping to cultivate Translation Talents by Zheng Ying
- Ah Q and Hamlet: Materialism meets Modernity by Dr. Amir Khan
- Integrated Foreign Language Teaching Solutions in the New Era by Ma Yue
- Get through the "last mile" of university language service talent export: Taking MTI education as an example by Li Chonju
- Promote the reform and construction of the content platform through the cooperation between industry and learning by Zhou Yan
- Referential space analysis of energy discourse in Japanese mainstream media: A case study of restarting nuclear editorials by Sun Changsha
- MTI in the Context of Digital Transformation by Huang Kun
- Reflections on the role of translation in national and regional studies by Mu Shanghai
- Rediscussion on The "characteristics" of MTI - taking the Characteristics of MTI training in Dalian Maritime University as an example by Cheng Xin

The symposium organizer strictly adhered to ASP (American Scholars Press) policies that are specified for organizers, reviewers and authors, public ethics and publishing integrity to maintain scientific research and practice in proceedings publication. All accepted articles have been peer reviewed administrated by the academic committee. All accepted articles are proofread and edited for English and grammar by the editorial team.

By submitting a research study to the symposium, the authors have agreed to the review process and they understand that their papers will undergo a double peer-review process. It is the author's responsibility to revise and/or rewrite if needed when they receive review feedback. For this event, all papers were reviewed by two peer reviewers. Authors showed their names and affiliations in the manuscript, but reviewers did not know each other's identities. The authors were not given reviewer's information and they did not know who had reviewed their manuscript. The ASP Editor contacted the authors during their final review and editing process. This process is to safeguard the quality of the publication and benefit the scholars and participants.

From 2001 to 2021, the Northeast Asia International Symposium on Language, Literature and Translation has organized research and study symposiums events in the past 10 years and has published 10 series of proceedings. We are happy to see that there have been more than 50 nationwide well-known scholars and professors that have given insightful speeches and over 70 young teachers and professors that have shared their academic studies and researches. There have also been 1500 person-time of participants

at the different times of the events held, which has greatly promoted the researches and practices in the field of translation, literature and language teaching, the goals established by our organization committee. We are grateful to the symposium committee and organizers and special thanks go to Professor Yin Chengdong and Professor Fan Yue, the founders of the symposium of such scope.

Prof. Dong Gangway
Liaoning Normal University, Dalian, China
Executive Chairman, Northeast Asia International Symposium on Language, Literature and Translation, China

Symposium Organization

Organizer

Northeast Asia International Symposium on Language, Literature and Translation, Shenyang, China

Co-Organizers

Shanghai Foreign Language Education Press, Shanghai, China
Dongshi Ruipu Education Technology Co., Ltd., Shenyang, China
Yiguo Yimin Group, Fuzhou, China
Dalian Chaoyun Technology Co., Ltd., Dalian, China
Liaoning Zhijiao Technology Co., Ltd., Dalian, China
Beijing Xueyan Huizhi Network Technology Co., Ltd., Beijing, China
American Scholars Press, GA, USA

Host

Translation Institute of Dalian University of Foreign Languages, Dalian, China

Organization Committee

Honorary Chairman

Yin Chengdong, Professor of Dalian University of foreign languages, founder of Northeast Asia International Forum on Language Literature and Translation; National Senior Translator, Beijing, China

Chairman

Professor Dong Gangway, President of Liaoning Translators Association, Shenyang, China

Vice Chairman

Li Chonju, Professor of Dalian University of Foreign Languages, Dalian, China

Members

Men Shunde, Professor of Dalian University, Dalian, China
Liu Yingchun, Professor of Dalian Maritime University, Dalian, China
Wang Qiusheng, Professor and Deputy Director of Science and Research Office, Beijing Language and Culture University, Beijing, China
Huo Yuehong, Professor, Dalian University of Foreign Languages, Dalian, China
Chen Hongjun, Professor and Dean, Dalian University of Technology, Dalian, China
Zeng Gang, Professor and Dean, Dalian Maritime University, Dalian, China
Yu Liping, Professor and Dean, Liaoning University, Shenyang, China
Yao Li, Professor and Dean, Shenyang University of Technology, Shenyang, China
Wang Qiang, Professor and Dean; Liaoning Normal University, Dalian, China

Secretary General

Song Jun, Professor of Dalian Medical University, Dalian, China

Deputy Secretary General

Qi Fang, Deputy Secretary General, Translators Association of Liaoning; Director of Office, Northeast Asia International Forum on Language, Literature and Translation, Shenyang, China

Fan Zifeng, NELLT Web master, Shenyang, China

Academic Committee

Honorary Chairman

Professor Fan Yue, Founder of Northeast Asia International Forum on Language Literature and Translation; National Senior Translator; the Experts of East and West Comparative Literature, Shenyang, China

Chairman

Professor Yang Jun Feng, Dalian University of Foreign Languages, Dalian, China

Vice Chairman

Prof. Zhang Fabian, China University of Political Science and Law, Beijing, China

Members

Professor Yan Yixun, Shenyang Normal University, Shenyang, China
Professor Zhang Ju, Inner Mongolia University for Nationalities, Tongliao, China
Professor Liu Yi, Liaoning University, Shenyang, China
Professor Wang Boran, Northeastern University, Changchun, China
Mr. Song Yunsheng, National Senior Translator, Commissioner of Justice Bureau of Liaoning, Shenyang, China
Dr. Kathleen P. King, University of Central Florida, USA
Dr. Linda Sun, Kennesaw State University, USA
Dr. Ahmad Khan, University of Phoenix, AT&T, Inc. USA

The Proceeding Editorial Committee

Lisa Hale Cox, American Scholars Press, USA
Dr. Jin Zhang, American Scholars Press, USA
Jon Lindsay, American Scholars Press, USA
Dr. Linda Sun, Kennesaw State University, USA
Qi Fang, Liaoning Translators Association, China

Proceeding Policies

Instructions for Conference Organization

Host University, Conference Chair and Committee Roles. The primary goal of ASP is to support foreign universities for conference and symposium events. The host university organizers are responsible to sponsor logistically to make sure the events can be held successfully. The conference chair is responsible to coordinate with the conference committee members and ASP publish staff is to define aims and scope, delegate and monitor conference-related work and to implement and advertise all programs and activities. Also, the chair will act as the primary contact person to answer publisher requests, questions, or issues that concern the conferences or symposiums.

The programs, activities and responsibilities of the ASP designated staff and Conference Committee include the following:

- Monitoring the status the supported conferences and or symposium
- Monitoring the implementation of editorial policies and defined aims and scope
- Initiating workshops or mini-colloquia for new tread or areas of related subject
- Assisting to determine the data to be displayed and respective format of the Meeting-related information on the meeting website
- Designed ASP staff will attend Committee meetings, Email correspondence or use social media involvement in communication and event promotion

Instructions for Reviewers

ASP relies on peer review to uphold the quality and validity of published articles. There are different types of peer review. We mainly practice single-blind peer review for proceedings articles. For the conference papers, reviewers review the full paper (not an extended abstract) before accepting the paper. A second round of comments are exchanged with the author after the paper is presented in the conference. Double-blind peer review is used for Journal articles. Articles can go through multiple rounds of reviews before getting accepted for publication.

For both journal articles and conference proceedings, the reviewers should always maintain a focus on the following aspects:

- The construct validity of the research or concept presented
- Content relevance with respect to the topic of conference or the subject matter of the journal
- Discloser of sponsorship
- Relevance of citations

Reviewers should treat any manuscripts received for review as confidential documents. Reviewers should also review that submissions are formatted accurately according to the APA style required for the proceedings and that authors have acknowledged all sources of data used in the research. Reviewers should conduct an objective review and provide feedback with supporting arguments that can help authors improve the quality of their papers. Prior to taking an assignment, or as early in the process as possible, reviewers

should let the editors know if they cannot review the article and cannot meet the time requirements to complete the review process. Reviewers should not consider manuscripts in which they have conflicts of interest resulting from competitive, collaborative, or other relationships or connections with any of the authors, companies, or institutions connected to the papers.

Instructions for Proceeding Editorial Board

The Proceedings editorial board and editor are responsible for evaluating manuscripts and make publication decision based on the academic merit of the submission and on the recommendation of the conference or symposium reviewers. The evaluation will be based solely on the intellectual content of submissions and with a total disregard to race, gender, religious belief, ethnic origin, and political philosophy of the authors. The editors will strive to continuously improve the quality of publication to meet academic needs of the readers and authors. The editors will also maintain the integrity of academic development and will take required measures to respond to any complaints that maybe presented regarding the publication.

Proceeding editors will proofread and edit each selected articles and formatted in ASP proceeding format. For both journal articles and conference proceedings, editors should always maintain a focus on the following aspects:

- The construct validity of the research or concept presented
- Content relevance with respect to the topic of conference or the subject matter of the journal
- Relevance of citations
- Discloser of sponsorship
- Adhere to the scholarly standards of authorship

Instructions for Authors

The paper submitted for proceedings publication is to be presented in a conference or symposiums presentation. Authors should be sure to appropriately acknowledge the work and/or words of others if being referenced in the manuscript. Plagiarism in all its forms constitutes unethical publishing behavior and is not acceptable. Authors are obliged to provide retractions or corrections pointed out by ASP editors. All of the authors listed in the paper must have significantly contributed to the research. Authors are responsible for the authenticity of research data, for avoidance of conflict of interest, and for reporting to the editor any errors that they may discover in the published paper.

Conference proceedings can be incomplete works that report on an idea, technique, or important results, thus providing readers with a brief overview of recent work or specific projects of significant interest. The structure is similar to that a standard research article and it should include sections such as an introduction, methods, results, and conclusions, etc. It is recommended that the length should be from six to eight pages.

Preparation of Manuscripts

Word Processor and Format: We accept most word processor documents and word processing formats, but Word is most preferred. If the file is not created in Word, we prefer that you make a special note to the editor. It is important that the file be saved in the native format of the word processor used. The text should be in single-column format. Keep the layout of the text as simple as possible. Please try not to use special options to format the text or to hyphenate words. You may use bold face, italics and underline.

Abstract, Keywords, and References

Abstract: A concise and factual abstract is required (maximum length 100 words). The abstract should briefly state the purpose of the research, the principal results and the major conclusion. An abstract is often presented separate from the article, so it must be able to stand alone.

Keyword: Add three to five keywords to your article. Each keyword (which can be a phrase of more than one word) should describe one single concept. Often words like "and" or "of" should be avoided. Try not to use abbreviations unless an abbreviation is so well-established that the full term is rarely used.

References: APA style is used for references and in-text citations to the literature. Arrange the items on your reference list alphabetically by author**,** interfiling books, and articles, etc. Indent the second and following lines 5 to 7 spaces or one half inch.

Table of Contents

Keynote Speech I

Multifold Ethics in Shakespeare's *Othello*

Li Zhengshuan
School of Foreign Studies, Hebei Normal University, Shijiazhuang, China
Email: zhengshuanli@126.com

Zhu Huimin
School of Foreign Studies, Hebei Normal University, Shijiazhuang, China
Email: zhuhuimin1999@126.com

[Abstract] For many years, Othello has been the focus and hotspot of research on Shakespeare's plays, and scholars have mainly interpreted Othello from many perspectives. In recent years, ethical literary criticism has emerged, and it is of great significance for the interpretation of Othello. Othello has an educational effect. It reveals human ethics with vivid examples. This paper focuses on the multifold ethics in Shakespeare's Othello, especially the racial ethics, military ethics and gender ethics, and analyses the impact of racial, military and gender ethics on the play in the context of the plot.

[Keywords] Othello; ethical literary criticism; racial ethics; military ethics; gender ethics

Introduction

For many years, *Othello* has been the focus and hotspot of research on Shakespeare's plays, and scholars have mainly interpreted *Othello* from the perspectives of character analysis, cultural identity, post-colonialism, feminism, Biblical literary archetypes, narrative and so on. In recent years, ethical literary criticism has emerged, and it is of great significance for the interpretation of *Othello*. It has greater significance and value, emphasizes the impact of ethical confusion and ethical disorder, and analyzes the ethical disorder caused by ethical confusion from a macro social aspect. It uncovers the ethical factors that shape works, reveals the importance of social order, and sounds ethical warnings. After making research on *Othello*, people can find that Shakespeare's work *Othello* shows strong ethical consciousness. *Othello* has an educational effect. It reveals human ethics, shows the deep relationship between plays and ethics with vivid examples of its time.

This paper focuses on the multifold ethics in Shakespeare's *Othello*, especially the racial ethics, military ethics, and gender ethics, and analyzes the impact of racial, military and gender ethics on the play in the context of the plot.

Different Interpretations of Othello

There are many different interpretations of *Othello*. Many scholars have researched the characteristics of figures in *Othello*. Luo Yimin analyzes the characterization, the contradiction and duality of characters in *Othello*, and summarizes them as the reasons for Othello's eventual tragedy. Wu Bo argues that character determines destiny and that it is Othello's paranoid, sensitive and fragile character that causes the tragedy of his marriage and the hero *Othello* himself. Miao Yan attributes the tragedy to the social environment and Othello's own low self-esteem caused by his life experiences. Many researchers have focuses on the psychology in *Othello*. Hu Xiaolin interprets Othello from a psychological perspective and attributes the root cause of Othello's tragedy to inferiority complex. Zeng Ruiyun and Li Qianmei draws an analogy

between Othello and the "phoenix man" in Chinese films and plays, arguing that it is Othello's complex psychology of both conceit and inferiority that triggers jealousy and resentment towards the lieutenant Cassio, which eventually leads to his extreme behaviors and causes the tragedy. Plenty of scholars have concentrated on race and culture in *Othello*. Zhang Deming analyzes the black's image of Othello from the cultural identity of the alien black and Shakespeare's motives, showing that Othello not only caters to the mainstream ideology, but also to a certain extent revises the black's image inherent in Western society at that time, reflecting the situation and the relationship between the white and the black, and the humanist spirits in tolerating racial and cultural differences. Li Yi analyzes Othello's psychological and behavioral patterns, arguing that Othello has a desire for cultural identity in the white society where the white discriminate against him, and researches the response to his demand for cultural identity in white society in *Othello*. He analyzes Othello's behavioral patterns in terms of racial inferiority and cultural identity barriers, and he also attributes Iago's racism in *Othello* to Ian Stevenson's conforming prejudice and Iago's personal reasons for being prevented from moving up the ladder. A number of scholars have studied the portrayal of the black in *Othello*. Yue Feng interprets *Othello* from the perspective of post-colonialism and Eurocentrism to scrutinize Othello's portrayal of the black and the notion of racial discrimination at the time.

Fang Fan attributes Othello's inferiority complex and tragic ending to the central and marginal cultures from a postcolonial perspective, contrasts the two sides of the colonizer and the colonized, dissects the inferiority complex and struggling behaviors of the colonized, shows the process of the central and marginal cultures shifting from balance to imbalance, and further highlights the contradictory psychology of the colonizer and the colonized in *Othello* and the colonialist sense of racial and cultural superiority. Numerous scholars have interpreted *Othello* from the perspective of feminism. For example, Zhang Qi analyzes *Othello* from a feminist perspective, and focuses on Shakespeare's construction of positive female characters to break the prejudices against women in society at the time. The beautiful, pure, honest, and devoted Desdemona breaks through the secular notions of racial and hierarchical discrimination for love and presents the world. Desdemona is such a typical embodiment. *Othello* demonstrates Shakespeare's own realistic view of women, which breaks down traditional secular discrimination against women and is still important nowadays.

Many scholars have focused on the interpretation of Othello in the Biblical archetypes. For instance, Xiao Sixin analyzes the overlap between the snake in *The Bible*, who represents the devil in his flowery words, and Iago, who misleads Othello with lies in *Othello*, in the Biblical archetype. Adam and Eve mistakenly believe the snake and are eventually expelled from the Garden of Eden, while Othello believes the lies of Iago, and his jealousy blinds him to the tragedy of killing his faithful wife Desdemona by mistake. *The Bible* is a worldwide literary archetype, yet the objective reasons that make *The Bible* and *Othello* tragedies are different. He attributes the cause of the tragedy *The Bible* to Adam and Eve's disobedience to the will of God, whereas the cause of the tragedy *Othello* is the social and historical conditions in which the writer William Shakespeare lives. A great many researchers have focused on the narrative in *Othello*. For example, Wang Yanxing analyzes the tension of narrative from three pairs, Othello and the Venetians, Desdemona and patriarchal society, and Bianca and the center of the patriarchal narrative. The narrative tension is significant in pulling the plot forward, contributing to structural integrity, highlighting deep theme and ideology, and constructing a tragic ending.

Recently, ethical literary criticism has emerged, and there are an increasing number of scholars researching Othello in ethical literary criticism. Wang Zhongxiang expresses that it is significant to study

works of Shakespeare under the guidance of ethical literary criticism. Based on the social conditions in the 16th century Renaissance, ethical literary criticism is an important perspective for the interpretation of the humanism in Shakespeare's works, including *Othello*, combining ethics and humanism. It provides a new perspective for the analysis of works, and further analyses the complexity and diversity of human nature and the contemporary significance of ethical values.

Li Zhengshuan and Guan Ning analyze the characters and ideological connotations of Shakespeare's works based on the social background at that time, explore the causes of his tragedies, and further research the national consciousness embodied in the four great tragedies, including *Othello*. Zhuang Xinhong provides an ethical interpretation of Desdemona's rebellion against patriarchal society for his love towards Othello and analyzes the plot in which Desdemona and Othello's turn about love, obsession and hatred, and an ultimate tragic ending due to the pursuit of an overly idealized love. She issues moral warnings to the public, advocates non-discrimination in terms of family status, race, and class, and emphasizes the importance of moral connotations such as loyalty and trust in marriage. Yao Yao and Hu Xinyue analyze the causes of the tragedy of Othello from a Confucian ethical perspective, focus on ethical identity, ethical dilemmas and ethical choices, meticulously explore the human weaknesses and ethics in the work, and reveals the ethical connotations and moral warnings. Fang Xinhua applies connotations about the sphinx factor to analyze the ethical identity of Iago in *Othello* and the ethical reasons for Iago's evil deeds, revealing its ethical values and moral teachings. He Tingting interprets the ethical phenomena and ethical issues in *Othello* applying ethical literary criticism, details the objective social ethical environment and the subjective individual ethical selections, elaborates on the process of Othello, Desdemona and Iago towards ethical dilemmas, sorts out the social, family, racial and interpersonal ethical confusions in *Othello* and attributes the root cause of the tragedy *Othello* to the ethics. It reveals the ethical factors that lead to the tragic ending, explains the rich ethical thoughts, and emphasizes the importance of returning to reason and rebuilding the ethical orders, providing a reference for building a harmonious society in China.

Liu Xiaohua explains ethical chaos as well as ethical orders and reveals ethical and moral significance in *Othello*. The ethical theory, though rarely seen, has greater significance and value, emphasizing the impact of ethical confusion and ethical disorder, and analyzing the ethical disorder caused by ethical confusion from a macro social aspect. It uncovers the ethical factors that shape works, reveals the importance of social order, and sounds ethical warnings. Ethical literary criticism supports that ethics mainly refer to the abstract moral codes and norms formed on the basis of moral behaviors in literary works (Nie, 2014, p. 254). There are three main ethics in *Othello*: the ethics of race, military, and gender. *Othello* revolves around these three ethics and the changes in their ethical order that drive the plot and make the play classic.

Racial Ethics

People's identity is the marker of one's existence in society, and people need to assume the responsibilities and duties that their identity impose (Nie, 2014, p. 263). The racial ethics in *Othello* are very classic. Under the influence of racial ethics, society, at the time, was generally discriminatory against black people. For Europeans, the Moors were dark-skinned, generally Islamic, invaders, symbolized barbarism and rudeness, and always existed as a foreign race. In the social environment of the time, the black and the white were clearly defined and opposed to each other; black always represented stupidity, barbarism, bestiality, filth, evil, and disaster, etc.

White-skinned people always discriminated against dark-skinned people, considering them an inferior race and in a subordinate position. Iago repeatedly reveals his discrimination against Othello in the play: "And I – God bless the mark! – His Moorship's ancient" (Act I, Scene 1) (Shakespeare, 2011, p. 6), "an old black ram is tupping your white ewe" (Act I, Scene 1) (Shakespeare, 2011, p. 10). Iago considers it a white man's shame to be subordinated to a black man and believes that a white woman marrying a black man is merely animal copulation. This is a typical ethic of white supremacy.

Othello and Desdemona's interracial union was contrary to traditional racial ethics, and was therefore discouraged by those in white society with racial discrimination. Iago and Brabantio are very typical. Despite the fact that Othello is a general, who has made significant contributions to Venice and is Iago's superior, Iago was still racially and ethnically prejudiced and hostile towards Othello, always emphasizing his blackness and prioritizing Othello's alien status by calling him "an old black ram" and "Moorship's ancient" with contempt. His remarks are vile; for example, "You'll have your daughter covered with a Barbary horse; you'll have your nephews neigh to you; you'll have coursers for cousins and gennets for germans." (Act I, Scene 1) (Shakespeare, 2011, p. 12). In this context, it describes mating between animals, where the word "Barbary horse" has a derogatory connotation. Iago compares Othello to a domesticated animal, depersonalizes him and places him in a subordinate position, which highlight the racial ethics. He insinuates that the marriage of Othello and Desdemona disrupts the order of ritual and lineage (Hu, 2020, p. 91).

In his accusation against Othello, Brabantio repeatedly claims that Othello seduces with "mighty magic", bewitches with "conjuration", and deceives the innocent Desdemona with "charms". He associates Othello with "evil", emphasizes Othello's alien status, put pressure of racial ethics on Othello and makes confrontation between the black and the white to attempt to punish Othello severely.

Othello and Desdemona have fought for the marriage together, and their union is a major shock to traditional racial ethics. Desdemona, who is white, rejects the idea of racial ethics, while Othello, who is black, does not change the traditional racial ethics and considers his own race inferior. Although Othello is black, he is also influenced by the ideology in white society. Racial consciousness is ingrained in Othello, which leads to his rejection of his black identity. Clearly, Othello's suspicion was not simply because of listening to slander, but was because of his uncertainty about his own ethical identity. Othello's disapproval of his black identity, his lack of confidence and his deeply rooted racial attitudes are evident in many details in *Othello*. Although he creates the public opinion that is favourable for the black for his own interests, he repeatedly emphasizes his aristocratic origins and outstanding talents in an attempt to reshape his ethical identity through public opinion. For instance, "I fetch my life and being from men of royal siege. And my demerits may speak unbonneted to as proud a fortune as this that I have reach'd" (Act I, Scene 2) (Shakespeare, 2011, p. 18), "For she had eyes, and chose me" (Act III, Scene 3) (Shakespeare, 2011, p. 118), but in fact, the more he emphasizes his noble blood and great talent, the more he reveals his self-denial of his racial ethical identity. He is in fact very concerned with racial differences and identifies with the racial ethics imposed on the black by white society.

The disconnection of Africans (or black Africans), represented by Othello, from their race and place of birth in order to integrate into white European society meant entering the "apartheid" of segregation, racial discrimination and persecution. (Xu, 2020, p. 87) Othello submits to white Venetian society and mentally embraces the racial ethics. His will is not strong enough to defy the racial ethic, and he is ultimately subjected to the ethics of racial hierarchy. He internally identifies with racial ethics behind racial discrimination and internalizes it into his own perception. In the racial ethic environment, Othello is

inferior. “Her name, that was as fresh as Dian’s visage, is now begrim’d and black as mine own face” (Act III, Scene 3) (Shakespeare, 2011, p. 132). Othello contrasts the darkness of his own complexion with the brightness of Desdemona’s complexion, associating white skin with brightness and commendatory praise while associating dark skin with dirt and derogatory criticism. This contrast between white and black fully reflects Othello’s inner racial perceptions. It is easy to see that Othello, a black, also identifies with racial ethics constructed by the white, which in turn create a sense of disagreement and racial anxiety about cultural identity of the black.

Military Ethics

Military plays an important role in the play *Othello* as does the military ethics behind the military. Although Othello and Desdemona eventually get married, their union is very peculiar. Firstly, Desdemona is motivated to fall in love with Othello because she has often listened to his stories of battle, not because Othello has seduced her. It was Desdemona’s father, Brabantio, who regularly invited Othello to his home and asked him to tell battle stories. Secondly, it was the fact that Venice, which is facing a Turkish war at the time, needs soldiers like Othello to serve for the country. It is because people in the Venetian hierarchy have to look to Othello, who has profound military prowess, for help that they allow Othello to marry Desdemona. In order to appease Othello and send him to go to Cyprus to defend the territory, people in Venetian hierarchy, under false pretence, finally agree to the marriage. For the white Venetian nobility, this marriage is a reluctant act. It is the interests of the country that makes the white nobility put aside their racism for a moment and allow Othello marry Desdemona. In a way, the ruling class exchanges individual women for peace, in the same way that different ethnic groups have made peace with each other by marriage in Chinese history. In deed, the military ethics contained in the military plots are extremely deep. It’s worth noting that, the military ethics in the play are thought-provoking and deserve being researched.

The Roman Republic and the Venetian Republic are all republics, but they are different in their military. The prosperity of the Roman Republic is because of territorial expansion, so the Roman Republic attaches great importance to the military. Moreover, with a high degree of integration of the politics and military, the Roman Republic gives a high status to the soldier and prefers war. However, the prosperity of the Venetian Republic is because of the commerce, so it attaches great importance to the commerce instead of military, and its military was to provide the necessary peaceful environment for economic prosperity. The military of the Venetian Republic exists only for the security of country and is not an integral one. So, the Venetian Republic prefers peace (Alulis, & Sullivan, 2011, pp. 181-182) In *Othello*, there are many evidences to account for it. We can see clearly that, though he is such a talented general with remarkable battle achievements, Othello could only gain attention of the nobles by rhetoric and didn’t have the high status he should have owned. However, when facing the Turkish war threatening the peace of Venice, the senators start to pay attention to the soldiers, especially Othello. Under such an urgent circumstance, the nobility need soldiers.

Othello intends to break free from the shackles of traditional black identity and gain recognition and acceptance in white society by gaining military success for Venice and building a successful career, and wants to become a true citizen of Venice by integrating into white Venetian high society with a new ethical identity. Obviously, this is a difficult path to follow. Before the crisis of Turkish war, Othello was only able to gain attention by rhetoric in front of the nobility in the nine months. After the war in Cyprus, Othello is dispatched to Mauritania while Cassio is deputed in Othello’s place by the Venetian hierarchy. It shows that he is unable to follow this path in the end.

Othello, a war hero with great exploits on the surface, is not really able to integrate into white Venetian society. The nobles seem unperturbed, hastily resolve the crisis by temporarily appointing Othello to lead the army against the enemy Turk. The senators were not concerned with the course of the war, they were only concerned with the outcome and the political function that this outcome would bring. What the Dukes and senators seek for are social stability and civil harmony, so the military function was only for defense and not expansion (Zeng, & Li, 2015, p. 53). Othello is commissioned because of his military prowess, but the Venetian nobles are always wary of him and doubt Othello's loyalty. After the great victory of war to defend Cyprus, Othello's military skills are again despised by the white Venetians, as they are temporarily out of use while the crisis is over and the country is at peace again.

The Venetian hierarchy immediately arranges for the white man Cassio to take over Othello's position in Cyprus and dispatches Othello to Mauritania instead. Cyprus is located in the northeast of the Mediterranean, bordering three continents, Asia, Europe and Africa. It is a major transportation and trade hub between East and West, and is rich in natural resources, especially copper. It is obvious that Cyprus is of great military, political, economic, cultural and religious value. However, the word "Mauritania" means "land of the Moors". Mauritania is located in the northwest of Africa and west of the Sahara desert, and faces the Atlantic on the west. It is relatively barren. It is clear for people to tell that either Cyprus or Mauritania is more important and whether Othello's position is promoted or demoted after the war.

Othello has a great talent for military. The Duke and the senators agree that it would be wise to send Othello to guard Cyprus in the light of the urgent Turkish war, and say that "yet opinion, a sovereign mistress of effects, throws a more safer voice on you." (Act I, Scene 3) (Shakespeare, 2011, p. 40). And even Iago, who discriminates against Othello, marvels at his military prowess "Another of his fathom they have none, to lead their business" (Act I, Scene 1) (Shakespeare, 2011, p. 14). It is interesting to note that Othello, such an outstandingly talent general, is surprisingly more attached to one's birth, speech and demeanor, which is esteemed by white Venetian society, than to one's military prowess. In the military sphere, the change in the way of fighting is not so much a matter of mere tactics as it is a matter of perception, of the ethics and values hidden behind the perception. (Gu, 2021, p. 73) "That never set a squadron in the field, nor the division of a battle knows more than a spinster, unless the bookish theotic, whenrein the toged consuls can propose as masterly as he; mere prattle, without practice, is all his soldiership" (Act I, Scene 1) (Shakespeare, 2011, pp. 4-6). It is obvious that the military ethics influence everyone. It angers Iago, so he revenges Othello and Cassio. The military ethics damage the interests of the vast majority of soldiers and the unreasonable rules of the post rising and falling maintain the military ethics which do not conform to the laws of development in the long run. Therefore, these military ethics are bound to cause the discontent of soldiers, and are ended at great expense.

Gender Ethics

Throughout the Middle Ages and the Renaissance, the thought that gender differences determined social status, division of labor and role still deeply rooted, and it was inextricably linked to the patriarchal society and the notion of male superiority over female social hierarchy. (Jiang, & Yang, 2021, p. 22) *Othello* highlights the gender ethics and the fact that women are still unable to fully break free from the barriers of gender hierarchy. The Duchy of Venice is traditional and patriarchal. In Venice at the time, women were objectified and were the property of their fathers before marriage and of their husbands after marriage, always the dominated party. "Look to your house, your daughter, and your bags! Thieves! Thieves!" (Act 1, Scene 1) (Shakespeare, 2011, p. 8). It is clear that daughter is on a par with the house and the bag, and

that men objectify women as their goods and property. Iago also objectifies his wife, Emilia, in a derogatory manner. In the environment full of gender ethics, Iago sees his wife Emilia as a possession, so his resentment grows and his heart becomes more poisonous as he believes that Cassio and Othello are having an affair with Emilia and that they might have damaged his interests.

In Venetian society at the time, parent-child relations were well-defined and hierarchical under the gender ethics. Moreover, the family is the oldest form of social organization and ethical relationship, and the most realistic and direct ethical entity for human beings. (Yuan, 2018, p. 54) Thus, when Desdemona and Othello elope, Brabantio at first firmly believes that Othello abducted his daughter and deems that the blame lies solely with Othello, without questioning them. "if' tis not gross in sense that thou hast practis'd on her with foul charms,abus'd her delicate youth with drugs or minerals that weaken motions" (Act I, Scene 2) (Shakespeare, 2011, p. 22) In Brabantio's opinion, Desdemona is a pure, submissive daughter who is the passive victim of the party.

Therefore, Brabantio takes his servants to arrest Othello in the middle of the night and asks the Duke of Venice to punish Othello. The reason why Brabantio is so angry about his daughter's illicit marriage to Othello is not only because he is worried about the negative impact that Desdemona's marriage to Othello will have on his own social status and future development, but also because his daughter has challenged the authority of her father in the patriarchal society and the social status of men is threatened. When Brabantio learns that Desdemona has eloped with Othello of her own free will, Brabantio's anger reaches its peak, and he is furious that his daughter has violated gender ethics, and disobeys her father's arrangements, chooses to leave Desdemona at home anymore and to end their relationship, in order to defend his own male authority and status. Brabantio treats Desdemona as if she were his own and considers her personal belongings to be defiled by Othello. If it were not for the interests of the country and the authority of the Duke and the other senators, Brabantio would not have compromised so easily. He also tried to restore gender ethics and repairs the ethical rift caused by Desdemona's elopement by scolding Desdemona and sowing discord between Othello and her. Obviously, all of these efforts by Brabantio are in vain.

"I know our country disposition well; In Venice they do let heaven see the pranks they dare not show their husbands; their best conscience is not to leave't undone, but keep't unknown." (Act III, Scene 3) (Shakespeare, 2011, p. 120) As can be seen, the ethics of husband and wife in gender ethics have largely collapsed in Venetian society at the time, and ethical disorder in the relationship between husband and wife has lasted long since and has becomed a norm. From an ethical point of view, Desdemona's eventual death is also a punishment for her challenge to ethical taboos (Li, & Guan, 2021, p. 96). The ethical disorder makes it difficult to maintain fidelity and trust between husband and wife. Moreover, the woman's sense of self is suppressed by the gender ethics, and she would have a tragic ending inevitablely.

Desdemona makes an ethical choice that is more in keeping with her ethical identity as a woman of the time, as she confronts her husband's questioning without explaining it, but only attributes it to herself, believing that she may have spoken or acted inappropriately to provoke Othello's suspicion, and misses great opportunities to clear up the misunderstanding about handerchief. It also reflects Desdemona's fatalism in a way – here is an element often found in tragedies that women are meant to be at the mercy of fate.

Othello has a deep-rooted sense of gender hierarchy and adheres to gender ethics. It is for this reason that Brabantio's warning to Othello, "She has deceiv'd her father, and may thee." (Act 1, Scene 3) (Shakespeare, 2011, p. 46), and Iago's hint to Othello "to seel her father's eyes up close as oak. He thought'twas witchcraft" (Act 3, Scene 3) (Shakespeare, 2011, p. 120) serve to divide the couple. Iago uses

the gender ethics to stir up Othello's suspicion and anger and to make Othello kill Desdemona and Cassio. In this way, can Iago take revenge. Iago uses rhetoric to confuse Othello by taking advantage of Desdemona's advanced gender ethical viewpoints, breaks down the trust between the couple, and induces Othello to deem that Desdemona would be influenced by this social trend and will do the same dirty deeds as other women. It is also because of gender ethics and the unequal status of men and women that Othello ambiguously tests, taunts and scolds Desdemona, refusing to communicate with Desdemona on an equal footing and refusing to sort out the clues of events in an open and honest manner. So, he is unable to find out the truth sooner.

Emotions in ethical choices are bound by reason in the particular context or setting to bring them into conformity with moral norms and codes. (Nie, 2014, p. 250) "Yet she must die, else she'll betray more men. Put out the light, and then put out thy light." (Act 5, Scene 2) (Shakespeare, 2011, p. 210) Othello conceals his animal factor and adopts the posture and ethical identity with so-called justice and reason on the pretext of preventing other men from being victimized in the same way as he is, in order to uphold gender ethics, to defend male dominance and vested interests, and to fulfil his own selfish desires by punishing Desdemona. As a result, their marriage ends in tragedy.

Conclusion

Othello highlights the influence of racial ethics, military ethics and gender ethics in the play. We can deeply interpret *Othello* from an ethical point of view. The marriage between Desdemona and Othello breaks through the racial ethics and gender ethics, and is ahead of the ethics of the patriarchal society in the Renaissance. The revenge of Iago challenges to the military ethics in Venice at that time, because the military ethics damage the interests of the vast majority of soldiers and the unreasonable rules of the post rising and falling keep the military ethics which do not conform to the laws of development in the long term. These ethics are bound to make people, including the black, women, and soldiers, unsatisfied and are ended at an immense cost. In the preservation and destruction of ethics, tragedy is apt to result. Although William Shakespeare represents, to a considerable extent, the advanced thoughts of the Renaissance, nevertheless we find that Shakespeare is a writer full of contradictions, a writer who scans the nooks and crannies of society and sees all its phenomena. His portrayal in the plays is also ambiguous. He presents human destiny and social phenomena in a comprehensive and three-dimensional way. Shakespeare is an inexhaustible Shakespeare, and this statement is a convincing and intriguing.

Acknowledgement

This article is an achievement of the Program of Hebei Normal University's Graduate Innovation Ability Training entitled "A Study of the Ethical Thought in *Othello* in light of Ethical Literary Criticism" (project number: CXZZSS2022036).

References

Alulis, J., & Sullivan, V. (2011) *Shakespeare's political pageant: Essays in literature and politics*. Beijing: Huaxia Publishing House.

Gu, Y. (2021) The forms and ethics of war in *Goethe's Faust*. *Foreign Literatures, 3*, 71-81+158.

Hu, P. (2020) Moor, convert and Turk: Othello in *Othello*. *Foreign Languages Research, 5*, 89-95+112.

Jiang, J. M., & Yang, L. G. (2021). "A tragedy triggered by a handkerchief": Race, gender and interracial marriage in *Othello*. *Medieval and Renaissance Studies, 2*, 16-29.

Li, Z. S., & Guan, N. (2021). A study of the female images in Shakespeare's four tragedies from perspective of ethical literary criticism. *Interdisciplinary Studies of Literature, 5*, 89-98.

Nie, Z. Z. (2014). *An Introduction to Ethical Literary Criticism*. Beijing: Peking UP.

Shakespeare, W. (2011). *Othello (English-Chinese)*. Wuhan: Hubei Education Publishing House.

Xu, B. (2020). Blood libel, ghetto and Othello: The politico-cultural representations of European racism in Caryl Phillips's *The Nature of Blood*. *Foreign Literature Review, 1*, 80-93.

Yuan, X. (2018). Construction of middle-class family ethic: Studies of Louise Erdrich's novels. *Foreign Language and Literature, 6*, 53-58.

Zeng, R. (2015). Fall of soldiers analysis to Iago's antisocial personality. *Journal of Civil Aviation Flight University of China, 6*, 50-54.

About the Authors

Dr. Li Zhengshuan, PhD of Peking University, Honorary Doctor of University of Stirling in the UK, is Professor of English literature, PhD supervisor, one of the top teachers of his province, one of the outstanding young and middle-aged experts in social science in his province, one of the members of the "50 Young and Middle-aged Experts Project" of his province, and a young and middle-aged expert with outstanding contribution to his province. He has been given provincial-level awards for excellent social-science research 14 times and provincial-level awards for excellent teaching 8 times. His research in British literature focuses on John Donne, William Shakespeare, Robert Burns and others.

He teaches such courses as "Appreciation of English and American Poetry", "British Renaissance Poetry", "English Prosody", "Translation of Chinese Classics into English", "European Culture", and "Appreciation of English Songs". He presides over "Appreciation of English and American Poetry", a national first-rate Mooc course. He is Vice Chair of China English Poetry Research Association, Chair of specialized committee for Translating Chinese classics into English in China, Association for Comparative Studies of English and Chinese (CACSEC), and Chair of Hebei Translation Society.

He has translated all of Robert Burns' poems. He has published over 100 of them and is getting ready to publish the rest. Has also translated poems of Mao Zedong, Yuefu poems and five books of Tibetan poetry.

Dr. Li currently is a professor and Doctoral Supervisor at the School of Foreign Studies in Hebei Normal University (Shijiazhuang 050024, China). His area of research focuses mainly on literature in English Renaissance and literary translation and criticism (Email: zhengshuanli@126.com).

Zhu Huimin, is a MA candidate at the School of Foreign Studies in Hebei Normal University (Shijiazhuang 050024, China). Her area of research focuses mainly on British and American literature and literary translation (Email: zhuhuimin1999@126.com).

Keynote Speech II

On The Translation of Folk Discourse in Political Texts

Huo Yuehong
School of English Studies, Dalian University of Foreign Languages, Dalian, China
Email: huoyuehong@dlufl.edu.cn

Jiang Ruihan
School of English Studies, Dalian University of Foreign Languages, Dalian, China
Email: hannahchiang5@163.com

[Abstract] Based on translator behavior criticism theory, this paper analyzes the translation of folk discourse in Xi Jinping: The Governance of China with the "truth-seeking-utility-attaining" continuum evaluation model in an effort to discover the artistic and aesthetic value of folk discourse in shortening the psychological distance of the readers and improving publicity of political texts in the new era.

[Keywords] folk discourse; political texts; translator behavior criticism; truth-seeking-utility-attaining; Xi Jinping: The Governance of China

Introduction

Chinese political texts in the new era are no longer a carrier of purely political ideology, but a multiform discourse that combines the solemnity of political discourse, the intimacy of folk discourse and the objectivity of academic discourse. It retains the rigor and precision of political discourse, with the solemnity of the political discourse itself, but also incorporates the popular and accessible folk discourse used by ordinary people in their daily life, presenting features of geniality, sincerity, and readability, satisfying the need for emotional expression and communicative effect. On the other hand, there is no lack of professional and objective academic discourse in political texts, making the national discourse more credible and effective. General Secretary Xi Jinping also emphasized that "by going deep among the masses, you can come to the big classroom of command and language, and our documents, speeches and articles can be properly targeted", so as to get rid of the situation of "not being able to say what is reasonable and not being able to pass on what is said" (Xi, 2017).

The first volume of *Xi Jinping: The Governance of China* records 79 articles of General Secretary Xi Jinping, which are important textual carriers of General Secretary Xi Jinping's important statements, opinions, and assertions, focusing on the central leadership's philosophy of governance and governing strategies. It is an important window for the international community to understand contemporary China and a key to finding answers to questions about China. Folk discourse in the original text makes General Secretary Xi Jinping's speeches more affable and charming. Therefore, this paper analyzes the translation of folk discourse in *Xi Jinping: The Governance of China* with the help of translator behavior criticism theory, trying to uncover the artistic and aesthetic value of folk discourse in enhancing the appealing power of political texts and improving the national image.

Literature Review

According to a visual analysis of 512 journal articles collected from CNKI with CiteSpace, *Xi Jinping: The Governance of China* and "Report on the work of the Government" are the most studied texts in translation studies of political texts, while others have not received as much attention. Most of them focus on the textual characteristics, translation strategies and translation methods of political discourse (Yang, &Yan, 2012), some on translation ideas and theoretical thoughts (Wang 2008), political terminology (Li, et al., 2004), political metaphors (Zhou, & Zhu, 2010; Liang, 2010), and political consciousness (Chen, 2011; Jiang, 2012). Still some are from theoretical perspectives of feminism and postcolonialism (Liu 2006) and some other from theoretical perspectives (Yang, 2008).

Nowadays, more scholars emphasize the importance of translating political discourses into foreign languages for both the construction of national discourse system and the international discourse influence (Wen, 2019; An, & Wang 2019), which essentially requires researchers to pay attention to the role played by translators in the process of translating political texts, but unfortunately, the research focus in the field of political translation is still textual studies. Additionally, the research results applying original Chinese translation theories or related concepts for analysis are still very few (Chen, 2020), lacking innovation, and sometimes the Western theories applied in existent research are not applicable to the research reality.

In particular, translation studies of *Xi Jinping: The Governance of China* are rarely conducted from the perspective of translators' study, which may be related to the somewhat secretive nature of translating Chinese political texts, whose translation process is often impossible for outsiders to examine and study (Yang, 2018). However, the author argues that it is still feasible to examine the translators' behavior at a broad level from a social perspective. For example, the theory of translator behavior criticism proposed by Professor Zhou Lingshun (2014a), which focuses on both the text and the translator, is of applicable value and guidance for a comprehensive and objective evaluation of the rationality of translator behavior and the quality of the translation. After all, "since translation has been regarded as a kind of behavior, every stage of the implementation of this behavior needs to be included in the translation study" (Sheng, 2009, p. 14). Additionally, the "will-behavior-trace-pattern" thinking path proposed in translator behavior criticism theory can guide the author to explore the whole process and its influencing factors.

The translator, as the subject of translation activity has his/her own will and the will of the translator is naturally incorporated in the translated text. And the translator's behavior and its expression in the text (or the traces left in the text by the translator's behavior) are regular (Zhou, 2014a, p. 221). Because the translator behavior is regular, and it is also universal, the regular translation behavior patterns can be generalized from them. These patterns of translator's behavior are manifested through the traces left in the text by the translator, and their manifestation in the translated text can be depicted and explained through the "truth-seeking-utility-attaining" continuum evaluation model (Zhou, 2014a, pp. 2-4). In short, the theory can help objectively and comprehensively analyze the translation quality of folk discourse in *Xi Jinping: The Governance of China* and its impact on the enhancement of the readers' acceptance and the construction of a multi-dimensional national image in the new era of China.

Folk Discourse in *Xi Jinping: The Governance of China*

Both folk language and the habit of folk language usage are folk phenomena because of their cultural heritage (Huang, 2008). Therefore, folk discourse in this paper refers to not only "folk language materials", but also "folk language usage habits". (Note: The author has built a "Chinese-English parallel corpus of folk discourse" in *Xi Jinping: The Governance of China*, which mainly includes folk language and folk

language usage habits in the Chinese and English versions of the first volume of *Xi Jinping: The Governance of China*, and all the examples used in this paper are from this corpus.)

Folk Language in Xi Jinping: The Governance of China

In the first volume, folk language mainly appears in the form of colloquialisms, set phrases, proverbs, ancient sayings, and popular sayings, with a total frequency of 919 times. Some typical examples will be discussed in the following. Colloquialisms refer to colloquial words or colloquial terms. It is especially important to note that most of them come from a certain dialect. Naturally, they are informal and widely used mainly in daily conversations. However, the use of colloquial words in dialect is particularly frequent in the major speeches of General Secretary Xi Jinping, making the speeches close to the daily life of ordinary people and easily bringing him closer to his audience.

"搞" "干" and "抓" are highly common. The word "搞" originally means "to engage in" and "to try to get", and is a word that is used very frequently in the daily life of Chinese people, especially in southern China. In 31 sentences or phrases with "搞" as the core verb, the common ones are: "搞(清楚)" "搞(建设)" "搞(改革)" "搞(好)" "搞(乱)" "搞(特权)" and "(不)搞". The translator has no other choice but to precisely grasp the meaning of "搞" in the text and then find the right verb or noun among the English words, as in the translation "based on a correct understanding" "construction" "carry out reforms" "have a good something" "cause chaos" "seek (privileges)" and "avoid". Such translations have essentially sought the truth of the meaning, and the 31 translations of "搞" all reflect the translator's reasonable behavior by virtue of this flexible adaptation.

It is also true of "干" and "抓". The translations of the three colloquialisms all reflect the degree of truth-seeking, and the translators' adjustment behaviors also reflect the rationality. However, it has to be admitted that the life flavor carried by these three typical Chinese colloquialisms is inevitably reduced or even erased in the translation. By using them, General Secretary Xi Jinping manages to shorten the psychological distance between himself and his audience through this familiarity, so that what he says can be more easily accepted. Indeed, such expressions are more appealing to our Chinese people, but this amity and familiarity cannot be grasped by Western audiences. This is an inevitable result of the differences in language systems.

Another typical example is worth discussing. Example 1.

> *ST: 正如毛泽东同志所说:"中国的命运一经操在人民自己的手里, 中国就将如太阳升起在东方那样, 以自己的辉煌的光焰普照大地"。*
>
> *TT: As Mao Zedong said, "Once China's destiny is in the hands of the people, China, like the sun rising in the east, will illuminate every corner of the land with a brilliant flame."*

"操" means "掌握" in the source text, serving as a verb. However, it has been omitted in the target text due to cultural differences in linguistic expressions. It is acceptable and approvable because this adjustment has realized utility-attaining while not affecting truth-seeking of the translation. However, the translation of "命运" seems to be inappropriate. In the eyes of most Chinese people, the "命" is innate, while "运" can be changed through human efforts. That Xi quoted Mao's words also reflect this idea: "命运" can be in everyone's own hands. "Destiny" seems to be completely correct at first glance. But if we think deeper, it is easy to see that "destiny" refers to what happened to somebody or what will happen to them in the future, especially things that they cannot change or avoid. As said above, the word "destiny" is not what they intended to express. At this point, the translation is far away from truth-seeking and utility-attaining, and thus the rationality of the translator's behavior is not reflected.

Set phrases refer to those used in the same form, which usually have fixed patterns. About this category, grammar-related considerations can be put aside. But what needs special notice is that four-character Chinese idioms are not included here, as they are slightly departing from the scope of folk language sometimes. In order to make sure that this paper is conducted under reasonable control, four-character Chinese idioms may appear in this thesis but they are not used as linguistic data.

The following are a few examples of English translations of folk language under this category and an analysis of its positive impact on enhancing the appealing power of political discourse.

Example 2. ST: 摸着石头过河就是摸规律，从实践中获得真知。

TT: Wading across the river by feeling for the stones, we can identify the laws that apply, and acquire knowledge in practice.

"Wading across the river by feeling for the stones" is used in the translation to accurately convey the meaning, realizing "truth-seeking". The word "wade" in the translation has both the meaning of "made it difficult to walk through water" and "spend a lot of time and effort reading a lot of documents or pieces of information", and it can convey the feeling of our country not being afraid of difficulties and steadfastly exploring the truth from practice, which reflects a high degree of rationality of behavior. Also, it can let Western audiences note the reality that China is constantly moving forward in exploration and developing in reform, reflecting the road and cultural self-confidence that China is willing to take the initiative to explore rather than mechanically copy the experience of other countries.

Example 3. ST: 有的要求超规格接待, 住高档酒店, 吃山珍海味, 喝美酒佳酿, 觥筹交错之后还要"意思意思"。

TT: Some demand excessive receptions, stay at expensive hotels, eat all sorts of delicacies, drink fine wines and then take bribes.

In the original text, the words "吃山珍海味" and "和美味佳肴" need not be elaborated, as they are roughly the same human activities in both China and Western countries. The translation can be "truth-seeking" and "utility-attaining" with just a slight change. But "意思意思" is indeed a very Chinese phrase, having different meanings in different contexts. This kind of words with rich implied meanings and easy for audiences to make different associations are the focus of translators' attention. The phrase "take bribes" is a reasonable response to the problem of making the true meaning of "意思" in this context. If we stick to the language level of "seeking truth", the translation effect will be counterproductive. In this case, the translator pays more attention to the effect of culture at the linguistic level and makes reasonable adjustments to the translation in order not to affect its communicative effect, so as to ensure the integrity and authenticity of the discourse. As Bassnett and Lefevere (1990) argued, translation is not produced and received in a vacuum, but on the contrary, it is governed by historical and social factors. Therefore, in order to meet the needs of groups and cultures in different contexts, the translation process has to be culturally transformed.

Example 4. ST: "Sturdy grass withstands high winds; true gold stands the test of fire."

TT: "疾风识劲草, 烈火见真金。"

In the original text, the phrase "疾风知劲草, 烈火炼真金" is a popular saying that has been widely circulated by the Chinese people, which includes a metaphor for people who can show their strong will only after they have undergone severe tests. The words "true gold" "the test of fire" "sturdy grass" and "high winds" represent the sense of image and connotation of the original text. In these two clauses, the translation achieves "truth-seeking" in the language. In addition, because it is a common global knowledge

that true gold is not afraid of the test of fire, the translation portrays that our leading group will be bold enough to think, to carry out initiatives and to take the consequences. So, the translation achieves "utility-attaining". The translator has a high degree of rationality. Even readers in different social and cultural backgrounds can receive the same message, so that the audience can get the same reading effect as the readers of the original text and feel the firm confidence and determination of China to tackle difficulties head on, which not only reflects the road and system confidence of socialism with Chinese characteristics, but also builds a good national image.

Habits of Folk Language Usage in Xi Jinping: The Governance of China

As to the habits of folk language usage in this paper, it mainly appears in the form of rhetoric: condensed simile, which is one of the eleven forms of simile. Both the subject and the vehicle of rhetorical figure (or the reference) appear at the same time, but without the indicator of resemblance, and the subject and the reference must appear in a closely connected form. It consists of two types: one is a juxtaposition of condensed simile; the other is the formal contraction, which will be highlighted in this paper. In the latter type, the ontology (or the subject) and the reference form a partial phrase, which is extremely common in *Xi Jinping: The Governance of China*.

Take "路" as an example. The term "路" is mainly used in the form of "道路" "老路" "邪路" "新路" and "路子". They usually refer to the infrastructure for all kinds of vehicles and pedestrians, but in *Xi Jinping: The Governance of China*, they often refer to methods and models, usually in the form of "社会主义道路" and "和平发展道路". However, most of the translators have adopted the approach of omitting the rhetoric device and specifying them directly, such as "socialism with Chinese characteristics" and "peaceful development". Obviously, the image of "路" has been omitted in the translation to avoid misunderstanding. Similar examples can be seen in "友谊之树" "希望热土" "文明之花" and other concrete objects in people's daily life. Misunderstanding of the texts can be effectively avoided, ensuring the truth-seeking of the translation and the rationality of the translators.

Although phrases in condensed simile are often omitted from translations, there is a special case: when the reference is "桥梁" or "桥", the translator usually retains the imagery of "bridge". The reason for this is not known to the author. However, the retention of the condensed simile makes the translation more vivid, as if peaceful development, friendship, cooperation, and prosperity are really transformed into a bridge that connects our country with other countries, which is in line with the image of China as a great country advocating cooperation and exchange, openness, and tolerance. These translations obviously realize truth-seeking and utility-attaining, verifying the rationality of translators.

In general, translators still prefer to remove the condensed simile from the text, which can be verified in most translations. This is related to the inherent linguistic characteristics and preferences of both English and Chinese: after all, English is a language that does not advocate redundancy and repetition of information.

Conclusion

The paper identified folk discourse from *Xi Jinping: The Governance of China*, including folk language and folk language usage habits. Based on translator behavior criticism theory, it finds that translators of political discourse carry the unified national will, and their translation behavior is based on ensuring the truth-seeking of the translation, pursuing the maximum effect of the discourse, and adjusting the balance between "truth-seeking" and "utility-attaining" of the translation. The traces left by their social behavior show the following patterns: (i) the folk language in the discourse is represented in English translation in three ways: complete representation, partial representation, and nil-representation; (ii) the reason for

complete representation is that part of the knowledge is common, and the translation achieves both "truth-seeking" and "utility-attaining"; (iii) the reason for partial representation or nil-representation is that the translators tend to achieve "cultural utility-attaining" to ensure the communicative effect due to the cultural default; (iv) while the folk language usage habits in the discourse often appear in the form of condensed simile, which is often omitted in the translation except the image of "bridge"; (v) the principle of these socially utility-attaining behaviors is to ensure the authenticity and integrity of China's diplomatic discourse in conveying Chinese attitudes.

Acknowledgement

*本论文是教育部人文社科规划基金项目: 新时代政治话语翻译研究与国家语言能力建设 (项目编号：19YJA740021) 的阶段性成果 Supported by Humanities and Social Science Project of The Ministry of Education (No. 19YJA740021)

References

An, F. C., & Wang, M. Y. (2019). On the construction of political discourse and strategies of outward translation. *Foreign Language Education*, *40*(6), 1-6.

Bassnett, S., & Lefevere A. (eds.). (1990). *Translation, history and culture*. London and New York: Pinter Publishers.

Chen, S.S. (2020). A review of the research on the translation of Chinese political documents into foreign languages: Problems and future development. *Foreign Studies*, *8*(4), 75-83.

Chen, Y. (2011). Translation sensitive texts in the restriction of political correctness. *Humanities & Social Sciences Journal of Hainan University*, *29*(01), 80-83.

Huang, T. (2008). Folk language as a folk phenomenon. *Culture Journal*, *11*(03), 10-15.

Jiang, X. H. (2012). Occidentalism and the translation in 18th- and 19th-century China. *Chinese Translators Journal*, *2,* 32-37, 128.

Li, S., Guo, H. Y. & Liu, W. (2004). On Chinese-English translation of political words. *Journal of Beijing Jiaotong University (Social Sciences Edition)*, *1,* 65-68.

Liang, Y. G. (2010). Conversion of metaphor to sense: An effective method for the translation of Political metaphor – Exemplified by the translation of political metaphors in report on the work of the government. *Journal of Lanzhou Jiaotong University*, *5,* 134-136.

Liu, A.Y. (2006). Female identity, translation and political act: Reconnoitering feminist translation theory. *Foreign Language and Literature*, *22*(1), 107-111.

Sheng, Z. L. (2009). On the model of research into translators' translation actions in the perspective of skopos. *Journal of Shaoxing University (Humanities and Social Sciences)*, *29*(3), 111-114.

Wen, Q. F. (2019). Reexamining the concept of "national language capacity" – The achievements of and challenges on national language capacity development in China in the past 70 years. *Journal of Xinjiang Normal University (Edition of Philosophy and Social Sciences)*, *5,* 57-67.

Xi, J. P. (2017). *Xi Jinping: The governance of China.* Bei Jing: Foreign Languages Press.

Yang, M. X. (2008). On political equivalence in Ttanslating diplomatic terms: Tao Guang Yang Hui as example. *Journal of PLA University of Foreign Languages*, *5,* 90-94.

Yang, M. X., & Yan, D. (2012). The translation strategies of diplomatic language under political equivalence. *Journal of PLA University of Foreign Languages*, *3,* 73-77.

Yang, W. P. (2018). Upholding the principle of faithfulness while taking other factors into consideration in translation: A case study of the translation of the 19th CPC national congress documents. *Journal of Tianjin Foreign Studies University*, *25*(2), 26-32.

Zhou, H. & Zhu F. R. (2010). On metaphor's translation in political speech. *Journal of Hunan University of Humanities, Science and Technology*, *1,* 85-87.

Zhou, L. S. (2014a). *A theoretical framework for translator behavior criticism*. Beijing: The Commercial Press.

About the Authors

Dr. Huo Yuehong, Ph.D, is Professor at Dalian University of Foreign Languages, director of Multilingual Translation Studies Center and supervisor for postgraduate students. Her research area includes English translation of Chinese classics and the use of computer technology in translation studies. Professor Huo Yuehong has been in charge of a number of projects at university and provincial levels as well as the ones funded by the Ministry of Education of the P.R. C. She is the chief compiler of the national-level textbook The Chinese Culture and the translator of several books as well as the author of books and forty plus academic papers, 16 out of which are CSSCI ones and 1 EI paper. Professor Huo Yuehong has been awarded titles of both university and provincial levels for the work she has done both in English education and academic research.

Jiang Ruixuan, a postgraduate at School of English Studies, Dalian University of Foreign Languages, under the supervision of Professor Huo Yuehong. Her research area includes English translation of Chinese classics and political texts, mainly focusing on translation studies from the perspective of translator behavior criticism theory. During her master's study, she is the author of 1 published academic paper, 1 academic paper under final review, and 2 academic papers in the collections to be published. She presided over 1 university-level research and innovation project, attended 8 international and domestic academic conferences, and participated in and won 14 disciplinary competitions. She has been awarded National Scholarship once, the first prize Scholarship for postgraduate studies twice, and awards at the municipal level or above six times.

Keynote Speech III

Applying Rhetorical Structure Theory to Translation Studies: Some General Remarks

Bo Wang
School of Translation Studies, Jinan University, Zhuhai, China
Email: bo.wang@connect.polyu.hk

Yuanyi Ma
School of International Cooperation
Guangdong Polytechnic of Science and Technology, Zhuhai, China
Email: yuanyi.ma@connect.polyu.hk

[Abstract] Rhetorical Structure Theory (RST), which was originally developed by William C. Mann, Sandra A. Thompson, and Christian M. I. M. Matthiessen in the early 1980s in the context of computational text generation, has served as a tool of exploring the resources of text organization in the semantic system of English. In this paper, we provide a brief introduction to RST and illustrate how RST can be applied to translation studies. In addition, we relate the translation equivalence and translation shift found in RST analysis to the metafunctions in Systemic Functional Linguistics and discuss some plans of future research.

[Keywords] *rhetorical structure theory; translation; systemic functional linguistics; metafunction*

Introducing Rhetorical Structure Theory

Rhetorical Structure Theory (RST) was originally developed by William C. Mann, Sandra A. Thompson and Christian M. I. M. Matthiessen in the early 1980s in the context of computational text generation (e.g. Mann, & Thompson 1987, 1988; Mann, Matthiessen, & Thompson 1992) and has since then served as a tool of exploring the resources of text organization in the semantic system of English. The various areas where RST has been applied include discourse analysis in general (e.g. Trail & Hale, 1995), instructional contexts (Vander Linden & Martin, 1995) and academic discourse (Benwell, 1999).

The development of RST can be categorized into two phases: (i) the classical RST and (ii) the Rhetorical System and Structure Theory. On the one hand, classical RST was first conceived by William C. Mann to be applied in text generation and was gradually used in other domains of text analysis (see Taboada, & Mann, 2006a, 2006b for discussions on the theoretical developments and applications of classical RST). On the other hand, in various works by Christian Matthiessen (e.g. Matthiessen, forthcoming; Matthiessen, & Teruya, 2015), RST has been further revised and incorporated in Systemic Functional Linguistics (SFL) as a semantic system of RHETORICAL RELATIONS. In Figure 1, we present the basic choices in the system of RHETORICAL RELATIONS. In the system network, the basic systems, which are similar to the logical systems in the stratum of lexicogrammar, include those of NUCLEARITY, LOGICO-SEMANTIC TYPE, ORIENTATION and RECURSION (see Matthiessen, forthcoming).

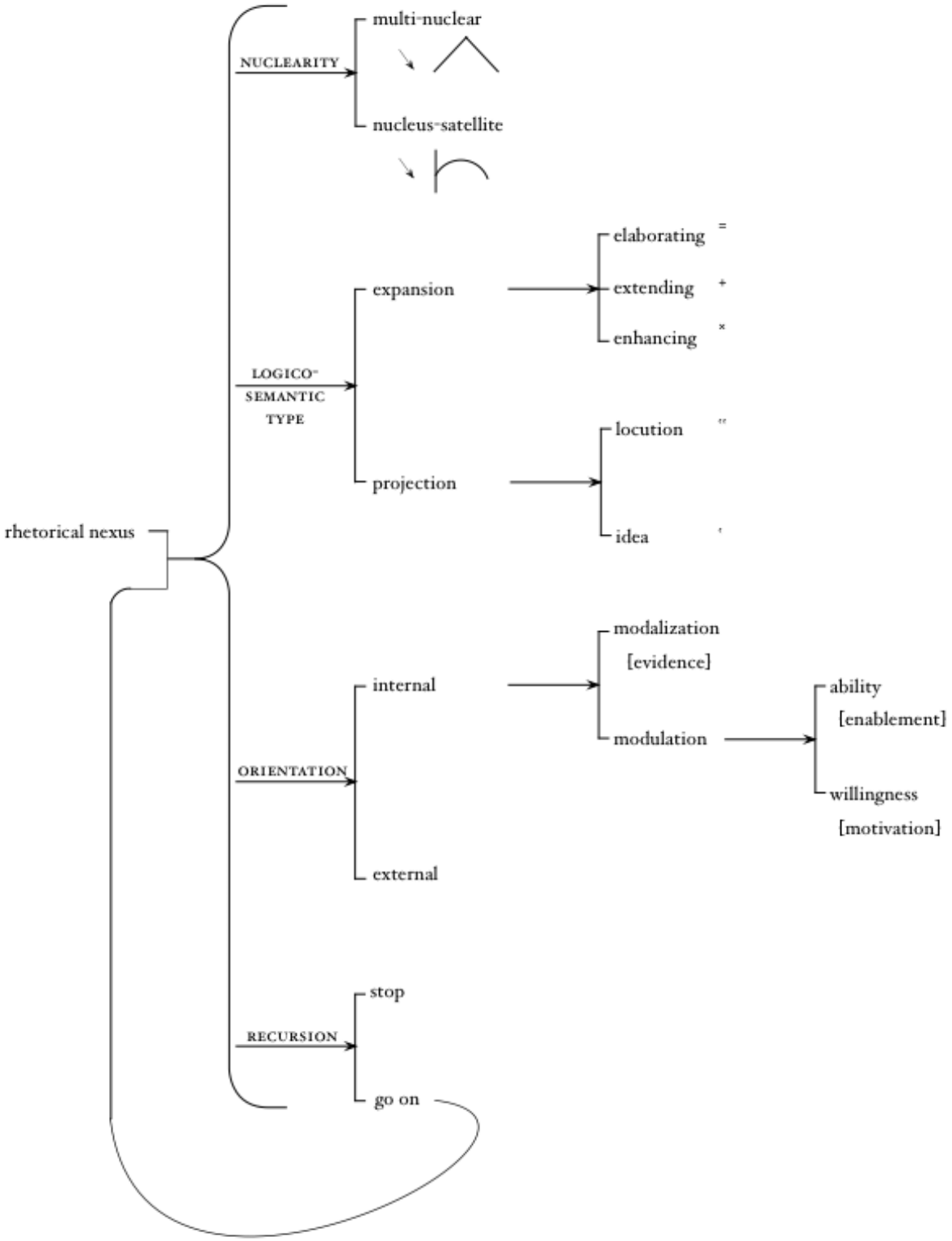


Figure 1. **The System of RHETORICAL RELATIONS (adapted from Matthiessen forthcoming, p. 36)**

The rhetorical relations differ from each other in terms of taxis, and two main types of such relations are identified, namely (i) the hypotactic (nucleus-satellite) relation and (ii) the paratactic (multi-nucleus) relation. The distinction of the two types of relation lies in terms of weight and centrality: "nuclear text segments are weightier and more central to the purposes of the text than are satellites" (Matthiessen forthcoming: 37). In Figure 2, we illustrate how nucleus-satellite and multi-nucleus relations are realized. On the one hand, the relationship between "Some scientists think" and "that it should be in the same family as Tyrannosaurus" is hypotactic, with the projected segment functioning the nucleus because it is also linked to other segments in the whole text. On the other hand, the relation between "the creature was able to swing the club with great force" and "and aim a savage blow at an enemy" is paratactic, as the two clauses are of equal semantic weight, with the second clause adding some information to the first clause.

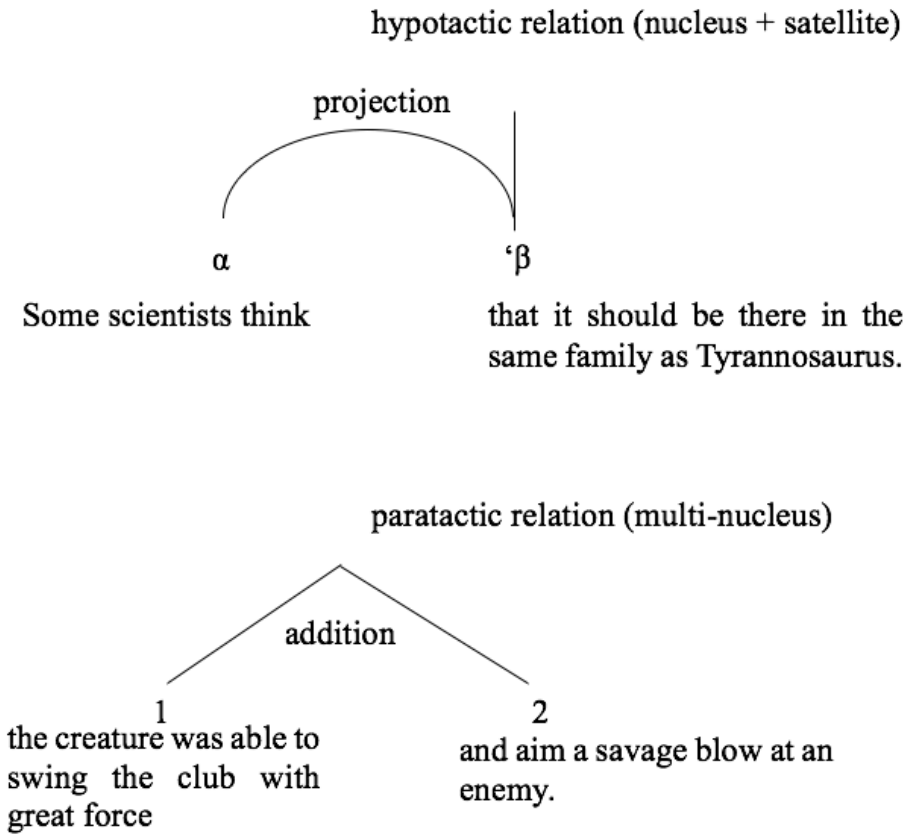


Figure 2. **Examples of Nucleus-Satellite and Multi-Nucleus Relations (adapted from Matthiessen forthcoming, pp. 78, 81)**

In an earlier study, Mann and Thompson (1987) defined 24 rhetorical relations, including 21 nucleus-satellite relations and 3 multi-nucleus relations (see Table 1).

Table 1. ***The Nucleus-Satellite and Multi-Nucleus Relations described in Mann and Thompson (1987)***

Nucleus-satellite relations:		
evidence	justify	antithesis
concession	circumstance	solutionhood
elaboration	background	enablement
motivation	volitional cause	non-volitional cause
volitional result	non-volitional result	purpose
condition	otherwise	interpretation
evaluation	restatement	summary
Multi-nucleus relations:		
sequence	contrast	joint

RST is not only capable of pointing out the local logical relationship between clauses but can also indicate the global logical structure in the composition of the whole text. Example 1, which is an "expounding" text titled *The Fuels of the Body*, is used here to illustrate the global organization of the text, Paragraph 1 introduces the three fuels of the body, namely carbohydrates, fats, and proteins, in general. Subsequently, Paragraphs 2 to 4 each focus on one of the three fuels of the body, with the first paragraph functioning as the macro-theme of the whole text (see Figure 3 for rhetorical structure of the whole text, with Themes in some clauses being underlined). We can see that on the one hand, the first paragraph is hypotactically related to the other three paragraphs, with Paragraphs 2 to 4 offering elaborations to Paragraph 1; on the other hand, Paragraphs 2 to 4 are paratactically related with each other, with the rhetorical relation of addition being found.

Example 1: The Fuels of the Body

The fuels of the body are carbohydrates, fats and proteins. These are taken in the diet. They are found mainly in cereal grains, vegetable oils, meat, fish and dairy products.

Carbohydrates are the principal source of energy in most diets. They are absorbed into the bloodstream in the form of glucose. Glucose not needed for immediate use is converted into glycogen and stored in the liver. When the blood sugar concentration goes down, the liver reconverts some of its stored glycogen into glucose.

Fats make up the second largest source of energy in most diets. They are stored in adipose tissue and round the principal internal organs. If excess carbohydrate is taken in, this can be converted into fat and stored. The stored fat is utilized when the liver is empty of glycogen.

Proteins are essential for the growth and rebuilding of tissue, but they can also be used as a source of energy. In some diets, such as the diet of the Eskimo, they form the main source of energy. Proteins are first broken down into amino acids. Then they are absorbed into the blood and pass round the body. Amino acids not used in the body are eventually excreted in the urine in the form of urea. Proteins, unlike carbohydrates and fats, cannot be stored for future use.

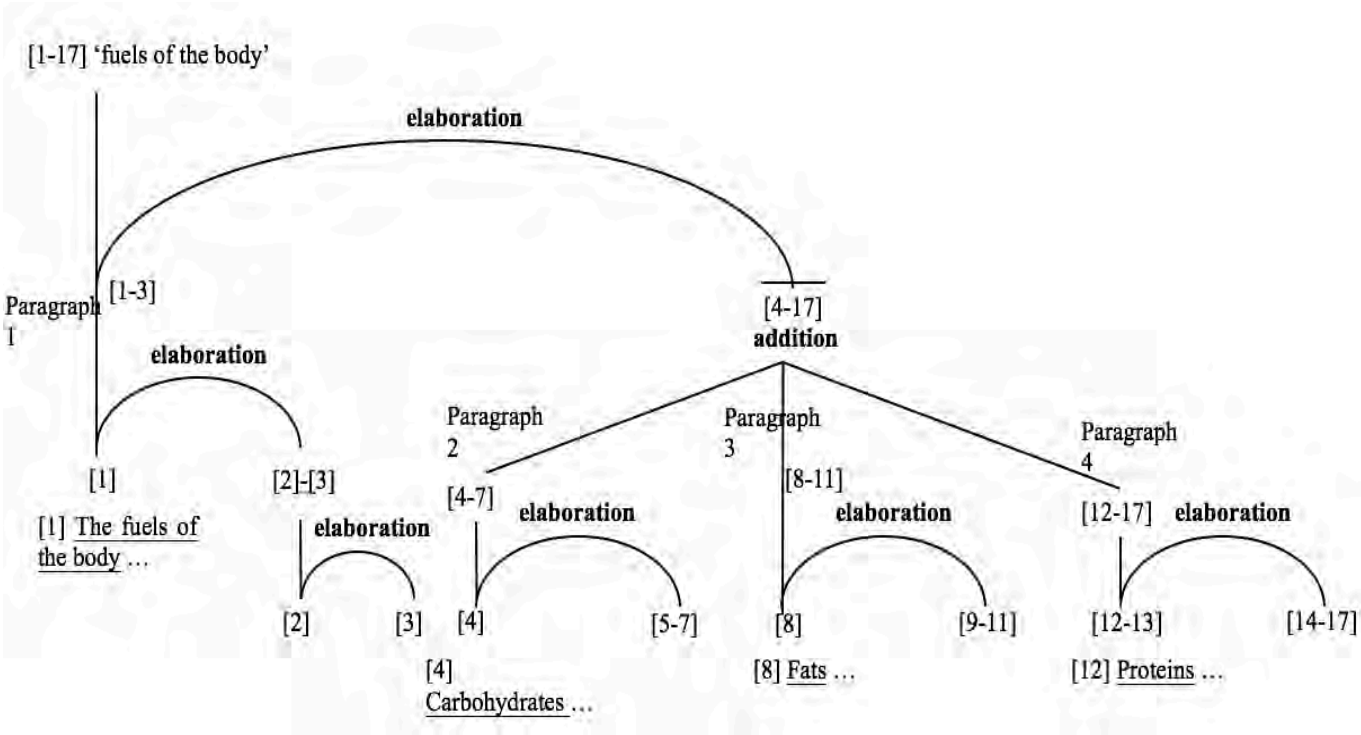


Figure 3. **Rhetorical Relations in Example 1**

Rhetorical Structure Theory as an Analytical Tool in Translation Studies

Following Matthiessen (2021, p. 524), translation is conceived of as "recreation of meaning in context". Four metafunctional modes of meaning are here involved, including ideational meaning of the logical kind, ideational meaning of the experiential kind, interpersonal meaning, and textual meaning. The logical relations identified through RST analysis is categorized as one type of logical meanings. When studying a translation, we can compare the rhetorical relations in the source text (ST) with those in the target text (TT) and observe the translation equivalence or shift. As shown in Example 2, which is selected from Jane Austin's novel, titled *Pride and Prejudice*, the rhetorical relations of elaboration and addition are found in the source text (see Figure 4). In the translation, the two rhetorical relations are equivalently re-construed, hence leading to translation equivalence in the target text.

> *Example 2, ST: Their powers of conversations were considerable. They could describe the entertainment with accuracy, relate an anecdote with humour and laugh at their acquaintance with spirit.*
>
> *TT: 他们 谈话 的 能力 十分 了得。 他们 描绘 起 招待会 纤毫入微, 叙述 起 奇闻 轶事 风趣横生, 讥笑 起 熟人 神采飞扬。*
>
> *They talk DE ability very considerable. they describe PV entertainment with detail, narrate PV anecdote with wit, laugh at PV acquaintance with spirit. Their abilities of talking were considerable. They described an entertainment with detail, narrated an anecdote with wit and laughed at their acquaintance with spirit.*

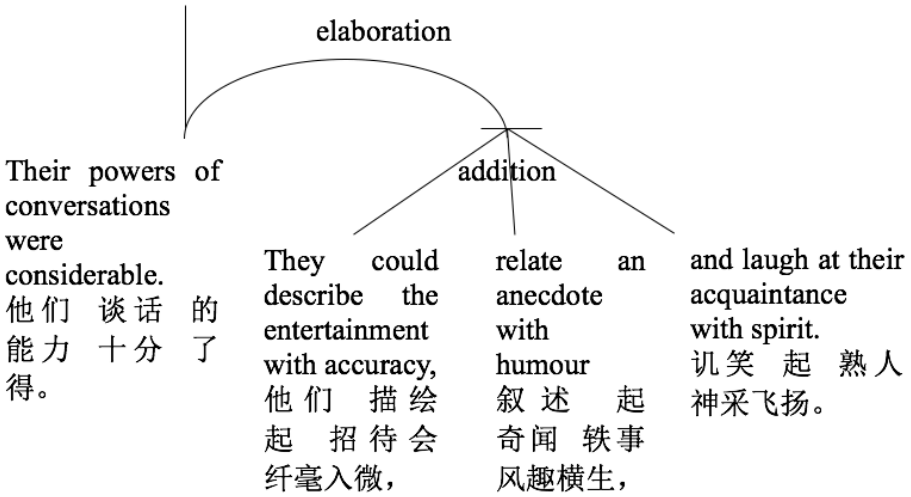


Figure 4. **Rhetorical Relations in Example 2**

In Example 3, the logical relations in the ST are differently re-construed in the TT. The nucleus-satellite relations of reason and result, as well as the multi-nucleus relation of addition are all not found in the TT, and are instead replaced by a nucleus-satellite relation of condition (see Figure 5).

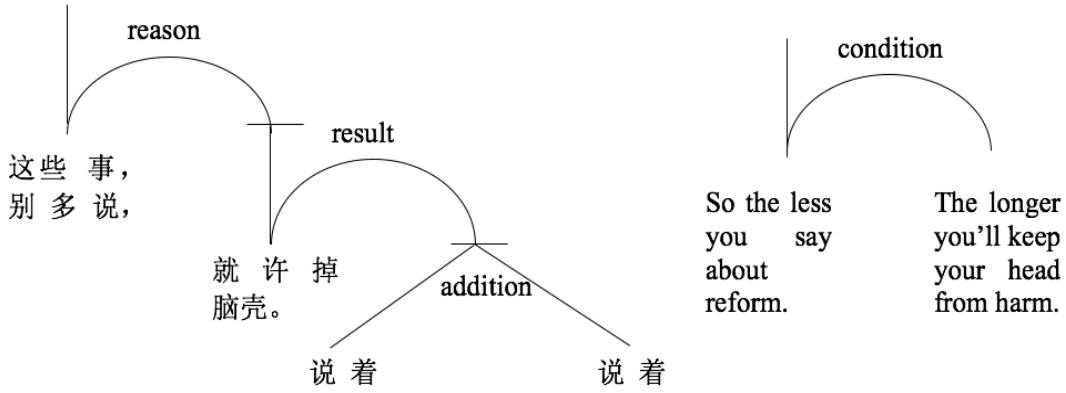


Figure 5. **Rhetorical relations in Example 3**

In this way, translation shifts in terms of logical relations are found.

Example 3

ST: 这些 事， 别 多 说，these matters, NEG much say;

Do not say much about these matters,

说 着

say VPART, while you are saying

说 着

say VPART, while you are saying

就 许 掉 脑壳。

VADV may drop head, you may drop your head.

TT: So the less you say about reform. The longer you'll keep your head from harm.

In the matrix of metafunctional translation shift proposed by Matthiessen (2021) (see Figure 6), shifts of logical relations are categorized as logical shifts (i.e. shifts within the logical metafunction or shifts from logical to logical). In addition to the shifts from the logical perspective, we can observe other shifts within other metafunctions in Example 3, such as thematic shifts, process type shifts and mood type shifts, which can also be identified through a careful analysis.

		From source text			
		textual	**ideational: logical**	**ideational: experiential**	**interpersonal**
To target text	**textual**	textual > textual: e.g. thematic shift	logical > textual: e.g. complex to cohesive sequence		
	ideational: logical	textual > logical: e.g. cohesive sequence to complex	logical > logical: e.g. tactic shift		interpersonal > logical: e.g. mood or modality represented by verbal or mental clause in clause complex of projection
	ideational: experiential		logical > experiential: e.g. clause (in complex) > phrase (as circumstance)	experiential > experiential: e.g. process type shift	
	interpersonal				interpersonal > interpersonal: e.g. mood type shift

Figure 6. **Translation Shifts Characterized in Terms of Metafunction (adapted from Matthiessen, 2021, p. 533)**

Conclusion

As illustrated in this paper, RST, which is a tool capable of being used in discourse analysis, can also be applied in translation studies. With the help of RST, it would be possible for us to point out the logical relations both in the source text and the target text, to compare such relations, to investigate the translation equivalence and translation shift in this respect, and to further discuss such equivalence and shift. Based on a meta-analysis conducted in Wang and Ma (2021), we find that the amount of studies applying RST to translation is very limited, both including studies that apply the classical RST (e.g. da Cunha, & Iruskieta, 2010; Károly, 2017) and Matthiessen's (forthcoming) updated RST (Wang, 2020). We also note that these studies have focused on a very small amount of registers so far. In future studies, data from more registers will have the potential to be analyzed from the RST perspective.

Abbreviations for Interlinear Glossing

DE: *de* 的
NEG: negative
PV: postverb
VADV: verbal adverb
VPART: verbal particle

References

Benwell, B. (1999). The organization of knowledge in British university tutorial discourse: Issues, pedagogic discourse and disciplinary identity. *Pragmatics, 9(*4), 535-565.

da Cunha, I., & Iruskieta, M. (2010). Comparing rhetorical structures in different languages: The influence of translation strategies. *Discourse Studies, 12*(5), 563-598.

Károly, K. (2017). Logical relations in translation: The case of Hungarian-English news translation. *Perspectives: Studies in Translation Theory and Practice, 25*(2), 273-293.

Mann, W. C., & Thompson, S. A. (1987). *Rhetorical Structure Theory: A theory of text organization (No. ISI/RS-87–190).* Marina del Rey: Information Sciences Institute.

Mann, W., & Thompson, S. (1988). Rhetorical Structure Theory: Toward a functional theory of text organization. *Text, 8(*3), 243-281.

Matthiessen, C. M. I. M. (2021). Translation, multilingual text production and cognition viewed in terms of Systemic Functional Linguistics. In F. Alves, & A. L. Jakobsen, (Eds.), *The Routledge Handbook of Translation and Cognition*, (pp. 517–544). Abingdon & New York: Routledge.

Matthiessen, C. M. I. M. (forthcoming). *Rhetorical System and Structure Theory: The semantic system of rhetorical relations*. Book manuscript.

Matthiessen, C. M. I. M., & Teruya, K. (2015). Grammatical realizations of rhetorical relations in different registers. *WORD, 61*(3), 232-281.

Taboada, M., & Mann, W. C. (2006a). Rhetorical Structure Theory: Looking back and moving ahead. *Discourse Studies, 8*(3), 423-459.

Taboada, M., & Mann, W. C. (2006b). Applications of Rhetorical Structure Theory. *Discourse Studies, 8*(4), 567–588.

Trail, R. L., & Hale, A. (1995). *A rhetorical structure analysis of a Kalasha narrative*. Horsleys Green: SIL.

Vander Linden, K., & Martin, J. H. (1995). Expressing rhetorical relations in instructional text: A case study of the purpose relation. *Computational Linguistics, 21*(1), 29-57.

Wang, B., & Ma, Y. (forthcoming). *Rhetorical Structure Theory and its applications: Past, present and future.* Sheffield: Equinox.

Wang, Y. (2020). *A comparative study on the translation of detective stories from a systemic functional perspective.* Singapore: Springer.

About the Authors

Drs. Bo Wang and Yuanyi Ma received their doctoral degrees from the Hong Kong Polytechnic University. Their research interests include Systemic Functional Linguistics, translation studies, discourse analysis, and language description. They are co-authors of *Lao She's Teahouse and Its Two English Translations: Exploring Chinese Drama Translation with Systemic Functional Linguistics* (Routledge, 2020), *Systemic Functional Translation Studies: Theoretical Insights and New Directions* (Equinox, 2021), *Translating Tagore's Stray Birds into Chinese: Applying Systemic Functional Linguistics to Chinese Poetry Translation* (Routledge, 2021), *Introducing M.A.K. Halliday* (Routledge, 2022) and *Systemic Functional*

Insights on Language and Linguistics (Springer, 2022, with Christian M. I. M. Matthiessen and Isaac N. Mwinlaaru). They are also co-editors of *Key Themes and New Directions in Systemic Functional Translation Studies*. Bo Wang is Lecturer at the School of Translation Studies, Jinan University, China. Yuanyi Ma is Lecturer at the School of International Cooperation, Guangdong Polytechnic of Science and Technology, China.

Keynote Speech IV

Study on the Classification of Psychological Verbs in *the Book of Songs*

Yanan Li
Dalian Maritime University, Dalian, China
Email: liyanan@dlmu.edu.cn

Gangway Dong
Liaoning Normal University, Dalian, China
Email: guangcaid001@hotmail.com

[Abstract] *As a special type of verbs, psychological verbs not only have the common properties of general verbs, but also have their special grammatical and pragmatic features. They are important in verbs. The Book of Songs is the earliest collection of poems in China. With extensive contents, it profoundly reflects several aspects of social life from the Western Zhou Dynasty to the Spring and Autumn Period. There are many verbs in the book. In particular, the psychological verbs show the unique semantic features and features of the times. There are a total of 63 psychological verbs in the Book of Songs. Among them, there are 54 monosyllabic words, which play a major role. There are 9 polysyllabic words, which mainly consist of two monosyllabic psychological verbs with the same meaning. Based on the examination of meanings and forms of psychological verbs in the Book of Songs, this paper gives the standard for the judgment of psychological verbs and explains the psychological verbs in the book by classification; examines psychological verbs with objects in the Book of Songs and divides them into transitive psychological verbs and intransitive psychological verbs based on the grammatical function and emotional psychological verbs and psychological verbs of cognition and will be based on their meanings.*

[Keywords] the Book of Songs; psychological verbs; classification

Introduction

A "psychological verb" refers to "the act of recording the inside information", that is, a "psychological verb" refers to the verb indicating psychological activities (Ma, 1898). "Psychological verbs" refer to verbs that describe psychological activities. As a special type of verbs, psychological verbs not only have the common properties of general verbs, but also have their special grammatical and pragmatic features. They are important in verbs. There have been abundant research results on this topic, but there are still many differences on its specific scope and classification. Especially in recent years, the Chinese community has formed an upsurge in the study of psychological verbs, and there have been many works and papers on the classification of psychological verbs and the semantic and grammatical characteristics of psychological verbs. However, most of these studies are based on Modern Chinese and analyzed from the perspective of semantics and syntax, which is not fully applicable to the study of psychological verbs in ancient Chinese. There are many works and papers on the analysis and discussion of psychological verbs based on Modern Chinese, but the research on psychological verbs in ancient Chinese is not deep enough. Therefore, it is necessary for us to comb and study the psychological verbs in ancient Chinese deeply and carefully.

The value of a corpus lies in whether it can fully and truly reflect the real face of the language at that time. *The Book of Songs* is the first collection of poetry in China, which deeply reflects many aspects of social life such as politics, economy, and culture from the Western Zhou Dynasty to the spring and Autumn period. The language is vivid and often "see the big from the small", and its corpus value cannot be ignored.

This paper selects *Book of Songs* as the main research object, combs the verbs, and comes to the conclusion that there are 63 psychological verbs, including 54 monosyllabic words, which occupy the main position. There are 9 polysyllabic words, which are mainly composed of two synonymous monosyllabic psychological verbs. Considering that there are great limitations in single meaning standard or single form standard, and in view of the current situation that the research on psychological verbs in ancient Chinese is not in-depth, this paper constructs a classification standard for psychological verbs based on ancient Chinese grammar, combined with meaning and function, and according to people's cognitive characteristics, This paper studies and discusses it from the perspective of cognitive linguistics and other modern linguistics, in order to more comprehensively sort out its development context and investigate its grammatical and pragmatic characteristics.

Literature Review

Ma's Grammar Talk is the earliest book in which psychological verbs are specially discussed until now (Ma,1898). After that, in *Creation of Chinese Grammar* by Chen Chengze (1982) and *New Chinese Grammar* by Li Jinxi (1992), *The Grammatical Features of a Type of Verbs* describing psychological activities are studied and discussed. The "psychological verbs" are independently classified in *Summary of Chinese Grammar* by Mr. Lv Shuxiang. In this book, verbs are divided into activity verbs, verbs of psychological activity, inactive verbs, and verbs that are hardly active (Lv Shuxiang, 1982). Psychological verbs are listed separately as an independent subclass of verbs. In *Modern Chinese* by Huang Borong and Liao Xudong, verbs are considered as words that describe actions, behaviors, psychological activities, existence, changes, or disappearance. They are divided into six types. One type is verbs that describe psychological activities, such as love, scaring, abomination, missing, planning, hope, fear, worry, and hate. These are psychological verbs (Huang, & Liao, 1988).

According to *overview of Chinese Verbs* by Fan Xiao, Du Gaoyin and Chen Guanglei, "psychological verbs should not be classified based on some similarities of these verbs in grammar, rather than their meaning of psychological activities" (1988). In *the Verb Research* by Hu Yushu and Fan Xiao, psychological verbs are specially defined. They pointed out that psychological verbs describe psychological activities or psychological states in terms of emotion, intention, cognition, feeling, and thinking, etc. (Hu, & Fan, 1995). In *Chinese Psychological Verbs and Their Sentence Patterns* by Zhou Youbin and Shao Jingmin the framework of "subject (person) + {very + verb} + object" is given as the standard for psychological verbs (1993). In *Scope and Types of Psychological Verbs in Modern Chinese* by Wang Hongbin, three formats of the test of psychological verbs are proposed (2002).

In addition, some articles are about the study of psychological verbs in the field of studies on ancient Chinese. For example, in *Study on Psychological Verbs in Hsun Tzu* by Yu Zhengan, the psychological verbs in *Hsun Tzu* are exhaustively described and illustrated, 85 psychological verbs in *Hsun Tzu* are summarized, and their grammatical functions and internal reclassification are analyzed and studied (2007). In *Analysis on the Predicative Function of "Negative Psychological Verbs" in the Pre-Qin Period* by Chen Kejiong, the linguistic data in representative classics such as *the Commentary of Zuo* is considered as the object of study, the grammatical features of verbs with predicative objects at the level of syntax in Chinese in the pre-Qin period are discussed, and the differences in grammatical functions of different types of verbs and the several features and complexity of predicative objects are analyzed (2000). *In the Origin and Development of Psychological Verbs in Folk Songs in the Eastern Han, Wei, Jin, and Northern and Southern Dynasties* by Zhang Wanchun, some psychological verbs in folk songs are compared and analyzed,

the origin and development of seven groups of psychological verbs in folk songs in this period are discussed, and some features of psychological verbs at that time are summarized (2007).

Methodology

Psychological verbs reflect the psychological activities of people in language, so they not only involve linguistics but also are closely related to psychology and cognitive science. Psychological verbs are verbs that describe the inner emotions, will, thinking, feelings, and cognition of people. Therefore, combined with the meaning standard and form standard, this paper proposes the identification standard of psychological verbs, summarizes all the psychological verbs in the *Book of Songs* according to this standard, and studies and discusses them by using the views in modern linguistics according to the cognitive features of people.

This paper selects *Book of Songs* as the main object of study, mainly uses the quantitative classification research method to sort out the verbs, and summarizes the verbs in it, and gets 63 psychological verbs. Among them, there are 54 monosyllabic words, which play a major role. There are 9 polysyllabic words, which mainly consist of two monosyllabic psychological verbs with the same meaning. In addition, this paper uses the static description research method, based on the analysis results and statistical quantity of psychological verbs in the book of songs, this paper makes a static description from the perspectives of grammar and semantics. Considering that a single meaning standard or a single form standard has great limitations and in the current linguistic circle the studies on psychological verbs in ancient Chinese are not in-depth enough, this paper develops a classification standard for psychological verbs based on the grammar of ancient Chinese combined with meanings and functions, and studies and discusses it according to cognitive features of people by using views of modern linguistics such as cognitive linguistics to have a more comprehensive understanding of its development and examine its grammatical and pragmatic features.

The Definition of Psychological Verbs in the *Book of Songs*

Book of Songs has extensive content. From “the voice of local customs” to “the voice of the imperial court” and “the voice of the ancestral temple”, it is the important linguistic data that reflects the social life at that time. *Book of Songs* is considered as the object of study mainly based on its meaning standard. The verbs describe activities or states of inner emotions, will, thinking, feelings, and cognition of people. With a reference of the ancient grammar system, the scope is appropriately expanded and omission is avoided. Besides, in the process of summarization of psychological verbs in *Book of Songs*, this paper follows the following principles:

1. Variant Chinese characters: Each group is counted as a word.
2. Ancient and modern Chinese characters: Only ancient Chinese characters are counted.
3. Borrowed Chinese characters:

If both borrowed Chinese character and the original Chinese character appear in the book, only the original Chinese character is counted. If the borrowed Chinese character appears and the original Chinese character does not appear, only the borrowed Chinese character is counted.

1. Other types of words that are temporarily used as verbs are not counted.
2. The words that are both verbs and other types of words are counted.

According to the above principles, after the statistics and summarization of psychological verbs in 305 articles in *the Book of Songs*, we know that a total of 63 psychological verbs are used, including 54 monosyllabic words and 9 polysyllabic words as follows.

Monosyllabic words: 乐(happy) 悦(happy) 喜(like) 写（泻）(vent) 慰(comfort) 歎(detest) 伤（sad）盱（sad） 怒（miss and worry） 畏（fear） 忧（worry） 愠（blame） 悼（fear） 恶（dislike） 怛（worried） 吊（mourn） 哀（mourn） 悝（anxiety） 疚（remorse） 惮（fear） 忘（forget） 憎（hate） 悔（regret） 急（urgent） 恐（fear） 惧（fear） 怞（sad） 愧(ashamed) 恫（grieved） 毖(cautious) 好(like) 爱(love) 任(trust) 愮（love） 知(understand) 怀(miss) 顾(worry) 念(miss) 怨(blame) 虑(concern) 敬(respect) 忱(trust) 惠(follow one's heart) 崇(respect) 恤(sympathize) 忮(envy and hate) 肯(be glad to) 愿(wish) 思(miss) 图(pursue) 求(beg) 葵(suspect) 阻(reject) 忖(ponder).

Polysyllabic words: 说怿(like) 哀恫(grieved) 忧伤（sad） 蕴结(grieved) 苑结(depressed) 踟蹰(hesitate) 伤悲(grieved) 歆羡(admire) 思服(miss)

Most of the 9 polysyllabic words consist of two monosyllabic words with the same meaning. In *Book of Songs*, they do not have a fixed form and they can be combined freely. For example, "伤" and "悲" (sad) have the same meaning. They can be used alone or in combination. For example:

我姑酌彼兕觥,维以不永伤！(《诗经•周南•卷耳》)

I will fill the golden cup with wine, so that I can pour it into my heart and think of love! (Book of Songs, South of Zhou Dynasty, Mouse-ear)

我东曰归, 我心西悲。(《诗经•豳风•东山》)

I said I wanted to return to the East. In fact, what I thought was the tragic experience of my hometown in the West. (Book of Songs, Bin Wind, Dong Mountain)

我心伤悲, 莫知我哀！(《诗经•小雅•采薇》)

My heart is sad, don't know I'm sad! (Book of Songs, Xiaoya, Caiwei)

Several polysyllabic words are single-morpheme words. Most of these single-morpheme polysyllabic words are binding words, such as "歆羡"(admire) "踟蹰"(hesitate). For example:

帝谓文王, 无然畔援, 无然歆羡, 诞先登于岸。(《诗经•大雅•皇矣》)

The emperor was called King Wen, and without any assistance or envy, he ascended the shore first. (Book of Songs, Daya, Huangyi)

爱而不见, 搔首踟蹰，(《诗经•邶风•静女》)

Love but not see, scratch one's head and hesitate. (Book of Songs, Bei Wind, Chaste Girl)

The former type of polysyllabic words consists of two monosyllabic words with the same meaning, but we list such polysyllabic words separately and count each of them as a psychological verb.

The Classification of Psychological Verbs in the *Book of Songs*

Transitive Psychological Verbs and Intransitive Psychological Verbs

The transitivity of psychological verbs is shown in the aspects of analysis on whether the psychological verb can have an object and the level of its ability to have an object. For example:

静言思之, 不能奋飞。(《诗经•邶风•柏舟》)

After careful consideration, we found that we can't fly high.(Book of Songs, Bei Wind, Bo Boat)

彤管有炜, 说怿女美。(《诗经•邶风•静女》)

Bright red Tongguan has brilliance, and the girl you like has a good face. (Book of Songs, Bei Feng, Chaste Girl)

他人有心, 予忖度之。(《诗经•小雅•巧言》)

I can guess what others want. (Book of Songs, Xiaoya, Tongues)

哀恫中国, 具赘卒荒。(《诗经•大雅•桑柔》)

Mourn for the people of our country, disaster continues, and the land is desolate. (Book of Songs, Daya, Sangrou),

The second type of psychological verbs can have both substantive objects and predicative objects. Predicative object refers to the object served by an adjective and an adjective phrase or a verb and a verb phrase (including a verb-object phrase and a preposition-object phrase). For example:

嗟我怀人, 寘彼周行。(《诗经•周南•卷耳》)

I miss my sweetheart and leave my basket by the road. (Book of Songs, South of Zhou Dynasty, Mouse-ear)

有怀于卫, 靡日不思。(《诗经•邶风•泉水》)

I miss the hometown of Wei in my heart. I miss every day. (Book of Songs, Bei Wind, Spring)

岂不怀归, 畏此简书。(《诗经•小雅•出车》)

Don't we miss our hometown hard? But we fear the imperial edict of the son of heaven. (Book of Songs, Xiaoya, Draw Out).

"怀"(miss) can have a substantive object or a predicative object. In Example 1 above, "怀" has the noun "person" as the object. The meaning of the whole poem is as follows. "I miss my husband and leave it (the shallow basket) beside the road." In Example 2, the verb "怀" has the preposition-object phrase "于卫" (in the country of Wei) as the object. The meaning of the whole poem is as follows. "I miss my hometown in the country of Wei. I miss it every day." In Example 3, a single verb "怀" is used as the object. The meaning of the whole sentence of the poem is as follows. "I don't want to go back to my hometown, do I? I just do not dare to forget the treaty of alliance."

In addition to "怀", in *Book of Songs*, the words that can have both substantive objects and predicative objects are as follows"愠" (blame)"念" (miss) "愿"(wish) "悔"(regret) "肯"(be glad to) "怨"(blame) "畏"(fear) "愧"(ashamed) "知"(understand) "慵"(love). For example:

畏我父母。仲可怀也。(《诗经•郑风•将仲子》)

Parents' words are also frightening. (Book of Songs, Zheng Wind, Jiang Zhongzi)

不愧于人, 不畏于天。(《诗经•小雅•何人斯》)

Worthy of man and fearless of heaven. (Book of songs, Xiaoya, Who)

百尔君子, 不知德行。(《诗经•邶风•雄雉》)

The "gentleman" in the world is the same. We don't know virtue and cultivation. (Book of Songs, Bei Wind, Male Pheasant)

知子之来之, 杂佩以赠之！(《诗经•郑风•女曰鸡鸣》)

I know you really care about me. Give you miscellaneous pendant and answer your love. (Book of Songs, Zheng Wind, She Says Chicken Crow)

不念昔者, 伊余来塈！(《诗经•邶风•谷风》)(Book of Songs, Bei Wind, Gu Wind)

Completely regardless of the original feelings, the love in the past comes to naught.

莫肯念乱, 谁无父母？(《诗经•小雅•沔水》)

No one considers the national affairs. Don't you have parents? (Book of Songs, Xiaoya,

Mian Water)

No one considers the national affairs. Don't you have parents? (Book of Songs, Xiaoya, Mianshui)

In Example 1 above, "畏" (fear) has the noun phrase "我父母"（my parents）as the object; in Example 2, "愧" (be ashamed) has the preposition-object phrase "于人" (for others) as the object and "畏" has the preposition-object phrase "于天" (for the heaven) as the object; in Example 3, "知" (understand) has the noun "德行" (virtue) as the object; in Example 4, "知" has a verb phrase as the object; in Example 5, "念" (miss) has a noun as object; and in Example 6, "念" has a single adjective as the object.

This type of psychological verbs usually does not have objects. "思服""忧伤""伤悲""蕴结" "苑结""歆羡"and other polysyllabic psychological verbs are intransitive. For example:

求之不得, 寤寐思服。(《诗经•国风•周南》)

Pursue but can't get her. I always miss her day and night. (Book of Songs, Guo Wind, South of Zhou Dynasty)

帝谓文王, 无然畔援, 无然歆羡, 诞先登于岸。(《诗经•大雅•皇矣》)

The emperor was called King Wen, and without any assistance or envy, he ascended the shore first. (Book of Songs, Daya, Huangyi)

In addition, "歎"(detest) "盱" (sad)"怒" (miss and worry)"说"(happy) "任"(trust) "悼"(fear)" 怛"(worried)"吊"(mourn)"疚"(remorse)"恫"(grieved) "忮"(envy and hate) "喜" (like) and other monosyllabic psychological verbs are also intransitive.

Emotional Psychological Verbs and Cognitive Psychological Verbs

The terms of psychological process and psychological activity are generally universal in psychology. Cognition and will activities and emotional activities are usually called the psychological process. Therefore, from the perspective of psychology, we divide 63 psychological verbs in *Book of Songs* into emotional psychological verbs and psychological verbs of cognition and will.

Emotional psychological verbs are psychological verbs that describe the psychological state of people. Such verbs in *the Book of Songs* include: 乐(happy) 说(悦)(happy) 喜(like) 写(泻)(vent) 慰(comfort) 歎(detest) 伤(sad) 盱(sad) 怒(miss and worry) 畏(fear) 忧(worry) 愠(blame) 悼(fear) 恶(dislike) 怛(worried) 吊(mourn) 哀(mourn) 悝(anxiety) 疚(remorse) 惮(fear) 忘(forget) 憎(hate) 悔(regret) 急(urgent) 恐(fear) 惧(fear) 怞(sad) 愧(ashamed) 恫(grieved) 毖(cautious) 说怿(like) 哀恫(grieved) 忧伤(sad) 蕴结(grieved) 苑结(depressed) 踟躕(hesitate) 伤悲(grieved)

There are a total of 37 emotional psychological verbs. Among them, There are 6 such verbs, "乐"(happy) "说(悦)" (happy) "喜"(like) "写(泻)" (Vent freely) "慰"(comfort) and "说怿" (like) describe positive emotions, accounting for 16.22% of this type of verbs. For example:

既见君子, 乐且有仪。(《诗经•小雅•菁菁者莪》)

Seeing the gentleman, he is happy and dignified. (Book of Songs, Xiaoya, Lush Zedoary)

In this example, "乐" means "being happy".

既见君子, 云胡不喜？(《诗经•郑风•风雨》)

How can I be unhappy when I see the gentleman? (Book of songs, Zheng Wind, Wind and Rain)

In this example, "喜" means "being joyful".

There are a total of 31 psychological verbs that describe negative emotions, accounting for the majority of this type of verbs. They are as follows: 歎(detest) 伤（sad） 盱（sad） 怒（miss and worry） 畏（fear） 忧（worry） 愠（blame） 悼（fear）恶（dislike） 怛（worried） 吊（mourn） 哀（mourn） 悝（anxiety） 疚（remorse） 惮（fear） 忘（forget） 憎（hate） 悔（regret） 急（urgent） 恐（fear） 惧（fear） 怞（sad） 愧(ashamed) 恫（grieved） 毖(cautious) 哀恫(grieved) 忧伤（sad） 蕴结(grieved) 苑结(depressed) 踟蹰(hesitate) 伤悲(grieved)

The key to distinguishing positive psychological verbs from negative psychological verbs is to see whether the emotions they express are positive or negative. In *Book of Songs*, there are a total of 31 negative psychological verbs. The number of negative psychological verbs is more than 5 times that of positive psychological verbs. From the proportion of positive psychological verbs and negative psychological verbs, we can see the high awareness of the unexpected development of the people in the Zhou Dynasty.

Compared with emotional psychological verbs, psychological verbs of cognition are more abstract. Compared with emotional psychological verbs, psychological verbs of cognition and will are characterized by [being controllable]. There are a total of 26 psychological verbs that describe cognition and will *in the Book of Songs*. Including: 好(like) 爱(love) 任(trust) 愮（love） 知(understand) 怀(miss) 顾(worry) 念(miss) 怨(blame) 虑(concern) 敬(respect) 忱(trust) 惠(follow one’s heart) 崇(respect) 恤(sympathize) 忮(envy and hate) 肯(be glad to) 愿(wish) 思(miss) 图(pursue) 求(beg) 葵(suspect) 阻(reject) 忖(ponder)

The cognitive process is the process in which people acquire and use knowledge, including feelings, perception, memory, thinking, imagination, and speech.

There are a total of 19 psychological verbs in this category of meaning. Including: 好(like) 爱(love) 任(trust) 愮（love） 知(understand) 怀(miss) 顾(worry) 念(miss) 虑(concern) 敬(respect) 忱(trust) 惠(follow one’s heart) 崇(respect) 恤(sympathize) 忮(envy and hate) 葵(suspect) 阻(reject 忖(ponder) 歆羡(admire)

For some purposes, people consciously organize their behaviors and overcome difficulties. Such a psychological process is will. The will activity is a conscious and controllable psychological activity. It is related to the will and wish of the subject. There are a total of 5 psychological verbs that describe will in *the Book of Songs*, such as”肯”(be glad to) “愿”(wish) “图”(pursue) “求”(beg) “思服”(miss), there are 5 in total.

Discussion and Conclusion

A “psychological verb” refers to the verb indicating psychological activities. As a special category of verbs, it plays an important role in verbs. Its research has existed since ancient times and has achieved rich results, but there are still many divergences on its specific scope and classification. Predecessors have put forward some views on the use of meaning standards or grammatical standards to define psychological verbs. However, due to the great limitations of a single meaning standard or a single formal standard, there are still many divergences on the definition and internal classification of psychological verbs. The meaning standard has great uncertainty and subjectivity. Only this classification will lead to different numbers of psychological verbs Fuzzy range. It is too mechanical to define the scope of psychological verbs only according to the distribution characteristics, ignoring the fuzziness of semantics, so it will artificially narrow the scope of psychological verbs.

A psychological verb is the reflection of human psychological activities in language, so it is not only related to linguistics, but also closely related to psychology and cognitive science. We believe that psychological verbs are verbs that express people's inner emotion, will, thinking, feeling and cognition.

Considering that a single meaning standard or a single form standard has great limitations and in the current linguistic circle the studies on psychological verbs in ancient Chinese are not in-depth enough, this paper develops a classification standard for psychological verbs based on the grammar of ancient Chinese combined with meanings and functions, and studies and discusses it according to cognitive features of people by using views of modern linguistics such as cognitive linguistics.

The following conclusions are drawn. After the statistics and summarization of psychological verbs in 305 articles in *the Book of Songs*, we know that a total of 63 psychological verbs are used, including 54 monosyllabic words and 9 polysyllabic words. From the perspective of whether they have objects, the 63 psychological verbs in *the Book of Songs* can be divided into transitive psychological verbs and intransitive psychological verbs; and from the perspective of psychology and semantics, they can be divided into emotional psychological verbs and psychological verbs of cognition and will. In cognitive linguistics, it is believed that grammar reflects ideas and psychological verbs are verbs that describe psychological activities and states. As a grammatical phenomenon, like other ideas, they experienced the process of emerging, development, and improvement.

References

Chen, C. M. (1982). *Creation of Chinese Grammar*, (pp. 30-36). Beijing: Commercial Press.

Chen, K. J. (2000). Predicative function of "negative psychological verbs" in the Pre-Qin Period. *Studies of the Chinese Language,* 3.

Cheng, J. (translate and annotate). (2008). *The Book of Songs.* Shanghai: Shanghai ancient books publishing house.

Fan, X. (Ed.). (1988). *Overview of Chinese verbs,* (pp. 53-62). Shanghai: Shanghai Education Press,.

Huang, B., & Liao, X. (1988). *Modern Chinese,* (p. 337). Lanzhou: Gansu People Publishing Company.

Hu, Y., & Fan, X. (1995). *Verb research,* (pp. 240-248). Kaifeng: Henan University Press.

Li, J. (1992). *New Chinese Grammar.* Beijing: Commercial Press, 96-97.

Lv Shuxiang. (1982). *Summary of Chinese grammar,* (p. 16). Beijing: Commercial Press.

Ma, J. (1983). *Ma's grammar talk,* (p. 214). Beijing: Commercial Press.

Wang, H. (2002). Scope and types of psychological verbs in modern Chinese. *Journal of Jindongnan Teachers College,* 4.

Yu, Z. (2007). Study on psychological verbs in Hsun Tzu. *Journal of Institute of Humanities*, 5.

Zhang, W. (2007). *The origin and development of psychological verbs in folk songs.* Henan: Henan University.

Zhou, Y., & Shao, J. (1993). Chinese psychological verbs and their sentence patterns. *Linguistic Research,* 3.

About the Authors

Dong Gangway, Professor of English Language and Literature, Liaoning Normal University. Former Dean of School of Foreign Languages, Dean of International Business College, Director of International Exchange Office. Currently, he is president of Liaoning Translators Association, vice president of China

Academy of Legal English Teaching and Testing, council member of Chinese and Western Philosophy society, Executive Chairman of Northeast Asia International Forum on Language, Literature and Translation, and Director of Sino-Foreign Exchange Committee of Liaoning Writers Association. Visiting scholar Indiana State University, Miami University, Missouri State University, USA. His academic interest is cognitive linguistics, translation studies, English teaching. He has published 4 monographs, more than 30 papers, 8 translated books, 7 sets of teaching materials and 3 sets of series of books.

Li Yanan, Lecturer of Linguistics and Applied Linguistics, Dalian Maritime University. Research interests: International Chinese language education, Chinese language international communication. She mainly teaches "Public Chinese" and "Practical Writing", and the writer of "Professional Chinese". She has been awarded as an excellent instructor for several times. She has presided over two school-level educational reform projects and published about 10 academic papers.

The English Translation of Chinese Public Signs – Based on Functional Equivalence Theory

Dong Qiang
Eastern Liaoning University, Dandong, China
Email: wgpben@163.com

[Abstract] With the economic growth and the deepening of reform and opening up, China has attracted more attention from the world than ever before. As a beautiful landscape of urban design, public signs have become a window for foreign friends to understand China. However, the incorrect and nonstandard translation of public signs in China has existed for a long time. Based on Nida's translation equivalence theory, this paper discusses and analyzes the English translation of Chinese public signs from the perspectives of linguistics, pragmatics and culture and puts forward the principle of functional priority, the principle of conciseness, the principle of international standardization and the principle of borrowing. It hopes that translators can take the functional equivalence theory as the basis, start from the realization of the expected function of the text, fully consider the needs and cultural habits of readers, and flexibly adopt translation strategies, so that the public signs in different parts of our country can be standardized to a certain extent, so as to achieve the communicative purpose of public signs.

[Keywords] public signs; function equivalence; translation strategies

Introduction

With the progress of civilization and the development of social economy, people are more and more dependent on urban design. As a symbol of urban behavior and impression, people all over the country pay more attention to public signs. Generally speaking, public signs are a kind of special language, which aims to show what the public should know or observe. It includes signs, road signs or road signs, announcements, warnings, etc. The application for public signs is very extensive, involving government agencies, commercial service departments, enterprises, public transport industry, public management agencies, medical and health institutions, cultural and entertainment facilities, tourist attractions, hotels and other aspects of life, street areas and some other public places (Mo, & Jin, 2008). As a communication tool, public signs can be expressed in the form of simple words or a simple combination of words and icons. It conveys indispensable and useful information to the public, which is of great significance in people's daily life.

Therefore, based on the theory of functional equivalence proposed by Eugene Nida, this paper puts forward the correct translation strategies. It is hoped that this paper can help readers have a deeper understanding and higher attention to the methods and principles of public signs translation and realize the maximum standardization of public signs.

Literature Review

Eugene Nida and C. R. Taber (1969) put forward the functional equivalence theory, which means translators should achieve the functional equivalence between languages instead of the surface of the rigid corresponding text. Functional Equivalence Theory is always an issue in the course of translation theory and translation practice. It has been continually discussed by some influential translation theorists since the 1950s (Tang, 2008). According to Guo Jianzhong (2005), in *Eugene Nida's Functional Equivalence Theory*, Eugene Nida (1993) also pointed out that translation is to resurrect the source language information from

semantic to text with the most appropriate, natural and equivalent language. Some concerning translation definitions of Eugene Nida's (1993) indicate that translation is not merely the equivalence of lexical meaning but also that of semantic, style and text, because what translation conveys are both surface lexical information and comprehensive cultural information. In his work, Eugene Nida (1993) raised a concept called "Dynamic Equivalence" which contains vocabulary equivalence, lexical equivalence, chapter equivalence and text equivalence. In Eugene Nida's (1993) opinion, "meaning is the most important, then is the form". Therefore, no matter it is literature translation or public signs translation, translators should be in compliance with Eugene Nida's functional equivalence theory and take his four Dynamic Equivalences as rules to demonstrate cultural connotation of source language correctly.

In China, there were scholars who studied public signs in the late 1980s. Zeng Shiying (1989) reviewed the problem of internationalized places and the seriousness and importance of rigorous attitude in places translation. From then on, the history of public signs research has spanned twenty years. Ding Zhenqi (1989) listed many cases to discuss the English translation of public signs. Xiang Yang (1994) put forward two points on the English translation of names of streets and roads. The first point is that the English translation of places in China needs to satisfy the needs of foreigners who do not know Chinese, while the second point is to ensure the sign's acceptability (Xiang,1994) According to CNKI (China National Knowledge Internet), the degree of academic attention to public signs can be divided into four phases (Li, 2013). The phase before 2003 is "0", which is called the initiation phase, the phase between 2003 and 2005 is low but stable, which is called low development phase, the was between 2006 and 2007 is rapid, which is called the rapid development phase and the phase from 2007 until now keeps developing, and is called the high-speed development phase. Strictly speaking, research on public signs in China formally began with the First National Public Signs Translation Seminar held in Beijing in 2005 (Yang, 2009).

Problems in Public Signs Translation

In China, the translation of public signs is in chaos, and mistranslation is still dominant. To sum up, the mistranslation of public signs can be divided into three categories: linguistic errors, pragmatic errors, and cultural errors. These errors are due to the lack of the translator's ability to understand the cultural background and cultural differences of the target readers

Linguistic Problems: Misspelling Problems

Examples of misspelling errors are universal. In some hymalls, we can see the sign "Vefetable and fruits zones". Obviously, the word "vegetable" has been misspelled as "vefetable". In our daily life, it is common to see misspelling mistakes in public places, which are brought out by the carelessness of the translator or the typist. Such errors cannot achieve the expected effects.

Linguistic Problems: Grammatical Problems

Grammatical errors in public signs may puzzle foreigners about their meanings. For example, foreigners may be surprised when they see "Drink Water", because "Drink Water" is a verb indicating a sequential mood. In fact, the advertisement wants to express that this kind of water is not harmful to our health. Therefore, we might as well use "drinking water" or use "Water for Drinking" instead of "Drink Water". Another example is "Service Oneself Bank". Obviously, this sign does not convey its original intention, because "Service Oneself Bank" is often related to something that can be eaten or drunk. Therefore, if translated into "Self-service Bank", it would easily be accepted.

Pragmatic Problems: Set Expressions

Mistakes in pragmatic translation are the result of the lack of improper solving methods in pragmatic translation (Nida, 1993). From the words on public signs, we can see that many expressions in Chinese and English are the same in meaning, but the cultural characteristics of expression are different. For the target readers, appropriate and ideal translation not only can accurately convey the meaning of public signs, but also convey the cultural connotation of the language. However, in some cases, when translating the source language, the translator often does not consider the rules of the English language, the ways of thinking and cultural backgrounds, which leads to inappropriate expressions. In other words, each field has its own characteristics. Translators should avoid ambiguity and misunderstanding. For example, in some advertisements, "中药配方" is translated into "Chinese Hospitalized Handles Formula", which will confuses a lot of foreigners when they are reading it. In fact, there is a technical translation on "中药 (Chinese Medicine)" abbreviated as "TCM" (Traditional Chinese Medicine). Thus, "中药配方" should be translated into "Traditional Chinese Medicine Formula".

Pragmatic Problems: Misinterpreting of Meanings

In some cases, public signs do not deliver the meanings of source languages clearly. "Carefully Meet" translated from "小心碰头" is an example that puzzles many foreigners because it misinterprets the meaning of the source language. As a matter of fact, this public sign is to remind people not to hit the ceiling rather than warn them to carefully have a meeting. So a proper translation should be "Mind Your Head" or "Low ceiling".

Cultural Problems

Nida (1993) believed a qualified translator should possess two cultures and two languages. For a successful translator, biculturalism is much more meaningful than bilingual, because only in culture can language realize its meaning (Nida, 1993). Language is an integral part of culture. Translation involves both languages and cultures. It is a misunderstanding to learn a foreign language only by its vocabulary and grammar without its culture. In the process of translation, culture should be paid more attention. Some public signs cannot be accepted because of ignorance and neglect of cultural differences. Therefore, a good knowledge of Chinese and Western culture is conducive to the translation of public signs. On the contrary, if the translator ignores the cultural differences between the source language and the target language, and does not respect the cultural habits of the target language and the psychological acceptance of the target language readers, it will not only affect the translation effect, but also lead to a communication failure. For example, there is a notice in a hotel writing "Take care of your private parts" which makes foreigners confused and embarrassed because private part in Western countries means genitals. Therefore, it should be corrected as "Take care of your personal belongs".

In Nida's (1993) opinion, when evaluating a translated work, the reviewer should not only give a comparison between the source language and the target language, but also the reactions of the source reader and the target reader. If their reactions are the same, then this translation achieves "Functional Equivalence" (Ma, 2005)**.** Due to the great differences between Chinese and Western cultures, it is difficult for translators to achieve absolute equivalence in public signs translation. Inappropriate words come from the misinterpretation of culture, which is difficult for foreigners to understand, let alone make similar reactions like Chinese readers. A ridiculous example is that Chinese people tend to use "Rest Room" (休息室) as a

public sign to indicate some place for resting, while its counterpart in Western countries is toilet. Therefore, in order to achieve the same effect, it should be revised as “Lounge” or “Lobby”.

Strategies of C-E Public Signs translation from Functional Equivalence Theory

Principle of Functional Priority

What is worth noticing is that the termination “Functional Equivalence” Nida mentioned refers to “let readers understand and accept the meaning of the source language” (Nida, 1993). Therefore, translators should take “functional equivalence” as the basic principle of translation. In other words, in the translation of public signs, the translator should have a clear understanding of the function of the public signs, and then try to translate them without changing their function. Only in this way can we have the same response to readers and source readers. Therefore, after translating public signs, translators should carefully compare the original and the translated versions to ensure the equivalence of their meanings**.** An example includes “New Beijing, New Olympics” (新北京，新奥运). Though, we use the same words “new”, they have different meaning. Therefore, in order to avoid repetition, we might as well use “great” to take the place of the second “new”, thus it becomes “New Beijing, Great Olympics”, which corresponds better to Western people’s writing habits. On the contrary, “One World, One Dream” (同一个世界，同一个梦想) is a successful translation because not only does it express the spirits of Olympic Games, but it also fits the principle of Nida’s “Functional Equivalence” in form.

Principle of Conciseness

Conciseness is one characteristic of literary styles, which means translating easily and meaningfully. For instance, “Please don’t touch the exhibits”(勿动展品) and “Stop cashier” (暂停收款) may seem to be tedious in practical application. If revised into “Don’t touch!” and “Closed”, the result will be much more desirable. As we can see, English public signs in China, which are not translated in accordance with English grammar and culture, Chinese people and Western people would have different reactions to them. Therefore, in public signs translation, it is key to deliver the contents and connotations in a clear and direct way.

Principle of Borrowing

Borrowing refers to the unchanged words and expressions borrowed by the translator from the original text, including pronunciation, vocabulary, and idioms, etc. As time goes on, borrowing is considered to be an effective and acceptable way to solve cultural errors in public signs. Borrowing English idioms and proverbs can make the intention of information easier to understand. For example, an advertisement of a cigarette is “To smoke or not to smoke, that is a question”. Obviously, it is borrowed from Shakespeare’s famous sayings “To be or not to be, this is a question”, which easily to arouses people’s attention. What’s more, once Guilin municipal government held an activity to collect the best translation of “桂林山水甲天下”. After some modification from a renowned western proverb “East or West, home is best”, “East or West, Guilin landscape is best” was created.

Conclusion

With the development of China’s economy and the increase of international communication, the English translation of Chinese public signs is becoming more important in social activities. The translation of Chinese public signs is a huge and trivial project, and needs the common attention of translators and the entire society. As the language and function of public signs have their own characteristics, this paper puts

forward three most useful principles of public signs translation, namely, the principle of function priority, the principle of conciseness, and the principle of borrowing, and analyzes the errors and misunderstandings of public signs. According to the principles of public signs translation, through the comparison between the source language translation and the target language translation, it is proved that the translation strategy proposed in this paper is feasible in public signs translation. Although it is difficult to achieve complete equivalence in the actual translation of public signs, the theoretical and practical application of Nida's functional equivalence theory in the translation of public signs is a great progress in this field. However, for the errors of public signs, translators can also try to use other ways, such as reorganization and ellipsis, sometimes combined to achieve the final equivalence.

References

Ding, Z. (1989) Analysis on the translation of companies. *China Translation*, *1*, 35-38.

Nida, E. (1993). *Language, culture and translation*, (pp. 58, 83). Shanghai: Shanghai Foreign Language Education Press.

Nida, E., & Taber, C. R. (1969). *The theory and practice of translation*, (p. 15). Leiden: E. J. Brill.

Nida, E. (1993). *Towards a science of translating*, (p. 118). Shanghai: Shanghai Foreign Language Education Press.

Guo, J. (2005). The alphabetical system of writing for road and street names in China. *China Translation*, (6), 34-35.

Li, Z. (2013). A survey of study in Chinese-English translation of public signs since the late of 1980s. *Journal of Central South University*, *2*, 237-238

Ma, H. (2005). *Nida translation theory research*, (p. 34). Beijing: Foreign Language Teaching and Research Press.

Mo, L., & Jin, M. (2008). Functionalist translation theory and the translation of Chinese public signs. *Journal of Huzhou Normal University*, *5*, 114

Tang, Y. (2008). The development of translation equivalence theory and its application in Chinese-English translation. *Journal of Xiangtan Normal University*, *4*, 74.

Xiang, Y. (1994). Analysis on the translation of street and road names in China. *China Translation*, (3), 30-31.

Yang, Y. (2009). A survey of China's study of public signs translation in the 21st century. *Foreign Languages Teaching, 30*(3), 104-108.

Zeng, S. (1989). Discussion on *pinyin* places in China – Problems on how to spell places with the same names on China's map. *China Translation*, *2*, 48-51

Emotional Frequency in the English Translation of Meng Haoran's "Spring Dawn"

Hu Min
Wuhan University of Technology, Wuhan, China
Email: 48032797@qq.com

[Abstract] This paper explores emotional frequency of Meng Haoran's poem "Spring Dawn" from the perspective of David R. Hawkins' Energy Scale of Consciousness to reach resonance beyond verbal boundaries and to accurately translate its state of spiritual level into English. It can be concluded that Meng Haoran was free from conventionality and personal moods when writing this poem; the translator should not add sentimental color in the process of translating; and to translate with transcendence is in tune with the emotional frequency and the accurate state of this poem.

[Keywords] state; emotional frequency; energy scale of consciousness; transcendence

Introduction

"Spring Dawn" was written by Tang Dynasty Poet Meng Haoran (689-740) to depict the observations and thoughts upon waking up on a pleasant spring morning. In the short spring night, he fell asleep soundly and did not realize that morning was approaching, listening to the chirping of birds from all over. Remembering vaguely last night's wind and rain, he did not know how many petals were blown to the ground.

The following version was translated by Stephen Owen.

Spring Dawn
Meng Haoran
Sleeping in spring, unaware of the dawn,
Then everywhere I hear birds singing.
Last night, the sound of wind and the rain –
Flowers have fallen, I wonder how many.
(Owen, 1981)

There are more than 31 domestic versions of translation of this poem. Most frequently written about are the translations by Xu Yuanchong, Wong Xianliang, Wu Juntao, John Turner, and Witter Bynner. These papers researched from translation standards, comparison of translations, linguistics, and aesthetics. (Gan, 2012) As for the state revealed in translations, domestic researches involve compliment, grief, temperament, and transcendence.(Hu, 2008) In Stephen Owen's translation, it is not about compliments or grief, which leaves more room of appreciation of transcendence.

This paper explores the state of this poem with American psychiatrist David R. Hawkins's Energy Scale of Consciousness which can reveal the spiritual level of all things in ancient and modern times with human muscle reaction (kinesiology). Then translations of the state of "Spring Dawn" will not be decided by the emotion of translators in translating but by Meng Haoran himself. According to Severine Hubscher-Davidson, as readers of the originals and writers of the translations, the translators' responses (emotional perception, emotional regulation and emotional expression) are likely to be essential ingredients in the shaping of different language versions. (Hubscher-Davidson, 2017). But there is no fixed measurement or standard of the translators' emotion. If the translators resonate directly with the Energy Scale of

Consciousness of the author, the state revealed by the translations of the originals will be accurate and original.

It is proved in this paper by life experience that Meng Haoran is free from conventionality and personal moods when writing "Spring Dawn"; the translator should not add sentimental color in the process of translating. Transcendence is in tune with the emotional frequency and the accurate state of this poem.

Literature Review

The research on Meng Haoran in China has been carried out after the founding of China. *Annotations of Meng Haoran's Poems* as a part in Classical Chinese Literature Series which has won National Book Award for collating ancient books was completed by Tong Peiji in 2013 with 10 years' efforts (Peiji, 2013). *Annotations of Meng Haoran's Poems* by Li Jingbai was written in 2018, in which more than 10 ancient versions were collected with relevant comments. Lost or fragmentary poems, autobiography and prologue were also compiled in this book. With careful proofreading, difficult words, allusions, historical facts, names and places were annotated (Li, 2018). *Collection of Meng Haoran's Research Papers* (2018) dealt with many aspects: Meng Haoran's life story, major works, prosperous Tang culture, reclusive literature, comparative study with other poets, reception studies, new materials and new perspectives, social intercourse, subject matter and image analysis, art appreciation, acceptant theory and communicational study, regional literature, connotation and comments on modern studies (Zhang & Wang, 2019). *Translation of Selected Poems by Meng Haoran* by Zhang Peiheng was published in 2011 with title explanation, annotation and complete translation for overall understanding (2011). Selected Poems of Meng Haoran by Wang Shuling included 151 poems of Meng Haoran (Wang, 2015) *A New Study on Meng Haoran* was written by Wang Huibin to illustrate the life story, achievements, stylistic features, and criticism and influence, along with latest study in this field (2017). *Biography of Meng Haoran* by Guo Yuanchao depicted Meng Haoran's 52 years of life encounters, thought changes and contacts with Zhang Shuo, Wang Wei, Li Bai, Zhang Jiuling and Wang Changling, with the background of the times and the country (Guo, 2015). All of these books furnished materials for studies of Meng Haoran (Bai, 2018).

Many scholars wrote articles on Meng Haoran. Hua Lan published on the unity of Buddhism, Buddhism and Taoism in Meng Haoran's thought; Shao MingZhen wrote Case Study of Officials and Hermits in Tang and Song Scholars; Meng Haoran's Moderate Personality was written by Ning Fusong and On Meng Haoran and Buddhism and His Buddhist poetry was completed by Wang Huibin (Liu, Y., 2001).

From all of these books and articles, information can be accessed on Meng Haoran's life story, works, and connection with religions.

Transcendence Emotional Frequency Proved by Meng Haoran's Experience

Meng Haoran (689-740) was a major Tang Dynasty (618-907) poet. He was born, raised, and lived most of his life in Xiangyang on the Han River in the province of Hubei. The Han River, being one of the main tributaries to the Yangtze River, along with the surrounding mountains and watersheds, greatly influenced Meng's life and poetic works. Meng was called the link between Tao Yuanming of the fourth and fifth centuries and the soon to come High Tang period, when famous poets like Li Bai, Du Fu and Wang Wei lived.

During Meng's life, Xiangyang was a mid-sized city in north-central Hubei. It was a major regional market town and military stronghold that was inside the ancient nation of Chu. The population was around 250,000. It was a major transfer point for travelers: switching from horse to boat if going south and

switching from boat to horse if one was going to the north. A significant attraction was the beauty of the surrounding countryside. Mt. Wan was three miles to the west of the city. Mt. Xian was two and a half miles to the south. Meng wrote of this mountain several times. Ten miles to the southeast was the famous Deer Gate Mountain (Lumen Shan). Haoren also wrote eight poems to this mountain. Meng Haoran lived as a recluse at Lumen (Deer Gate) Mountain. At the age of forty he went to the capital, Chang' An (modern day Xi'an) to take the imperial examination. Having failed the exam, he returned to his hometown. When Zhang Jiuling took office at Qingzhou, Meng became his Assistant Investigator. The two men wrote poetry together, and Meng never rose higher in office for the rest of his life.

Deer Gate Mountain
Meng Haoran
With the clear dawn, comes joy and excitement
Ride atop the river currents into the Xian mountains.
Sand birds nearby, their presence becomes known
Riverbank trees so distant, cannot distinguish a single one.

Boat and river flows to Lumen Mountain
Mountains brighter, emerald-green colors lighten.
Steep rocks, deep pools with many bends and curves
Boat pole repeatedly moves back and forth.

Ancient story and reputation of Pangde Gong
Selects and gathers medicine plants, never to return.
Golden ravine waterfall, eat Chinese herbs of immortality
Lie on a rock bed, where the moss is rare.

Many and various feelings for this respected old man
Secure the boat's rope, our task to climb up into the mountains.
All traces now hidden of his treasure and life
His spirit so high and remote, it is not yet time for me.

White clouds, whose time it is to go
Red osmanthus flowers, lie down spent.
Explore and examine this place's meaning, not yet done
Our small bamboo boat must return, a silhouette in the late sunset.
(lrelder, 2018)

Lumen Mountain is the place where during the first part of the Han dynasty (206 BC to 220 AD), a Buddhist temple was built in these mountains at a narrow opening. Two large stones were at the approach, like guardians. Perhaps because these looked like mountain deer, this place was called Lumen, or Deer Gate. Meng Haoran wrote this poem in his youth. Deer is a reference to Deer Park, the place where the Buddha first revealed the insights of his enlightenment. Meng later returned and built a small house nearby. Pangde

Gong was a man from ancient times, who having refused a government position, took his family into the remote mountains for a simple and spiritual life. Here, he wrote, played music, and practiced a Buddhist life in rural seclusion. The Chinese use the word seclusion to express this life. Chinese herbs of immortality were the rhizome of a Chinese plant in the aster, daisy, sunflower family. Moss is a codeword for seclusion, a life of rural simplicity and spiritual pursuits. Xiang River was the largest river in Hunan Province, and a major tributary of the Yangtze River (Wang, H., 1995).

"Deer Gate Mountain" first describes what Meng Haoran saw on the way to Deer Gate Mountain by boat, and then describes how he thought about Pangde Gong's whereabouts after climbing the mountain, remembering his noble demeanor and integrity, which showed the poet's admiration for the hermits and talents of his hometown in his early years. From morning to dusk, the scenery changes with the passage of time and the change of journey. The poet writes about the landscape freely and naturally, conveying a kind of quiet and distant charm. In all his life, Meng Haoran was wandering between being an official and being a hermit.

The Tang Dynasty (618-907) was the golden era of China. The Tang Dynasty's culture and art forms made great advancements during this time, characterized by a cosmopolitan culture. The Tang Empire was comprised of people from different geographical and cultural backgrounds, including Buddhist monks, Jews and Christians, Arab merchants, and others. This dynamic affluent and culturally diverse environment produced a great efflorescence of Chinese culture. During the Tang Dynasty, emphasis was made in developing art. The Tang era was a golden period for poetry and art. It is during this time that poetry became an integral part of the Chinese culture. The open policies of the Tang dynasty attracted people from many foreign lands to China, bringing various cultural elements into the society. During the Tang Dynasty, one of the most distinguished cultural achievements came in form of Tang poems. The poets fell into pastoral poets and frontier poets. A number of excellent poets appeared during the Tang era. Themes of their poems were varied, including life in peaceful village fields, life at frontiers, imaginative fancies or historic affairs. The literary skills of Tang poets reached heights that had never been surpassed in Chinese literature history. And the prosperity of Tang Dynasty contrasted Meng Haoran's solidarity (Chen, 2017).

In *A New Study on Meng Haoran* by Wang Huibin, he pointed out the time when Meng Haoran's "Spring Dawn" was written he was 25 to 29 years old, 713 AD or so (Wang, H., 2017, p. 246). The place was Deer Gate Mountain, Xiangyang. In Meng Haoran's childhood, he spent most of his time learning and practicing sword, listening to Zen masters' Buddhism. He got married at the age of 19 or so and studied at Deer Gate Temple. "Deer Gate Mountain" was written at the age of 22 of Meng Haoran, in which he ascended at dusk and descended at dawn. This proved that he did not live in seclusion in Deer Gate Mountain, but just studied at Deer Gate Temple. At the age of 25 or so, "Spring Dawn" was written. In that year, many other poems were also written (Wang, 2017).

"Boating at Hanzhong in Early Spring" was about boating in the Hanjiang River. It was written when the poet lived in his hometown. In early spring, when the ice opened and the pool was green, it was the author's elegant mood at that time to invite a few confidants, to take a boat, to drink and write poems. This kind of unrestrained exploration and play shows that the poet had a great interest in traveling and he loved free life. At the end of the poem, the poet's nocturnal excursion reveals his negative mood of enjoying himself in time, which reflects the poet's dissatisfaction with his official career.

In another poem that year, Meng Haoran described the feeling of travel Xi Zaochi's seat. Xi Zaochi is the fifth grandson of Xi Yu, who has successively served as Xiangyang master and Xingyang prefect. His works include *Han Jin Chun Qiu* and *Xiangyang Qi Jiu Ji*. His articles were well-known for their morality

all over the world. Meng Haoran came here with deep respect. The first six sentences are narrative, which describe the whereabouts of the mountain surrounded by white clouds. Although the woodcutter did not know Xi Zaochi, the mountain monks respected him very much. Meng Haoran came together with other people and had a deep nostalgia for the past in a pious mood.

"Climbing Xianshan with Scholars" is about Meng Haoran's feeling that people and things in the world have changed, summer has gone and cold has come, and time has passed, forming a history from ancient times to the present. The scenic spots and historic sites preserved in all parts of the country can now be visited. The waters are clear and the Yuliangzhou is shallow; it is cold, the leaves are falling, and the clouds and dreams are vast. The Yanghu Monument of Jin people is still towering. Yanghu is a famous general of Western Jin Dynasty. After reading the inscription, tears wet Meng's clothes.

In "Wanshan Pool", Meng Haoran sat fishing on the stone beside the pool. The water was clear and his mood was relaxed. Fish swam in the shade downstream; apes hung on the branches playing. It is said that the story of Goddess giving jade pendant took place in this mountain. Since he had no chance to have such an adventure, he came back by singing and rowing in the moonlight (Wang, Y., 2008).

In his poem about Jiannan Yuan, Meng Haoran described that the humble houses were outside the city; and the ancestors' meager property was only pastoral. Surrounded by lush forests and vast fields, there was no sound of cars and horses in the city. Fishermen hang their poles in Beijian, and the woodcutter's song flew into Nanxuan. When the poem is finished, the hermit is asked to comment on it. The hermit refers to a monk whose name is Jiao, from whom Meng Haoran tried to find enlightenment of life.

In the same year, Meng Haoran finished a poem: dragon and elephant on the line, stone pass at the hillside. Meng had been fascinated by the green mountains, and he loved the green trees. Banqueting under the forest, talking about the Bamboo Island, he had only a few things to do, and he suspected that they were going to Jishan (Wang, W., 2014).

From the six poems which were compose in the same year of "Spring Dawn", Meng Haoran's mood at the age of 25 can be sensed: Meng Haoran's yearning for seclusion, his exclamation and understanding of the ancients, and his understanding of the joys of life. The place he lived was with mountains and temples, the people he communicated with were monks who were connected with Buddhism. At the age of 25, he has not yet begun his official career, that is to say, not polluted by conventionalities and social concepts.

Only when the mind is pure as a mirror can Meng Haoran feel the mystery of the universe. The essence of substances is proven to be energy in physical field. The energy scale is determined by vibration frequency. David R. Hawkins, in cooperation with a physics Nobel Laureate, under Kinesiology principles discovered that different level of human consciousness had respective physics index of energy vibration frequency through statistical analysis after more than 30 years' clinical experiments by sophisticated physics instruments. According to this theory, compliment's energy scale is 200, grief's is 75, taste's is 350, but transcendence's is more than 600.

Prosperity of Buddhism and Taoism in the Tang Dynasty back dropped Meng Haoran and meditation of Zen affected his way of observing Nature. It can be concluded that Meng Haoran is free from conventionality and personal moods when writing this poem; the translator should not add sentimental color in the process of translating; and to translate with transcendence is in tune with the emotional frequency and the accurate state of this poem.

Transcendence Emotional Frequency Measured by David Hawkins' Levels of Human Consciousness

David Hawkins' greatest contribution to mankind in his life is that he has found a simple way to test the spiritual level of all things in ancient and modern times with human muscle reaction (kinesiology). He spent 20 years, using thousands of believers to conduct clinical experiments all over the world, sorting out a set of objective scientific methods to test the level of consciousness of ancient and modern human characters and classics. (Hawkins, 2013).

Through research, it is found that this kind of human kinematical response reflects that human organs can not only distinguish between positive and negative stimuli, but also can distinguish between anabolic (a series of metabolic pathways that enhance vitality, organisms use energy to synthesize small molecules into large molecules) and catabolic (catabolic, dissimilation, consumption of vitality). It is a process in which organisms transform large molecules into small molecules and release energy. Even more amazing, it can judge right and wrong.

This test is very convenient, fast and safe. With this test technology, the test results meet the repeatability of scientific research requirements and can withstand the verifiability of any researcher.

There are two basic principles of this operation: one is that everything in the universe is related to other things. The universe is one. Subjective and objective are integrated. They are two sides of one. So we can get the answer to all the questions through the inner self. The other is the common consciousness of human beings.

The human mind, like the terminal of a computer, is connected to a huge database. This database is the field of human consciousness. Born as a human being, we naturally participate in the operation of this database. Therefore, everyone is born with the right to contact the field of genius. This database contains an unlimited number of messages that anyone can use anytime and anywhere. This is indeed an amazing discovery. It has enough energy to change the individual and collective life of human beings.

Hawkins's greatest contribution to mankind is to use the "muscle response" test to provide yes / no answers to all the people, things, and questions of all ages. In the preface and the previous two chapters of Power VS Force, he explains in detail the history, proof and application of behavior kinetics, and how Hawkins and his team spent more than 20 years around the world using "muscle response" to provide yes / no answers to everything and questions (Hawkins, 2013).

By "muscle response", David Hawkins discovers different levels of human consciousness. The level of the field of consciousness (Spirituality) of human beings can be calibrated by the response of muscles (Hawkins, 2013). Human consciousness level map, calibration from one to one thousand (numbers are logarithmic levels): Buddha (1000); Peace (open mind) (600); Joy (540); Fraternity (500); Reasoning (400); Acceptance (350); Willing (310); Neutral (250); Courage (200); Pride (175); Anger (150); Desire (125); Fear (100); Grief (75); Apathy (50); Guilt (30); Shame (20).

The following is a list of the energy of people, things, objects and conscious thinking of the conscious class and spiritual class over 500. For example, Chuang Tzu's spiritual class is 595. God, the Father, the Creator, the Almighty is infinity; Archangels, 50.000; Jesus, 1.000; The Absolute, Brahman, Christ consciousness, level of avatars, Siddhartha Gautama Buddha, Indian avatar, 1000; Upanishads, Mahayana Buddhism, 960; Moses, 910; Zen Buddhism 890; New Testament, 750; Koran, 720; Lord's Prayer, 650; Shangri-La, 625; Lao Tzu, 610; William Shakespeare, 500.

The distribution of human consciousness levels is like a pagoda: 78% of the people are below the 200 standard points on average, only 4% of them are over 500, only 0.4% are over 540, and only one of 10 million people exceeds 600.

This method of consciousness calibration is the only scientific research method. This map of consciousness is a practical and practical guide to understand the evolution of human consciousness. It clearly points out that the ladder of understanding can be used as a guideline for spiritual progress to the highest level or self-study. It also provides a practical indicator of how to overcome obstacles to achieve a more appropriate stage of consciousness.

The possible interpretations of Meng Haoran's mood in "Spring Dawn" are joy, sadness, and transcendence. It is not easy to see through people's mind. Meng Haoran's life story and the time of this poem have been analyzed, but still it is hard to decide Meng Haoran's mood at the age of 25. If Meng Haoran's mood in "Spring Dawn" is analyzed by the levels of human consciousness, the answer will be clearer.

If Meng Haoran's mood in "Spring Dawn" is sadness, the consciousness level is just 75; joy, 540; transcendence, 600.The difference of the state in translating can be clearly measured.

Conclusion

The wisdom from David Hawkins' levels of human consciousness will be a treasure-house to interpret and translate eastern and western literary works. Various art forms are governed by universal human moral codes, which are not decided by mankind but rather the rules of the universe, such as kindness, honesty, agreement of thoughts and behaviors. When in tune with nature, human beings' wisdom will be discovered again in all arts.

To analyze Meng Haoran's mood in "Spring Dawn" correctly by David Hawkins' levels of human consciousness will guide the process of translation. This timeless poem conveys the information of transcendence. In this poem, one woke up in a spring morning without being aware of the time. Life is but a dream. When waking up after a whole life's experience, one cannot help thinking about the past. With the chirping of birds from all around, it is like the beginning of a new world. Last night's wind and rain exist only in the dream, just like turmoil and chaos of the mundane world. The only reminder is the petals blown to the ground. All things will come to an end, but life is a circle. The author tried to convey the information by this epiphany of spring dawn.

The conclusion can be drawn that the consciousness level of Meng Haoran's mood is not as low as sadness or joy. Emotional storms can consume a lot of energy. Sorrow comes from loss, the loss of something or a special emotional relationship that we used to have. One should recognize that all things cannot be owned forever, or truly belong to anybody; loss is the opening of new options and opportunities for growth and a good medicine to stimulate spiritual growth. In Meng Haoran's mood in "Spring Dawn", one can finally feel the original peace and transcendence.

References

Bai, X. (2018). Research on Meng Haoran 2007-2017. *Journal of Hubei University of Arts and Science, 39*, 15-20.

Chen, X. (2017). *Meng Haoran and Buddhism*. Fuzhou: Fujian Normal University.

Gan, X., & Wen, J. (2012). Domestic research of "Spring Dawn": Comments and suggestions. *Journal of Tianjin Foreign Studies University, 19*, 31-35.

Guo, Y. (2015). *Biography of Meng Haoran*. Beijing: Writers Publishing House.

Hawkins, D. R. (2013). *Power vs. force: The hidden determinants of human behavior*. Veritas.

Hu, M. (2008). Spiritual way to translate Tang poems. *Journal of Hubei Adult Education Institute, 14*, 72-73.

Hubscher-Davidson, S. (2017). *Translation and emotion – A psychological perspective*. London: Routledge.

Irelder. (2018). *Deer Gate Mountain, Meng Haoran*. Retrieved from http://www.learnancientchinesepoetry.org/meng-haoran-deer-gate-mountain/

Li, J. (2018). *Annotations of Meng Haoran's poems.* Shanghai: Zhonghua Book Company

Liu, Y. (2001). *Studies on Meng Haoran*. Beijing: People's Daily Press.

Owen, S. (1981*). The great age of Chinese poetry: The high Tang* (p. 86). New Haven & London: Yale University Press.

Peiji, T. (2013). *Annotations of Meng Haoran's poems*. Shanghai: Shanghai Chinese Classics Publishing House.

Wang, H. (2017). *A new study on Meng Haoran*. Wuhan: Wuhan University Press.

Wang, H. (1995). Research on Meng Haoran's life. *Journal of Sichuan University, 1*, 74-81.

Wang, Y. (2008). *The study of the classification of Meng Haoran's poems*. Changchun: Northeast Normal University.

Wang, S. (2015). *Selected poems of Meng Haoran*. Zhengzhou: Zhongzhou Ancient Books Publishing House.

Wang, W. (2014). *Allusions of Meng Haoran's poems research*. Changsha: Hunan University.

Zhang, P. (2011). *Translation of selected poems*. Nanjing: Phoenix Press.

Zhang, Z., & Wang, H. (2019). *Collection of Meng Haoran's research papers.* Shanghai: People's Publishing House.

Translation of Cosmetic Brand Names on the Perspective of Functionalist Theory

Sun Yingchun
Eastern Liaoning University, Dandong, China
Email: 1262384851@qq.com

[Abstract] With the increase of global market, people are gradually aware of the importance of the translation of brand names and it has become significant in everyday living. Therefore, improper translation of cosmetics trademarks is sometimes difficult to attract people's attention and can even cause consumers' disgust. More importantly, Chinese and Western cultures are different, and the translation of some cosmetics trademarks may cause cultural conflicts. This thesis aims to study the main factors in cosmetic brand name translation from the perspective of functional theory and discusses how brand translation would satisfy the psychological demand of consumers. It is hoped to further research in stressing the aesthetic feeling in cosmetic brand name translation of Chinese brands on the basis of previous research.

[Keywords] translation; cosmetic brand; perspective of functionalist theory

Introduction

As a part of advertising, a brand name plays an important role in marketing activities. It is also an important means to explore the international market and build a brand (He, 1997). In China, the translation of brand names has attracted the attention of many scholars. Since the reform and opening up, market competition has become increasingly fierce. In the period of vigorous development of China's beauty industry, a large number of foreign cosmetics brands have entered the Chinese market. At the same time, Chinese cosmetics brands have also begun to enter the international market. The integration of Chinese and foreign cosmetics markets requires more cosmetics trademark translation.

The importance of trademark is self-evident because it belongs to the first feelings of human beings. It is difficult to attract the attention of consumers; sometimes, consumers may be annoyed because of improper translation of cosmetics trademarks. In addition, due to the differences between Chinese and Western cultures, the translation of some cosmetic trademarks may lead to cultural conflicts. Therefore, it is necessary to strengthen the research on the translation of cosmetics trademarks so that the correct translation can meet the psychological needs of consumers (Xu, 2006).

Obviously, the study of cosmetic trademark translation has a satisfactory momentum. The translator has considered the combination of nonverbal factors and translation practice from the beginning. However, most books and papers still focus on the translation of cosmetics trademarks in a very broad sense; few studies have explored the detailed methods and results of specific topics. In addition, few papers discuss the translation of cosmetic trademarks. However, the necessary factors such as cultural differences, aesthetic values and consumer psychology are rarely mentioned and discussed. Therefore, a comprehensive and in-depth study of cosmetic trademark translation is very urgent and necessary.

Literature Review

A trademark is a name, design, symbol, or combination of them that identifies the goods or services of a company. In the *Oxford Advanced Learner's Dictionary*, trademark is defined as "a name, symbol or design

that a company uses for its products and that cannot be used by anyone else", while a brand name refers to the name given to a product by the company that it produces (Snell-Hornby, 2001).

Gentzler remarked "the emergence of the functionalist theory marks an important moment in the evaluation of translation theory by breaking the two-thousand-year old chain of theory revolving around the faithful vs. free axis" (2004, p. 71). Unfortunately, the significance shift in studies on translation history did not continue for a long time. Therefore, an introduction to early functionalist theory views of translation is necessary. Over the long history, many translators can be found to have their own ideas and they held on to the view that it was necessary that they must adjust the text to the target audience's needs and expectations. In the 1950s and 1960s, translation was regarded as a brand of applied linguistic by many translators; it was an equivalence-based code-switching operation (Newmark, 2001). In semantic translation, the exact contextual meaning of source language is tried to be translated if it is allowed in the semantic and syntactic structure of target language. Meanwhile, communicative translation attempts to produce the influence for the readers.

These views of translation studies were pragmatic-oriented. But they are still on the strength of the basic of translation, namely "equivalence". Gradually, some translators began to see that there might be a confusing lack of consistency in the equivalence approach. Due to the pragmatic differences between source and target cultures, or sometimes when equivalent translation is not required at all, there are some cases of non-equivalence in translation. Increasingly, some authorities began to be dissatisfied with it because of the situation (He, 1997).

In 1999, Zhong Weihe and Zhong Yu briefly introduced the translation theories in German functionalism and explored a new brand to make translation studies (pp. 47-49). Chen Xiaowei (2000) introduced German functionalism and its influence on theoretical and practical translation. Then in 2006, on the basis of functionalism, five major translation strategies of proper names translation were discussed in Hu Weijia's (2006) paper "Functionalist Approaches to Proper Name Translation".

Factors of Cosmetic Trademark Translation

Consumers' Psychology: The Psychological Effects of Trademark

Through consumers' psychology and behavior, consumers show typical characteristics, such as interests, values, habits, and consumption ability, which affect their commodity choice to a certain extent. The brand name is the first contact for the consumer to learn about the commodity and its information; therefore, bad brand names have difficulty in arousing the customers' interests or stimulating their purchase desire (Carroll, 2000, p. 47). In China there is a saying, "一白遮百丑"which means that fair skin can obviously cover up the defects and deficiencies in appearance. Because of this psychological need, many international companies have studied the beauty and whitening of Asian women. For example, "Dior Snow" is translated into "雪精灵" which vividly shows the image of a lady who has fine skin like snow. When the translated name appears to female consumers, it will produce an associative image, that is, to create a skin color like snow. In fact, this trademark is very popular in the market. Obviously, this is a successful trademark translation; it not only arouses the curiosity of consumers, but also captures their psychology.

Cultural Factors: Cultural Differences in Cosmetic Brand Name Translation

Culture and language are mingled. A cosmetic trademark is actually a cross-cultural communication. A cosmetic trademark is written in a different language, it has a completely different culture. As Nida (2001)

said, in successful translation, biculturalism should be more important than bilingualism, because that word only can make sense in a certain culture.

Chinese and English are in two completely different cultural systems and have different cognitive cultural schemata. For most Chinese people, men and women should have different beauty. In other words, men's beauty should be masculine, while women's beauty should be feminine. In contrast, the westerners think that beauty is being "healthy", "sexy" and "attractive". So, words such as "柔 (tender)", "纤 (slender)", "雅 (grace)", and "倩 (pretty)", etc. are often applied in Chinese cosmetic trademark translation.

Functionalist Approaches to Cosmetic Trademark Translation

Main Approaches to Cosmetic Trademark Translation

The aim of a cosmetic trademark is to attract the consumers and make them purchase the goods. From the view of Functionalist Translation Theory, the effect of cosmetics trademark translation should be the same as that of the primitive trademark in the target language (Wolfram, 2001). But according to different factors in different cases, different translation methods should be chosen. General speaking, the methods of the cosmetics trademark translation include: the transliteration method, the literal translation method and creation and adaptation.

The transliteration method. Ordinary transliteration method is to find the corresponding word in the target language according to the pronunciation of words in the source language to make its pronunciation similar, i.e. only transfer the sound. However, cosmetics transliteration is different from person names or place names. Translation of the names of persons or places only follows established rules without any creativity. Cosmetics transliteration should pay attention to the aesthetic and creative feeling and good association, and it is not enough just to translate the word meaning of the source language.

For example, the French cosmetics brand LANCOME is named after LANCOME castle located in the riverside of Loire. However, it is translated into "兰蔻" to make people associate it with orchid and youth. Other examples include "Estée Lauder – 雅诗兰黛", "Chanel – 香奈尔", "Mary Kay – 玫琳凯", "Dove – 多芬"and "The Face Shop – 菲丝小铺".

The literal translation method. Translators can use the corresponding target language vocabulary according to the original trademark's significance without violating the language specification and causing error. This method is literal translation, which means to be faithful to the original trademark literal meaning.

Uriage is the name of a hot spring in the French Alps. There is a beautiful legend in Uriage Town: it is said that a farmer's horse had skin diseases and could not be cured. After several consultations, the farmer almost gave up treatment of the sick horse, but the sick horse recovered miraculously after soaking in Uriage hot spring water for a few days. So Uriage hot spring is considered to be useful for the treatment of skin problems and is most popular with dermatologists in France. With the literal translation method, Uriage is translated into"依泉", suggesting the origin of the trademark. And "White ST – 妍皙", "Aquair – 水之密语" are other such examples.

Creation and adaptation. Some cosmetics trademark translation do not have proper equivalent words in the target language. In this case, a creative translation may be a good choice. For example, Clinique is translated into"倩碧", Plante System is translated into"欧萃碧" because Chinese tend to use the words with good association. "碧", "姿",."兰", "倩", and "莲"can produce elegant and romantic feelings.

Due to the profound influence of Confucianism in Chinese culture, China is a modest country. The Chinese mode of thinking follows the indirect "hermeneutic cycle", while the English mode of thinking is

direct, emphasizing directness and individualism. Therefore, Chinese people are used to expressing themselves in implicit and indirect ways, while English is explicit and direct. For example, a lipstick with the trademark "Kiss-me" is translated into Chinese "奇士美" following the "hermeneutic circle". It would hard to be accepted by Chinese women if it is translated into"吻我".

Diction in Cosmetic Trademark Translation

Diction is an indispensable part for successful translation of a cosmetic trademark. The translated cosmetic names should arouse pretty and sweet feelings among the consumers, especially in women who are easily influenced by the associative meaning of the trademark translation. In a word, it means that the aesthetic value plays a decisive role in the success of cosmetic trademark translation. At the same time, cosmetic words should have the original meaning, associated meaning and cultural meaning which facilitate the arousing of positive association.

Usage of words of feminine characters. Feminine characters such as"娥", "姿", "娜", "妮", "娇", "丽", and "婷", etc. are often utilized by analyzing the cosmetic trademark translation. These words suggest the gentle nature and the elegance of women. For example, "娥" is the beautiful eyebrows of a beautiful woman in China. There are some other examples: L'Occitane (洛丝洁妮), Carolina (卡罗琳娜), Anna sui (安娜·姝), Decleor (思妍丽), Dicila (狄诗娜), Guerlain (娇兰), Clarins (娇韵诗), Sameteen (纱曼婷), Sofina (索菲娜), Imedeen (伊美婷), Nivea (妮维雅) and Kanebo (嘉娜宝), etc. Obviously, these translations suggest some beautiful and elegant meanings. The Chinese language consists of four tones. Many different Chinese characters have the same tone and pronunciation. It is easy for readers to connect one Chinese character to another in their mind whether it is positive or not. Taking an example, if we translate "Imedeen" into "印梅顶", an unfavorable connection will be produced and no one would buy it. Moreover, the translation is meaningless. So choice of Chinese characters is very important in cosmetic trademark translation.

Usage of words of beautiful images. Chinese always express themselves in veiled manners and place their feelings on the plants in nature. In Chinese, "雅 (grace)" is the original ode of the Western Zhou dynasty in "The Book of Songs"(诗经), meaning elegant and graceful. "佳" not only means excellent, but also the peerless beauty of women from the Tang-dynasty poet Du Fu's poem: "绝代有佳人，幽居在空谷" (There is a beautiful woman, secluded in an empty valley)."丽" means good-looking in appearance. It is beloved by Chinese, and it can be found that many Chinese girls' names express best wishes. Furthermore,"璐", "碧", "珊", and "珍"have some connection with jade, a highly valued substance.

All of these Chinese characters can create beautiful images in the minds of consumers. The following are some translation examples with these Chinese characters: Arche (雅倩), Avene (雅漾), Artistry (雅姿), AREZIA (雅丽莎), Elizabeth Arden (伊丽莎白'雅顿), Biotherm (碧欧泉), Clinique (倩碧)，Ciairol (伊卡璐), Laurier (乐而雅), La Suffren (倩盈), Maryepil (玛贝拉), Plante System (欧萃碧), and Prettiean (雅姿丽), etc.

Choice of Rhythm

From the perspective of phonology, the initial consonant, the simple or compound vowel, and the tone make up the Chinese character syllable. In general, the initial syllable only has one consonant, and the simple or the compound vowel is the principal vowel. Most Chinese cosmetic trademarks consist of an initial consonant, simple or compound vowel, especially the diphthong, and the compound vowel. For example, the cosmetic trademark "Clean & Clear" is translated into "可伶可俐" by adopting alliteration. The phrase

“伶俐” is separated by “可”, yielding the rhythmic meter. Some other examples include “Yves Saint Laurent” (圣罗兰), “Crest” (佳洁士), “Burberry” (巴宝莉), “Ogenic” (仙香), and “Lolita” (洛丽塔), etc.

“Vowel rhyme” rhymes compound. “-a”, “-i”, “-er”, “-ie”, “-ue” vowel categories sound sweet, soft, and subtle. As a result, many translations adopt the same rhyming vowel. In the translation of “舒肤佳”, “u” is used to produce rhythmic effect of “Safeguard”. And there are some other examples: “Swissline” (雪肌丽), “Sisley” (希思黎), “Ferre” (费雷), “Sue” (董妍), “Tigi” (蒂芝), “Equin” (伊芙丽丝), “Prettiean” (雅姿丽), and “Lux” (力士), etc.

Conclusion

Compared with previous trademark translation studies, this paper studies trademark translation from a more detailed perspective, that is, the translation of cosmetic trademarks. From the perspective of functionalism, translation is a function oriented behavior. The cosmetics brand name is such a text, which is used to arouse consumers’ interest and persuade them to purchase goods. Therefore, the translation of cosmetic brand names should realize its aesthetic value as much as possible. From this perspective, the translation of cosmetics brand names should be translation oriented.

Generally speaking, cosmetic brand names are mainly classified into four categories: transliteration, literal translation, the combination of transliteration and literal translation, and adaptation. The first three categories take linguistic relevance strategies by which translators through taking into consideration the pronunciations, original meanings and associated meanings, and the last category takes product relevance strategy by which translators attach great importance to the attributes of the commodities with consideration of the linguistic factors of the original cosmetic brand names (Munday, 2001). There is no certain answer which method is the best as the functionalist theory confers the translator the freedom to make a decision about the translation method applied in the process of translation in order to reach the best translation.

Due to some limitations, this paper is not perfect. Although it is impossible to include all aspects and key points in detail, it attempts to cover a wide range of relevant research, although the research is not sufficient and in-depth. The translation process of cosmetic brand names involves many aspects, such as language, culture, translation theory and so on. The above research lacks systematicness and profundity to a certain extent. Further and more comprehensive research is needed.

References

Carroll, D. W. (2000). *Psychology of language*. Beijing: Foreign Language Teaching and Research Press.

Chen, X. (2000). Reflections on certain methods of translation based on the functional concept of translation. *Chinese Translators Journal*, *4*, 9-12.

Gentzler, E. (2004). *Contemporary translation theories, 2nd ed*. Shanghai: Shanghai Foreign Language Education Press.

He, C. (1997). *Trademark English*. Changsha: Hunan University Press.

Hu, W. (2006). Functionalist approaches to proper name translation. *Shanghai Journal of Translators*, *4*, 34.

Munday, J. (2001). *Introducing translation studies*. London & New York: Routledge.

Newmark, P. (2001). *A textbook of translation*. Shanghai: Shanghai Foreign Language Education Press.

Snell-Hornby, M. (2001). *Translation studies: An integrated approach*, (p. 45). Shanghai: Shanghai Foreign Language Education Press..

Nida, E. A. (2001). *Language, culture and translating*, (p. 35). Shanghai: Shanghai Foreign Language Education Press.

Wolfram, W. (2001). *The science of translation: Problems and methods*. Shanghai: Shanghai Foreign Language Education Press.

Xu, Y. (2006). *The art of translation*. Beijing: Wuzhou Communication Press.

Zhong, W., & Zhong, Y. (1999). Functionalist translation theory in Germany. *Chinese Translators Journal*, *3*, 47-49.

A Study on the English Translation of Culture-loaded Words in Dandong Red Tourism Publicity Texts

Yang Zhaodan
Liaodong University, Dandong, China
Email: yangzd80@163.com

[Abstract] According to functional translation theory, literal translation, addition, subtraction, paraphrase and analogy are adopted. Complying with the translation principles of red tourism publicity texts, translation research on a large number of Dandong unique red culture-loaded words was conducted in order to spread the Chinese red culture, pass on the red gene, effectively improve the international influence of the Dandong city culture brand, and promote the development of the local tourism economy.

[Keywords] red tourism; culture-loaded words; publicity texts; English translation; Dandong

Introduction

Red tourism mainly refers to thematic tourism activities that organize and receive tourists to commemorate, study and visit commemorative sites and landmarks formed by the people under the leadership of the Communist Party of China during the revolutionary and war period, which carry the intension of revolutionary history, revolutionary deeds and revolutionary spirit (ONRTDP, 2021). The development of red tourism is of great practical and far-reaching historical significance for strengthening the education of the revolutionary tradition, strengthening the patriotic feeling of the entire nation, especially the young people, carrying forward and cultivating a national spirit, and driving the coordinated development of economy and society. The development of domestic red tourism produced enormous political, social, and economic benefits after only 10 years of development. It has also greatly promoted the prosperity and development of red culture. In recent years, as China has become more open and more influential internationally, and red tourism has attracted a large number of foreign tourists. Therefore, it is necessary to conduct further research and exploration in the field of red tourism translation in order to optimize the foreign service of red tourism and expand its influence at home and abroad. This paper first, identifies the culture-loaded words. Second, it introduces functional translation theory. Finally, it analyzes the translation of culture-loaded words in Dandong red tourism publicity texts from the perspective of functionalist translation strategies and methods.

Culture-Loaded Words and Functional Translation Theory

Spanish translator Aixela (2007) found that some items which appear in text have no corresponding items in the cultural system of the target language reader or have a different text status with the items, so the transfer of function and meaning in the source text to the target text will be difficult to translate. This is because each culture has its specific vocabularies, idioms, and allusions, carrying characteristic values, habits and customs, ways of thinking, and cultural traditions, etc. Those items that reflect the notion words and things that are loaded with the national culture, reflect the development of national history, social reality and people's values, customs, thinking methods and so on, are culture-loaded words, also known as culture-specific items. As an important carrier of cultural exchanges among countries in the world, scholars pay more and more attention and interest to culture-loaded words. Liao Qiyi (2000) regarded culture-loaded words as the concentrated embodiment of cultural specificity in the context of

cultural differences, reflecting the unique thinking mode, activity mode, morality and customs of a particular ethnic group that is different from other ethnic groups.

Skopos theory, proposed by Hans J. Vermeer, is an important part of German functional translation theory. According to Skopos theory, translation is not a linear language conversion, but a human activity with a clear purpose, and whose purpose is to "achieve a certain goal or serve the target audience in the context of the target language" (Vermeer, 1987, p. 29). Skopos theory emphasizes that translation methods and strategies must be determined by the intended purpose or function of the target text. On this basis, Vermeer put forward three principles of Skopos theory: the principle of purpose, the principle of coherence, and the principle of fidelity. Among them, the principle of purpose is the highest principle; that is, the translation should first meet the expected purpose of the target text. Secondly, the target text should conform to the target language culture, and finally, the target text should be faithful to the original text.

Theoretically speaking, besides the Skopos theory of the German functional school, the most commonly used theories in tourism translation are Newmark's text theory. Newmark divided text into three types: expressive text, informative text and calling text. Expressive text language is characterized by aesthetics. In the form of language, it also pays attention to the enjoyment of beauty to the audience, such as poetry. Informative texts, such as encyclopedias, are simple and logical in language, where content and subject matter are the focus of communication. Evocative text language is persuasive and inspiring, and causes the audience to take action, such as advertising. The division of text types is not absolute, a text can have double or multiple functions. Red tourism publicity text carries the profound connotation of revolutionary history, revolutionary deeds, and revolutionary spirit. Therefore, it is characterized by objective and plain language, strong narrative, multiple political and military elements, and rich cultural connotation. It belongs to mixed text, that is, it is of information type, expression type and call type.

Brief Introduction to Dandong Red Tourism

As the largest border city in China, Dandong has a superior geographical location and is an important tourist city in Liaoning Province and in China. Red scenic spots have prominent gathering advantages. Represented by famous AAAA tourist attractions such as the Broken Bridge of Yalu River and the Memorial Hall of the War to Resist US Aggression and Aid Korea, the Site of the Northeast Anti-Japanese Federation, Hekou Broken Bridge, Hekou Anti-American and Aid Korea Railway Museum, Volunteer Army Park, Dalishu Scenic Area, and others. Among them, the historical relics of the war and the red culture formed around the war have become unique red tourism resources in Dandong.

However, the current situation of the translation of red tourism publicity texts in Dandong is not optimistic; there mainly exists the following problems: many AAAA red tourist attractions, such as the Broken Bridge of the Yalu River and the Memorial Hall of the War to Resist US Aggression and Aid Korea, do not have corresponding English translations on their signboards, promotional websites, tourist brochures and other promotional materials; some red tourist attractions, such as Fengcheng Dalishu Scenic spot, have low English penetration rate of their signboards and publicity materials; the names of some scenic spots are translated differently. For example, there are two translations of "Huaguoshan Scenic Spot" in Fengcheng Dalishu Scenic Spot: the sign at the entrance of the scenic spot is translated as "Huaguoshan Plaza", but the sign at another striking place is translated as "Fruit Mountain". Inconsistent translated texts lead to cognitive confusion among tourists. The culture-loaded words in many red tourism publicity texts are ignored, resulting in the failure of cultural communication. For example, only

translating the logo of “Ganzi Cultural Square” of Dalishu Scenic Spot in Fengcheng into “Ganzi Cultural Square” cannot reflect its cultural connotation and the spiritual essence of “gan” of Dalishu people.

Translation Strategies of Dandong Red Tourism Publicity Texts

Nida said that the greater the cultural difference between the source and target languages is, the greater the need for translation; The greater the linguistic difference between the source language and the target language is, the greater the need for translation adjustment; The more specific the stylistic style of the source text is, the greater the number of adjustments in translation (Nord, 2001, p. 95). In terms of red tourism publicity materials, it is necessary to make some adjustments when translating red tourism materials from Chinese to English. Firstly, Chinese and English belong to two different cultures; secondly, the two languages are very different from each other in pronunciation, letters, and pragmatic meanings; moreover, Chinese and English readers have different aesthetic standards. So, it is quite important to translate these red tourism materials. Meng Xiangchun (2011) thought that translation itself does not have an absolute advantage, and the translation strategy adopted by the translator depends on the context, style, purpose, and other factors.

In a sense, tourism publicity materials are regarded as a kind of advertising for tourists. Therefore, the purpose of translation of publicity materials is to cater to the expectations and needs of tourists and arouse their interest in traveling to the greatest extent. Based on the functional translation theory, the following strategies can be used for reference by translators under the principle of focusing on the target text and the source language.

According to Skopos Rule and Fidelity Rule, the translator must be based on the expected purpose or function to deal with the source language text, namely to choose those words that are interesting, useful, or for the desired information, and in the form of a suitable target language readers to show to the foreign visitors (Vermeer, 1987), because they are hoping to get information about the tourist spots and the background knowledge, in order to make a decision on whether or not to travel. Many grandiose, vague descriptions and ancient poems in the publicity materials of red tourism are only for soft pronunciation, harmonious rhythm, or beautiful form, so as to cater to the taste of Chinese tourists, but they are meaningless to foreign tourists. Therefore, they should be weakened, rewritten, or even omitted in translation. Clear descriptions and brief introductions of specific scenery are sufficient for foreign visitors. The information related to history and culture should be weakened or rewritten in translation, and only relevant background cultural knowledge or proper names should be provided to foreign tourists when necessary. Only in this way can we achieve a better expected goal. In order to conform to the coherence principle, the translation should be acceptable and understandable in the target language culture. Therefore, translators should be aware of the differences in syntactic structures between Chinese and English. In Chinese-English translation, sentences can be reconstructed by splitting, merging and other cohesive methods. Based on the characteristics of red tourism text, the applicable functionalism translation techniques usually include literal translation, addition, subtraction, paraphrasing.

Translation Methods of Dandong Red Tourism Publicity Texts

This part mainly focuses on the methods adopted in Dandong red tourism publicity texts based on the functional translation theory. Literal translation is a word-for-word translation of a text from one language to another, rather than simply conveying the meaning of the source language (Newmark, 2001, p. 69). Its scope includes word to word, phrase to phrase, collocation to collocation, clause to clause and sentence to

sentence. Literal translation appeared in the Period of the May 4th Movement. It emphasized that the translation must be faithful to the original text so as to achieve "expressiveness" and "elegance". Literal translation is not word-for-word translation. Since English and Chinese have different structures, it is impossible to translate them word for word. Literal translation is not only to clarify the meaning of the original text fully and accurately, but also to maintain the original style without any distortion or arbitrary addition or deletion of the original text. Sometimes even the original emotion, such as anger or embarrassment, sarcasm, joy, or happiness should not be ignored. This method can be applied to the English translation of red tourism materials.

> *While the Chinese people began to restore the economy, develop production and consolidate the new government, the Korean civil war broke out, and the Truman Administration of the US immediately carried out an armed intervention, and spread the war to the Yalu River, seriously threatening China's national security. Faced with the US aggression, in order to uphold justice, the CPC Central Committee had to make the strategic decision in extreme difficulties to assist the DPRK against the US aggression and safeguard China's territory.*

Literal translation was adopted in the above example, and the Chinese and English texts are equivalent in terms of language, sentence pattern and structure. The target language reproduces all the content of the source language well, which has a good translation effect, allowing tourists to get straight into the theme directly. According to Newmark (2001, p. 83), in the process of translation the translator may have to add some information which is usually cultural (to understand cultural differences between source language and target language), or professional (related to the theme) or language (explain the usage of the word), and the added-information is the requirement of the translator, instead of the source language readers. The process is to add words, phrases, or sentences to the source text to provide a deeper explanation of Chinese history and culture.

Translation is a kind of intercultural communication in nature, so it must have some purpose. Red tourism is based on red culture, and its tourism publicity text contains a large number of culture-loaded words, such as a large number of people's names, place names, campaigns, meetings and other proper nouns, regional cultural words, poems, and aphorisms of great men, etc. These words are symbols of the red culture and carry a large amount of cultural information. Translators should start from the perspective of target language readers in the process of translation to "inherit the excellent traditional Chinese culture, especially the spiritual culture of the Red Revolution. The purpose of translation is to spread to the world the heroic and indomitable spirit of the Chinese nation displayed in the process of the birth and growth of the Communist Party of China and the battle". On the basis of transmitting the same amount of information, corresponding translation strategies and methods are formulated to make the translation accepted by foreign tourists

For example, why are the Chinese troops that fought in the War of Resisting US Aggression and Aid Korea called "the Chinese People's Volunteers (CPV)" instead of "the Chinese People's Liberation Army (PLA)? The Korean Civil War began in 1950, when the new China was too weak to fight a full-scale war with the United States. To protect China, it had to limit the war to the Korean Peninsula and avoid a full-scale conflict with western countries led by the US. The Chinese government could not use the name of the PLA to fight in the Korean war. After taking the advice of Zhou Enlai and Huang Yanpei, Chairman Mao changed "support" to "volunteer" (Mao Zedong's Military Collection, 1993).

“八一” is a typical red culture word. Domestic readers are clear about the origin of the word “Bayi” and the meaning it represents. Faced with such red characters, their hearts produce admiration for the martyrs and they are full of positive energy; their ideological realm will also be sublimated to a certain extent. But what would foreign visitors think of such a translation? They don’t know much about the Nanchang Uprising in China, and they might wonder, what is “August 1st”? To them, it’s just two numbers and nothing else. “Bayi” is a proper noun with political culture in the Chinese context, so it needs special explanation, which can be explained with notes: also known as Baiyi Memorial for short, Bayi means August 1st, in Chinese, and also the anniversary of Army Day in China. The combination of translation and interpretation not only unifies the translation expression, but also makes up for the cultural default, but also spreads the special meaning of Bayi well.

There are many rhetorical descriptions in the publicity texts of red tourism, with the purpose of highlighting the cruelty of war and the bravery and indomitability of soldiers, which only contain little practical information. In the eyes of Chinese people, these are beautiful sentences with high appreciation and aesthetic value. But in the eyes of foreign tourists, the sentences are too long and the language is too flowery, which does not accord with their aesthetic views. If translated literally, they would be annoyed by these redundant and repetitive expressions. Therefore, in the English translation, the translator has rewritten and paraphrased it, extracting the text from these overlong and flowery sentences, which is concise and to the point, not only expressing the theme but also meeting the taste of foreign tourists.

For example, “不拿朝鲜人民的一针一线, 爱护朝鲜的一山一水一草一木” should be translated into “never took properties of the DPRK people, and also cared for the natural environment of the DPRK”. “Do not take a single thread from the masses” was one of the three disciplines formulated by the Chinese Communist Party during the revolutionary war. It was by virtue of this discipline that our Party maintained its image, kept clean, won the hearts of the people and won the final victory in the revolutionary war. “一针一线” and “一山一水一草一木” needn’t to be translated word for word. It just describes that the Chinese volunteers in the DPRK earnestly learned from their DPRK comrades and wholeheartedly supported the DPRK people, the government of the Democratic People’s Republic of Korea, the Korean People’s Army, the Workers’ Party of Korea, and comrade Kim Il Sung, the DPRK people’s leader. The comrades of the two countries should unite as brothers, share weal and woe, be bound by each other in life and death, and fight to the end to defeat the common enemy.

The sentence “安东人民提出‘一切为了前线的胜利’‘要人给人, 要物给物, 要血给血, 要什么给什么, 要多少给多少’的口号。” is translated into “The Andong people put forward that they would offer whatever needed in sufficient amounts to secure the victory on the front, be it manpower, material resources or blood.” As Andong is an important Chinese city along the Yalu River and an important node of the supply line of the volunteers, the harassment of the US army to Andong has never stopped. The heroic people of Andong also mobilized, together with the people of other parts of the country, and the volunteer army, joined in the struggle against the “United Nations Army” to defend the country. They made special contributions like evacuating people for air defense, relocating factories, promoting patriotic publicity and education, supporting the army on the front, joining the army and fight the war, rescuing the wounded and sick CPV soldiers, fighting against traitors and spies, giving preferential treatment to soldiers and martyr families, receiving the DPRK refugees, making donations actively, increasing production and practicing economy and resisting against the germ welfare. So the Andong people did anything they could do and they need to do to secure the victory on the front.

Deletion refers to the omission in the translation of words that are present in the original text but do not need to be translated. In theory, the translator must interpret all cognitive meanings in the source text. However, in translation, some information is difficult to successfully translate into the target language due to language or cultural barriers. This process eliminates useless information for understanding the source language while ensuring accurate transmission of valid information. Chinese and Westerners have different ways of expressing their ideas. Chinese people like to cite authoritative works or classic books to show that they are knowledgeable, while Westerners like to express their ideas in a straightforward way. When describing something, Chinese writers like to quote some famous poems or epigrams to increase the artistic value of their works or determine the way of expression, so that Chinese readers (tourists) can enjoy their artistic or aesthetic value; The average foreign reader (tourist) will have a hard time understanding this and may even consider it superfluous. In this case, it is best to cut out unnecessary information and make the translation straightforward and easy to understand.

For example, the commentary in The Memorial Hall to Resist US Aggression and Aid Korea "涌现出许多可歌可泣的英雄模范人物" is translated into "Many heroic role models stood out." "可歌可泣" is used here to describe the heroic tragic and stirring deeds worthy of praise, moving. Chinese people can understand the meaning of "可歌可泣", while it is hard for Westerners to understand if "可歌可泣" is translated word-by-word, because foreign readers tend to express their ideas in a straightforward way.

Another example is "他们以鲜血和生命谱写了丹东历史光辉的一页"。It is translated into "and add more glory to the history of the city with their own life and blood." Here "谱写了光辉的一页" needn't be translated, because they are words with modifiers in order to add the literal grace. When translated into English, the translator will make foreign visitors very confused and the text will be hard to understand. Therefore, the author believes that such superfluous information should be deleted from the English translation to make the translation clearer and straight to the point.

Implications and Conclusion

As China's international status continues to rise and its demand for cultural soft power increases, the time is ripe for exporting Chinese culture through translation and cultural publicity. As a feature of China, red tourism has attracted more foreign tourists in recent years, and foreigners also want to know more about China. The publicity of red tourism should not only reflect Chinese characteristics and Chinese style, but also adapt to foreign tourists in order to build China's image and expand its international influence. The publicity text of red tourism is the first tourism publicity material that foreign tourists come into contact with. It is a kind of cross-language, cross-national and cross-cultural communication. The translation of culture-loaded words directly affects the publicity effect of red tourism to a certain extent and plays an important role in promoting Chinese culture to the outside world. In order to express the deep-seated national spirit and traditional culture, as well as the revolutionary history, events and spiritual connotations carried by red tourism, the translation of culture-loaded words should be emphasized.

References

Aixela, J. F. (2007). Culture-specific Items in translation. In R. Alvarez, & M. Carmen-African Vidal, (Eds.), *Translation, Power, Subversion. Beijing: Foreign Language Teaching and Research Press*, 2007, 50-78.

Liao, Q. (2000). *Exploration of contemporary Western translation theories*. Nanjing: Yilin Publishing House.

Mao Zedong's Military Collection. (1993). Volume Ⅵ. *Military Science Press, Central Literature Publishing House*, 1993, 109-110.

Meng, X. (2011). *Naked marriage and naked official – The translation strategies of culture-loaded new nouns.* Shanghai: Shanghai Translation.

Newmark, P. (2001). *A textbook of translation*. Shanghai: Shanghai Foreign Language Education Press.

Nord, C. (2001). *Translating as a purposeful activity*. Shanghai: Foreign Language Education Press.

ONRTDP. (2021). Outline of the national red tourism development Plan. (2004 - 2010).

Vermeer, H. J. (1987). What does it mean to translate? *Indian Journal of Applied Linguistics, 13*(2), 25-33.

Market Demands for Entry-level English Translators in Chinese Mainland: A Content Analysis of Job Ads

Zhang Li and Han Hongmei
Institute of Disaster Prevention, Langfang, China
Email: 236661367@qq.com; 2291704933@qq.com

[Abstract] With globalization and technology progress, the market has become demanding for translators. To clarify the needs, there have been attempts in academia and the industry to develop new professional profiles for translators. In the absence of statistical data on the expectations of the translation market for entry-level translators, the current study focuses on examining the requirements of the Chinese translation market for translation beginners to contribute knowledge to this domain. To that end, content analysis was performed on the data about translation job advertisements collected online. The findings indicate that the market expects translators to be versatile talents that require correspondent curriculum update. In addition, experiences concerning translation, internship, manuscript review, and overseas study are important considerations.

[Keywords] translation market; job ads; content analysis; entry-level translators

Introduction

A changing translator profile leads to changes of translator education programs in the development of translation-related competences (Horbaauskien, 2017). However, market and academia differ in their expectations of translators in terms of practical competences versus formal qualifications and soft skills versus hard skills (Marczak, & Bondarenko, 2021). To bridge the gap, the academia needs to further understand the market demands of translators. Given the ever-changing nature of the market, timely updating of market demands for translators is necessary (Hostench, 2010). In the past decades, investigations into market demands were conducted among professional translators, clients, and employers using questionnaire surveys (e.g., Chan, 2008, 2010; Gough, 2019; Horbacauskien, 2017; Krajcso, 2018) and interviews (e.g., Chan, 2008; Risku et al., 2017). According to Kelly (2005), job ads were an important data source to describe the labor market. However, previous studies using job ads (e.g., Al-Batineh & Bilali, 2017; Mu et al., 2017; Yao, & Si, 2018; Wang & Li, 2020) focused on interpreters or translators in general. To connect the market demands with university education, a study targeting entry-level translators is necessary. Furthermore, the method of content analysis hasn't been adopted systematically as very few studies (Yao, & Si, 2018; Wang, & Li, 2020) reported on the coding steps.

This study aims to investigate the translation market demands in Chinese mainland from the perspectives of job responsibilities and job requirements for translators to provide reference for both translation educators and translation graduates. With MAXQDA (Rädiker, & Kuckartz, 2021) as the tool, a four-step content analysis method was applied to coding 211 job ads for entry-level translators from registered companies of Translators Association of China (TAC). Thus, a new profile of an entry-level translator demanded by the translation market in Chinese mainland has been sketched.

Data and Methodology

To ensure the credibility of data, this research selected sampling companies from the members of Translators Association of China (TAC). As market requirements for translators vary in terms of levels,

this research set the following criteria for the samples: First, the company job ads aim at entry-level translators so that the gap between translation education and market demands can be clarified. Second, both job responsibilities and requirements are listed so that a full picture of a translator can be presented. In this way, job ads from 211 companies were selected as the data source.

With the job ads data collected from the official company websites or headhunting companies, this research used content analysis as its method and conducted an inductive thematic analysis with MAXQDA as the tool. The analysis procedure is as follows.

The first step was data preparation, organization and beginning analysis. In this step, job ads for translators were collected and put into an Excel table, which was then imported into MAXQDA. After that, an initial analysis was conducted with data exploration with key terms.

The second step involved framework building. Categories were developed based on the job ads scripts and then set up in the Code System window of MAXQDA, thus a thematic framework was built. To be more specific, this framework was built by reading, in detail, some samples to find repeated themes until saturation. However, this framework still required tests and adjustments.

The third step was data coding. A researcher first defined coding rules for analysis, and then coded the data using the thematic framework set up in the second step. In other words, the researcher read each job ad script word-by-word and assigned categories to relevant segments. Through this process, a frequency list of each category was generated.

The final step was analysis after coding. In this step, the key categories were analyzed in more details, and statistics was produced.

Results and Discussion

Job Responsibilities in the Translation Market

In the thematic framework, the first main category is job responsibility. Content analysis shows the main responsibilities that employers expect translators to undertake: other jobs besides translation, domain, quality assurance, and translation teamwork (see Table 1).

Table 1. ***Translators' Job Responsibilities***

Responsibilities	Documents	Percentage	Percentage (valid)
Other jobs besides translation	114	54.03	62.64
Domain	105	49.76	57.69
Quality assurance	93	44.08	51.10
Translation teamwork	41	19.43	22.53
DOCUMENTS with code(s)	182	86.26	100.00
DOCUMENTS without code(s)	29	13.74	-
ANALYZED DOCUMENTS	211	100.00	-

As noted in Table 1, other jobs besides translation occurred in 114 companies' ads, taking up 62.6% of the total coded documents. Also, these jobs vary greatly. They can be classified into at least 17 main subgroups, namely preparatory knowledge management (55), proofreading (44), participating training sessions (29), other jobs arranged by the leaders (21), handling international affairs (17), interpreting service (14), secretarial jobs (11), writing documents (6), typesetting (5), collecting customer feedback (4), video translation related jobs (4), promoting the company (3), file format conversion and statistics (3), business

negotiation (3), keeping secrecy for customers (3), recruiting interns and evaluating translation tests (2), and helping with lawsuit (2), in an order based on the frequency of codes from high to low.

Among these extra jobs for translators, the top three are closely related to translation itself. The most important job, preparatory knowledge management, refers to various preparatory tasks before translating happens, such as collecting background information related to the current translation project, constructing a terminology databank, and upgrading translation memory. In addition, proofreading is a responsibility required by many employers. That means, translators not only need to proofread their own translations, but they are also required to proofread for others. In addition, to ensure the quality of translation, translators are required to improve their professional skills and expand knowledge on translation by participating training sessions. Though coded as other jobs besides translation, these three jobs are integrated with a translator's main task – translating. However, there are still 14 jobs that go beyond translation.

Although these 14 other jobs are not as frequent as the other 3 jobs mentioned above, they seem to display a fact that some employers consider translators as versatile talents. That means, a translator can do almost everything in a translation company. They not only translate, but also write, interpret, negotiate, typeset, communicate, advertise, subtitle, and show up as required whenever necessary. For example, in some companies, a translator is required to handle international affairs (e.g., Fujian Xingyi Translation Services Co., Ltd.; Beijing Yitong International Translation Co., Ltd.)

However, these other jobs seem to be demanding yet receive little attention. To seek reasons, it could be that the companies pursue cost efficiency. As a result, translators, as the main labor force in translation companies, have many more responsibilities to fulfill. Even so, there could be another reason, that is, the employers place various expectations on translators.

In addition to doing multiple other jobs besides translation, translators are to translate materials of various domains. Among 182 documents with codes, 105 mentioned the specific domains of translation materials, taking up 57.69% of all documents. The domains are comprehensive, covering both literary and non-literary fields, with non-literary domains dominant. For example: *Full-time translators wanted. Our translation covers various fields of English materials such as communications, IT, nuclear power, automotive, law, electricity, machinery, finance, and literature* (Shenzhen Giltbridge Linguistic Services).

These various domains imply that translators are supposed to master not only the English language, but also have professional knowledge of a specific field. That means, translation educators need to take domains into consideration in their program and those who intend to become translators may consider focusing on one specific field.

In addition, quality assurance is emphasized by 93 companies, more than a half of the total, although this is a necessity required by all companies.

Finally, teamwork in translation is a responsibility stressed by 41 companies. In other words, more than one fifth translation companies require their translators to communicate and coordinate with others in their translation process. In truth, a translator needs to collaborate with others to accomplish translation projects.

Job Requirements in the Translation Market

In the investigated 211 translation companies, job requirements include seven categories: i) Translation, ii) Priority, iii) Degree, iv) Certificate, v) Major, vi) Language, and vii) Entrance translation exam (see Table 2).

Table 2. ***Translators' Job Requirements***

Job requirements	Documents	Percentage	Percentage (valid)
Translation	204	96.68	96.68
Priority	137	64.93	64.93
Degree	134	63.51	63.51
Certificate	116	54.98	54.98
Major	94	44.55	44.55
Language	93	44.08	44.08
Entrance translation exam	5	2.37	2.37
DOCUMENTS with code(s)	211	100.00	100.00
DOCUMENTS without code(s)	0	0.00	-
ANALYZED DOCUMENTS	211	100.00	-

The last category 'Entrance translation exam' means that a candidate translator needs to first pass an entrance translation exam held by the company. Among all the companies, five have this requirement, setting a threshold for quality assurance. While in the other six categories, each has subsets of requirements (see Figure 1).

Translation Requirement

Translation requirement includes six subsets, namely attitude and competencies, knowledge and capability, experience, time and working load, experience abroad, and working location. In the content analysis of the job ads about translation requirement, attitude, and competencies of a translator (283 coded segments) are dominant. These segments focus on responsibility, contract spirit, open-mindedness, learning capability and willingness to learn, trustworthiness, dedication to translation career, patience, team spirit, communication skills, flexibility, resilience, quick wit, and sensitivity to language and new knowledge.

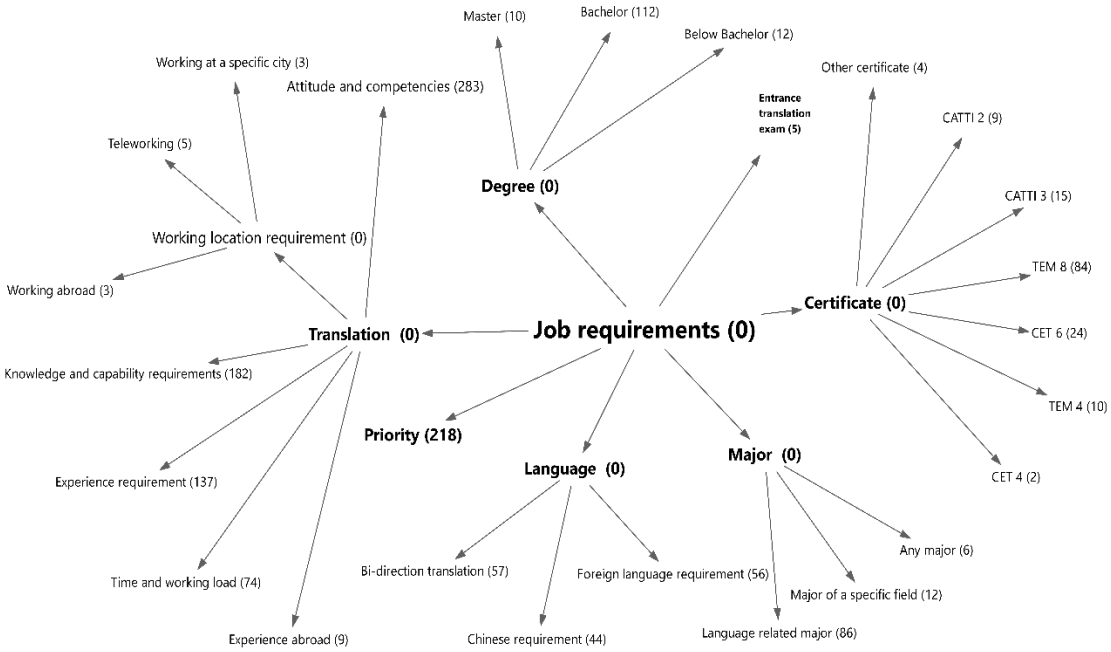


Figure 1. **The Code System of Translators' Job Requirements with Frequencies**

Besides attitude and competencies, knowledge and capabilities (182 coded segments) focus on computer knowledge, software application, and linguistic and translation knowledge and skills. To be specific, a translator should be proficient in using Microsoft Word and Excel and CAT tools such as SDL Trados and MemoQ. In addition, comprehensive abilities of listening, speaking, reading, writing, and translating in both English and Chinese are required. Furthermore, a broad knowledge band is necessary, for example, knowledge about related field such as engineering, law, and finance.

Another translation requirement is experience (137 coded segments), including translation experience and experience abroad. Translation experience is measured by time or number of words. Generally, a company requires one to three years of translation experience or ten thousand to a million words' translation experience. While experience abroad is not so frequently required. Nine companies clarified this requirement. For example, Yixin (Hefei) Translation required over five years overseas study or work experience. Yet among 211 companies, nine is a small number. This seems to indicate that translation experience matters much more than overseas experience.

Finally, translation requirement mentions working location. Generally, translators can be flexible about where to work, but some companies have their specific requirements such as working at a specific city, working abroad for some time, or long stay in Africa (Beijing Howdy Translation).

Priority

In addition to those essential conditions, some companies list their preferences for a translator candidate. In the 211 company ads, 218 coded segments in 137 ads are about preferences. These preferences can be considered as priorities for a translator candidate to be accepted as an employee.

A probe into the content of these priority segments show that experience matters greatly. As a key word, "experience" occurred 90 times, including translation experience, internship experience in related positions, manuscript review experience, and overseas experience. Also, specific domain knowledge enjoys priority, such as film and television, law, finance, machinery, and other specific fields. Furthermore, translation software operation, CATTI certificates, and a master's degree are all priority considerations.

Major and Credentials Requirement

A major requirement in the translator job ads can be classified into three categories: a language-related major, a major in a specific field, and any major. The language-related major requirement seems to suggest that a language major has the potential to be a translator and these companies would like to provide on-the-job training in the knowledge of any specific field. While the major of a specific field involves a variety of domains, such as law, finance, engineering, and medicine, this indicates that it is best if a translator has his or her specialty besides language capabilities. Another category, any major, means there is no specific requirement for the major of a candidate. Six companies state clearly that there is no limit for major. This seems to indicate that any major plus language skills can be taken into consideration. As can be seen, a language-related major is most welcome, but if a candidate has professional knowledge about a specific field as well as language skills, it would be best.

As for credentials, a degree is often the first consideration. In these job ads, there are three degree-levels: bachelor's degree, below bachelor, and master's degree. A bachelor's degree is required by 112 companies, an overwhelming number compared to below bachelor (12 companies) and master's degree (10 companies). It seems that a bachelor's degree is a necessity for being a translator. However, it is important to point out that there are still 12 companies that require only a three-year diploma, which seems to indicate

that some companies do not really care much about the degree or they value job experience more or they just want an administrative assistant who has a good command of a foreign language. The unexpected 10 companies that require a master's degree reveal the divide between academia and industry, that is, formal qualifications versus job-related experience, for China has established 543 translation and interpreting programs including 262 MTI (Master of Translation and Interpreting) programs (https://cnti.gdufs.edu.cn/info/1017/1955.htm) from 2006 to 2020.

Another credential requirement is the certificate. In the Chinese translation market, three certificates of national tests are important: Test for English Majors (TEM) includes two tests: TEM 4 is the lower level, taken by the sophomores; and TEM 8 is the higher level, taken by the seniors. Another test is China Accreditation Test for Translators and Interpreters (CATTI), which has three levels with CATTI 3 the lowest and CATTI 1 the highest. The third exam is College English Test (CET) designed for non-English majors. At present, CET 4 and CET 6 are national tests granting certificates. In the translator job ads, TEM 8 is required by 84 companies; CET 6, 24; CATTI 3, 15; TEM 4, 10; CATTI 2, 9; and CET 4, 2. Besides, three companies mention requirements for a certificate without clarification. These numbers show that TEM 8 is most welcome in the market. While on the other hand, certificates of other national tests are useful, too, especially for non-English majors.

Language Requirement

In the coding frame, this separate language requirement includes three specific requirements for language, namely a foreign language requirement, a Chinese requirement, and a bi-direction requirement. The first two suggest that a translator needs to have a solid foundation of both English and Chinese. In truth, without mastery of both languages, it is impossible to be a qualified translator, so those companies are emphasizing the importance of language skills. While bi-direction requirement means that a translator should be able to translate not only from English to Chinese, but also from Chinese to English. About one third of the total companies have this requirement clarified, which seems to hint that bi-direction translation is becoming a tendency.

Conclusion

Analyzing the translation market in Chinese mainland by examining the job responsibilities and job requirements provides a better understanding of the employers' expectations in relation to the graduates' competences as professionally trained translators.

Concerning job responsibilities, the key finding about other jobs besides translation suggests that some employers regard translators as versatile talents, which confirm Pym's (2009) claim that the institution must try to help young professionals develop multi-competences. It implies that translation programs can develop courses related to other jobs and domain knowledge to empower students to act professionally in a changing environment. Also, the results from job requirements suggest that prior translation experience, internship experience in related positions, manuscript review experience, and overseas experience are preferred by employers. Fresh graduates without related experience may not be favored by employers. For this reason, this study suggests that universities consider launching exchange programs for students to gain overseas experience and establishing university-industry collaboration projects for students to be closely linked to prospective employers.

A comparison between the current study and that of Mu et al. (2017) indicates that the Chinese mainland translation market and the international translation market have both similarities and differences.

The similarities are in the requirements for a translator's degree (the entry degree is BA), the priorities of specific domain knowledge (e.g., law, medicine, finance, IT etc.), by-directional translation, and computer literacy (office and CAT software). While the differences involve major preferences and extra jobs. To some extent, market demands are geographically different and culturally specific.

In conclusion, the development of new technology creates an ever-changing market reality. Market demands must find their way into teaching practices. Therefore, more studies on the dynamic translation market demands and their linkage to curriculum design are to be further explored.

Acknowledgement

This study is supported by the Institute of Disaster Prevention through the project *Gold Course Construction of Basics to English-Chinese Translation* (No. JK202043*).*

References

Al-Batineh, M., & Bilali, L. (2017). Translator training in the Arab world: Are curricula aligned with the language industry? *The Interpreter and Translator Trainer, 11*(2-3), 187-203.

Chan, A. L. J. (2008). *Information economics, the translation profession and translator certification* (Publication No. 110062261) [Doctoral dissertation, University Rovira i Virgili]. Semantic Scholar.

Chan, A. L. J. (2010). Perceived benefits of translator certification to stakeholders in the translation profession: A survey of vendor managers. *Across Languages and Cultures, 11*(1), 93-113.

Gough, J. (2019). Developing translation-oriented research competence: What can we learn from professional translators? *The Interpreter and Translator Trainer, 13*(3), 342-359.

Horbaauskien, J. (2017). Translation studies: Translator training vs employers' expectations. *Journal of Language & Cultural Education, 5*(1).

Hostench, O. T. (2010). An overview of the research on occupational integration in translation studies according to a map of occupational integration concepts. *Perspectives,18*(1), 23-38.

Kelly, D. (2005). A Handbook for Translator Trainers. UK: Routledge.

Krajcso, Z. (2018). Translators' competence profiles versus market demand. *Babel, 64*(1), 692-709.

Marczak, M., & Bondarenko, O. (2021). Translator education in Poland and Ukraine: Does the academia vs industry gap persist? *The Interpreter and Translator Trainer*, 1-20.

Rädike, S., & Kuckartz, U. (2021). *Focused analysis of qualitative interviews with MAXQDA*. Berlin, Germany: MAXQDA Press.

Mu, L., & Shen, H., & Zou, B. (2017). Practitioner capabilities and employment requirement – A survey-based analysis of globalizing language service industry. *Shanghai Journal of Translators, 1*, 8-16.

Pym, A. (2009). Translator training. In M. Kirsten, & K. Windle, (Eds.), *The Oxford Handbook of Translation Studies,* (p. 632). Oxford, England: Oxford University Press.

Risku, H., Pichler, T., & Wieser, V. (2017). Transcreation as a translation service: Process requirements and client expectations. *Across Languages and Cultures, 18*(1), 53-77.

Wang, X., & Li, X. (2020). The market's expectations of interpreters in China: A content analysis of job analysis of job ads for in-house interpreters. *The Journal of Specialised Translation, 34,* 128-149.

Yao, Y., & Si, X. (2018). Market demand for language services – A data-based analysis of language service industry in China. *Chinese Translators Journal*, *3*, 80-86.

A Study of Features of Internet Communicative English and their Translation Methods

Guan Zhongxia
Eastern Liaoning University, Dandong, China
Email: ddgrace_231@163.com

[Abstract] With the development of the opening-up policy, China has played an important role on the world stage. With the rapid development and widespread use of the Internet, English, as an important communicative language, also has had dramatic changes. Especially with the popularization of network communication English, people's demand for network communication English translation is also diversified. This paper analyzes the development status and characteristics of network communicative English and their translation methods from the perspective of translation. By analyzing the reasons for the development of network communication English, this paper further explains the importance of network communication English translation from the perspective of network and society and puts forward the corresponding translation skills of network communication English, which is conducive to deepening the communication between people and the good development of network communication environment.

[Keywords] communicative English; characteristics; translation strategies

Introduction

With the development of science and technology, it has become a normal for people to communicate through the Internet. In addition to traditional online chat tools, microblogging has become popular in recent years, such as Sina, Tencent, Sohu and NetEase. According to the statistical report on China's Internet development (2017), the total number of Chinese citizens has reached 3.6 million, of which 1.24 million use speed dating and social networks. About one third of Chinese citizens are communicative Internet users, most of them are young people who have good educational backgrounds. The new generation, in all aspects, must radiate wisdom in the process of communication. The network they produce is full of personalization. In this case, network language has become a basic and common symbol for their mutual communication, and therefore, a network language came into being. Network language is defined in the following way, "….a type of language displaying features that are unique to the Internet, and encountered in all the above situations, arising out of its character as a medium which is electronic, global, and interactive" (Crystal, 2001, p. 19).

This paper analyzes the reasons for the development of this communicative language in order to guide the importance of Communicative English from the perspective of network or society. It also puts forward the corresponding English translation skills of network communication. This will help to strengthen the communication between people and maintain the network communication environment.

Literary Review

Foreign research on this topic has mainly focused on online messages, multimedia messages and e-mail, which can be regarded as an early form of Internet language. The research of "computer-mediated communication" began with the publication of *"Interactive Written Discourse as An Emergent Register"* by Kathleen Ferrara, Hans Brunner, and Greg Whittemore (2001) and the linguistic and communication through the net first emerged and connected with each other (Herring, 1996; 2001). Then, many books on

this topic were published. Comparisons between spoken and written language used in the process of communicating through the net have been made. Baym wrote, "The computer-mediated communication was the combination of interpersonal and mass communication as well as the mixture of oral and written form of a language" (Baym, 1996).

Apart from these, many researches about the online community were conducted. Tabbi (1997) wrote that it ("it" refers to "online community" in his article) is a good place for people to evade and recast the moral responsibility, race; social status and class, especially when the users confront such problems raise offline (1997).

According to studies at home, many books on the communicative English have been published but most just discuss the features and they do not mention the translation of the communicative English such as the translation principles and the strategies. For example, Liu Haiyan (2002) explained the characteristics and features of online communication. Li Tiefan (2005) and Zheng Yuehan (2002) discussed the nature of the language used by people through the Internet. Both agreed that it's a social dialect existing in the virtual world just like the specific variety used by the users in the community and a realization of linguistic variation influenced by Internet. They analyzed it from the macroscopic perspective and expressed their opinions in different ways.

Features of the Communicative English

Features of Vocabulary: Innovativeness

According to David Crystal's book *"Language and the Internet"*, some words appeared first, such as "cyber speak", "network language", "net lingo" and "internet slang", etc. (2001). In Chinese, they represent the meaning of "网络语言", "网络用语"and "网语" and so on.

The Internet supplies us with some space where we can express imagination and creation. The users are young and educated with wisdom and creation. They have developed their language and created new words in the Internet. For example, "Taxi" means "太可惜" and "Me too" "我吐". It is clear that the words created by the users mostly have nothing to do with their true meanings. People like using the fashionable words created from original words during their communications. Derivational affixes are added to an existing form to create a new word. To some degree, new combinations of existing words reflect new meanings – old words in new uses. Word-inventing and word-borrowing are often considered if the users create fashionable words. For example, PK is the shortened form of player kill. In order to be convenient, internet users typically don't like to write the long words and tend to use the short letters to represent the whole meaning. Another example is "Surfing". Surfing is the activity of browsing the Worldwide Web. The original meaning is to surf on the sea, but now it means to go through the Internet. "Like" has Chinese meaning "喜欢", but on the net "I like you" is often changed to "我稀饭你". Although "xihuan" and "xifan" share different meanings, users all know their meanings if they appear on the Internet.

Features of Vocabulary: Timeliness

The number of the Chinese network users increases yearly. Of course, new creative words are also growing, and they are not only used in the network, but have also spread to daily life. More and more people accept or use the network new words; fashionable and popular words are selected every year.

Because what the net communication depends on is special, the net words have obvious economic features. They is richer than traditional language patterns. These words can convey abundant thoughts and

feelings. “Tuhao (土豪) is such an example. “Tuhao” is the name of the rich. At first, it refers to a wealthy man, but now except for the original meaning, it seems to have some other extended meanings.

Features of Vocabulary: Popularity

A new word is hard to be accepted by people when it first appears, but through the Internet, it may spread quickly and easily be accepted. The network new words represent the trend of network language from a certain extent. From mouth to mouth, the emergence of new network words often can lead to a frenzy of fashion. Because people cannot communicate with each other face to face in the net, some figures, letters, and special signs are widely used to express their sorrow and happiness. These combinations are vivid and lively, which are accepted by most people. Then they become part of the net language. They are made up many vivid and humorous expressions and pictures, and to some degree, they can replace word language.

In order to make the network communicative language full of vitality, create a number of interesting network language and build a relaxed and humorous atmosphere for reading. Some originally lifeless things, through the expression of these words, gain a life and become full of vitality. For example:温酒吧 (Windows98), 温酒屋 (Windows95), 烘陪鸡 (homepage), 瘟都死 (windows) (Crystal, 2001）

If new words are popular with people, the scope will be very wide, the whole network will be affected, and even have a great impact on our daily lives. Popularity and timeliness are interrelated. A new word is known to people; However, it has been forgotten and its popularity has greatly decreased, but its significance on the Internet still exists.

Features of Vocabulary: Simplicity

At network age, people’s rhythm of life is getting faster and faster. How do we get the most efficient information in the shortest time has become a problem solved by users who fully rely on the internet. So they try their best to change the English vocabulary just in order to achieve convenient input. For example, “CT” is the shortened form of “Computer X ray tomography”, and “3Q” is for “Thank you”. MM: 美眉 U r my good i. (You are my good eye.) 你是我最好的眼睛

And sometimes a number is also the symbol of simplicity. Examples: 9494 represents that “I agree” (就是就是). 7456 means that “I am infuriated to death” (气死我了). 886 is the meaning of “goodbye” (拜拜了).

Features of Grammar: Irregularity

Grammar describes how a sentence is structured and it depends on the variety of a language. But the sentences spreading through the Internet mostly aren’t in accordance with grammatical rules. That is to say, from the angle of grammar, a lot of sentences may be wrong.

The great openness of internet communication provides users with a very broad virtual space. People can express their opinions, share their feelings, and communicate freely, even though they don’t know each other. The use of network new words is random, without any specific form, of course, it is not very standardized. From the perspective of modern Chinese vocabulary and grammar, more than 50% of the network new words in recent years are incorrect. For example, a noun is used as a verb, and an adjective is used as a verb. The following are some examples: Search something through Google – “谷歌”一下. The United States official website was being invaded by hacker – 美国官网被“黑”了. You are too inferior or bad at doing something – 你太“菜”了.

From these examples, it is clear that some words are not in accordance with the rules of grammar from a modern Chinese vocabulary point of view, but because it takes advantage of convenience, people can

freely use them though they are not subject to formal grammar on the Internet. Therefore, more and more people will accept the new words and use them.

Features of Grammar: Ellipsis

Elliptical sentences are used everywhere on the Internet. People used to use the shortened form of the words. They also just input numbers or pictures to share their emotions. When people chat with others through the Internet, of course, except for the network chat language, communicative English is also considered. It refers to the language used by people when they chat with each other by e-mail, BBS, or chartrooms. In order to draw other's attention or make a vivid expression, they often use the ellipsis in both words and sentences. For example, if you want to make sure whether your friends are online or not, we often say, "Online?" or just use a "?". In this way, we needn't spend more time typing long sentences and other people also understand the meaning which they represent. Another examples, btw = by the way – 顺便说一下, imo = in my opinion – 在我看来, fm = follow me – 跟我来, iow = in other words – 换句话说, lol = laughing out loud – 笑出声来, u2 = you too – 你也是, b4 = before – 以前 or 从前, f2f = face to face – 面对面, AFAIK = as far as I know – 据我说知, IAC = in any case – 不管怎么说.

Strategies of Communicative English Translation

Literal Translation

In communicative English translation, the most frequently used method is literal translation. Literal translation is to translate according to the corresponding literal meaning. The sentences which can be translated by using the literal translation mostly contain general significances and characteristics. This kind of translation can make the meaning easy to understand for readers. For example:

网吧 cybercafe; 网上购物 online shopping; 网络聊天 cyber chat 网络世界 cyber world; 软件 software; 硬件 hardware; 免费软件 freeware; 点击率 clicks ratio.

btw = by the way 顺便说一下; imo = in my opinion 在我看来

fm = follow me 跟我来; sp = support 支持

dl = download, 下载; les=lesbian 女同性恋

ppl = people 人们; laf = laugh 大声嘲笑

plz,pls = please 请; GPS = global positioning system 全球定位系统 *(Ryan, 2006)*

Free Translation

Free translation means that the translator replaces a term with cultural connotations restricted to readers of the original language text with a term with corresponding cultural connotations familiar to readers of the translated text. The ways of the translators used are not fixed. To understand, people just choose the easiest way to share their emotions. When they translate in communicative English, they just need to express the right meaning. This is to say they need not to translate every letter, just the whole meaning.

Examples: Online 在线, surfings 冲浪, domain name 域名, download 下载, homepage 主页, BASIC 交互式大型机分时语言 CJK 中、日、韩三国英文网上缩写, MP3 数字音乐格式, Information superhighway 信息高速公路, Bandwidth 宽带网络的容量

Combination of Literal Translation and Free Translation

This method takes both sound and meaning into consideration. This kind of translation is quite tough in the process of translation practice. The following are some successful examples.

hacker 黑客

Both the original meaning and the onomatopoeia are shown in the translation. However, it also reflects the symbolic meaning of the "hacker" corresponding with the word "black". When people see the word hacker on the Internet, they know the meaning of it.

.com 时代 e 时代 @ 时代 I 时代

".com" is one of the common website suffixes, "e" comes from the E-mail and "@"is the special symbol on the computer and the fixed mark of the address of the e-mail, and "I" is the first letter of "information".

As a matter of fact, it is an ordinary phenomenon that plenty of communicative English comes from linguistic translation. They are the production of replacing the original ones with specific Chinese characters according to the original pronunciations. For example, "谷歌" comes from "Google"; "古耐" is from "good night" ; and "酷" originated from "cool". From these examples, we can see that people always use many ways of translation to express one word. The combination of literal translation and free translation is considered when they translated sentences.

Conclusion

Language is the product of culture. Network communicative English is the product of network culture and a symbol of the times. As a new thing, due to the special communication media of the network, compared with ordinary English, network communicative English not only has commonness, but also has strong writing characteristics. Network communication language is an open, inclusive, and innovative system. More and more English words and sentences will join this system. English vocabulary in network language is a supplement to the development of Chinese. It reflects the conflict of Chinese in language contact and communication as the main information carrier of network media, the influence of western culture on Chinese language and culture, and the development and changes of Chinese social culture in the network information age.

Internet communicative English has begun to penetrate into the vocabulary used by some young people in daily communication. Nowadays, network vocabulary has been used by young people to describe things in real life, but network language is not a mature language form and should be used in informal occasions. There are no fixed rules for network communication language. Learners should sublate its weakness instead of accepting the network language completely.

References

Baym, N. K. (1996). Agreement and disagreement in a computer-mediated group. *Research on Language and Interaction*, *29*(4), 27.

Crystal, D. (2001). *Language and the internet.* Cambridge: Cambridge University Press.

Ferrara, K., Brunner, H., & Whittemore, G. (2001). Interactive written discourse as an emergent register. *Written Communication, 8*, 8-34.

Herring, S. (Ed.) (1996). Computer-mediated communication: Linguistic, social, and cross-cultural perspectives. Amsterdam/Philadelphia: John Benjamins Publishing Company.

Herring, S. (2001). Computer-mediated discourse. In D. Schiffrin, D. Tannen, & H. Hamilton, (Eds.), *The Handbook of Discourse Analysis,* (pp. 612-634). Oxford: Blackwell Publishers.

Li, T. (2005). A review of network language research. *Chinese Journal*, *9*, 26-30.

Liu, H. (2002). *Network language*. Beijing: China Broadcast and Television Press.

Ryan, J. (2006). *Internet slang dictionary.* Napa, CA: Lulu Press.

Statistical Report on Internet Development in China. (2017). China Internet Network Information Center. Retrieved from https:\\www.docin.com.

Tabbi, J. (1997). Reading, writing, hypertext: Democratic politics in the virtual classroom. New York: Routledge Press.

Zheng, Y. (2002). On "network language". *Huazhong University of Science and Technology*, *3*, 102-106.

A Study of Trans-Creation Modes in Lin Yutang's *The Wisdom of Laotse*

Liu Rufei
English Department, Foreign Language School, Wuhan University of Technology, Wuhan, China
Email: Liurufei2005@qq.com

[Abstract] *The Wisdom of Laotse*, written by Lin Yutang, has a unique charm among his overseas works. In the light of trans-creation theory, this paper explores Lin Yutang's translation and creation modes respectively by analyzing the typical examples from this Chinese classic. And it finally points out that the manipulation of ideology, poetics, and patronage behind Lin Yutang's trans-creation activity, to a large extent, promotes his success for spreading excellent Chinese culture and shaping positive Chinese images to the world.

[Keywords] *The Wisdom of Laotse*; Lin Yutang's trans-creation modes; ideology; poetics; patronage

Introduction

UNESCO's survey shows that *Tao Te Ching* (Wang, 2008) has the largest circulation worldwide over the past century since it spread to the West by missionaries in the 16th century. Hu Zinlin was the first Chinese who translated *Tao Te Ching* into English and his work was published by the Canadian Church Press in 1936 (Cui, 1997). Later, a succession of Chinese translators set upon this field, however, it turned out to be *The Wisdom of Laotse* (Lin, 2009), a book written by Lin Yutang and published by Random House in 1948 globally aroused attention to Taoism and furthermore, the Chinese culture with its own unique features and characteristics.

For all the fame and popularity *The Wisdom of Laotse* had enjoyed, unfortunately, for a long time, domestically and abroad, the study of Lin Yutang's *The Wisdom of Laotse* has been relatively few. Based on the trans-creation theory, this paper first, from the translation aspect, identifies the translation strategies used in *The Wisdom of Laotse* to achieve better understanding of the classics for western readers. Second, from the creation aspect, it explores how Lin Yutang boldly restructures the original text, reshapes the original plot, revives the imaginary conversation between Laotse and Confucius, and even reunites the great figures of the East and the West for better molding the image of *Laotse*. Finally, it makes an in-depth discussion on the manipulating factors of ideology, poetics, and patrons behind Lin Yutang's successful trans-creation.

Literature Review

Wang Qinling (2018) believed that nearly all of Lin Yutang's overseas works could be called as his trans-creation. However, compared with Lin Yutang's other trans-creation works, researches on *The Wisdom of Laotse* are quite few.

Frankly, there are few abroad studies on Lin Yutang's overseas trans-creation works, and most of the sporadic papers are limited to *Moment in Peking*. For example, Dudásová (2015) analyzed respective Chinese image by comparing Pearl Buck's *The Earth* and Lin Yutang's *Moment in Peking*. Specifically for *The Wisdom of Laotse*, there are almost no studies.

In China, studies on *The Wisdom of Laotse* mainly cover the analysis of Lin Yutang's translation criteria, his subjectivity, and his strategies. For example, Wang Zhaosheng (2007) pointed out that one of the most important criteria in Lin Yutang's translation lies in "beauty"; Mei Qiuzhi (2016) studied *The Wisdom of Laotse* from the perspective of translator's subjectivity; Feng Zhiqiang (2018) advocated that

Lin Yutang's "stupid translation" succeeded in disseminating Chinese wisdom. In addition, Lu Zaoqi (2017) certified that Lin Yutang's "thick translation" was a valid strategy for translating Chinese classics; in the light of rewriting theory, Li Yin (2020) took *The Wisdom of Laotse* as a case study and analyzed the unique translating and editing methods of Lin Yutang.

For all the contributions the above scholars have made, there is still room for improvement. For although most of the scholars have explored Lin Yutang's translation strategies for Chinese classics, seldom did they show due attention to the part of his creation aspect besides translation, and still few have explored the hidden reasons behind Lin Yutang's trans-creation mode. Therefore, this paper will creatively discuss *The Wisdom of Laotse* from Lin Yutang's process of "translation" and "creation" respectively and point out that the manipulation of ideology, poetics, and patronage make a vital influence on his selection of "translation" and "creation" modes. By using such trans-creation modes, Lin Yutang succeeded in spreading excellent Chinese culture and shaping positive Chinese images in the world, which might provide meaningful enlightenment and experience for Chinese classics enter the world.

Translation Modes in *The Wisdom of Laotse*

In order to make the source language culture and the target language culture communicate more effectively, Lin Yutang creatively adopted unique translation modes, which smoothed over his *The Wisdom of Laotse*, even when the source language culture and the target language culture were incompatible.

Lexical Level: Transliteration and Annotation

There are so many cultural philosophical terms in *The Wisdom of Laotse*, among which "Tao" is the most representative one. In order to emphasize the original feature of Chinese culture, Lin Yutang adopted transliteration to retain the characteristics of Chinese classics.

As the core of Laotse's thought, Tao is the abstract principle behind all phenomena. It is the origin and is beyond the scope of human cognitive ability and expression. Instead of translating it as "God" as done by past western missionaries or "logos" which was familiar to the western readers, Lin Yutang intentionally transliterates it as "Tao", which avoids the misreading of its original meaning. Below are some typical examples:

When naming "Tao" in first chapter, "道可道，非常道；名可名，非常名" (Wang, 2008, p. 1). Lin Yutang translated it as: "The Tao that can be told of is not the Absolute Tao; The Names that can be given are not Absolute Names" (Lin, 2009, p. 1). When describing the "Character of Tao" in Chapter Four, "道冲，而用之或不盈" (Wang, 2008, p. 20), Lin Yutang translated it as: "Tao is a hollow vessel, and its use is inexhaustible" (Lin, 2009, p. 21).

Annotation is another translation mode that Lin Yutang frequently adopted in *The Wisdom of Laotse*. For some cultural-loaded words, which might trigger vagueness in understanding, he preferred to add notes in brackets.

In Chapter Ten, "In embracing the One with your soul, can you never forsake the Tao? In controlling your vital force to achieve gentleness, can you become the new-born child?...In opening and shutting the Gate of Heave, can you play the part of the Female? In comprehending all knowledge, can you renounce the mind" (Lin, 2009, p. 39).

The footnote below the passage is so long – One: the important phrase in Taoism; new babe: a symbol of innocence, a common imagery found also in Chuangtse; sometimes the imagery of the "new-born calf is used", Female: the yin, the receptive, the passive, the quiet. Keep in mind, this section is rhymed throughout.

For those cultural-loaded words whose implied meanings might be difficult for him to find specific English words to replace the originals, adding footnotes might have been the safest way to preserve Chinese flavor while accurately conveying Chinese culture. Therefore, Lin Yutang not only highlighted the cultural words in the text, but also added footnotes on the same page.

Syntax Level: Literal translation

Tao Te Ching is not only rich in content but also unique in its sentence pattern, and is far more challenging for translators to find the corresponding sentences in English. In spite of encountering such trouble, Lin Yutang retained the characteristics, or original sentence patterns, and reproduced the structure of the original text which showed the momentum of the Chinese language in form.

An example is in Chapter Eleven "Prehistoric Origins", the source text is "视之不见，名曰微；听之不闻，名曰希；搏之不得；名曰夷" (Wang, 2008, p. 58). Lin Yutang translated it as:

"Looked at, but cannot be seen –
That is called the Invisible.
Listened to, but cannot be heard –
That is called the Inaudible.
Grasped at, but cannot be touched –
That is called the Intangible" (Lin, 2009, p. 54).

Feng Zhiqiang (2018) also pointed out that Lin Yutang's literal translation mode is a unique "Chinese accent" aiming to spread Chinese culture. On the one hand, his literal translation mode reflects a kind of cultural self-consciousness and self-confidence. On the other hand, he also understands that these expressions are likely to become new expressions in the English world with the spread of his works.

Creation Modes in the Wisdom of Laotse

It seems that due to Lin Yutang's excellent bi-lingual ability, his specific preference for Chinese expressions and Chinese culture had an essential impact on its translation process, whose success of *The Wisdom of Laotse* has been doomed from the very beginning. However, what really makes Lin Yutang stand out from other Chinese translators who had a try on Tao Te Ching is not only the unique translation modes that he adopts, but also, the creativity embodying in the process of re-writing *Tao De Cing* in his own way.

Restructure the Text: Theme and Title Concerned

The original *Tao Te Ching* is made up of eighty-one chapters and includes two books in tradition: the *Book of Tao* and the *Book of Te*. Instead of translating the source text according to its original order, Lin Yutang divided the source text into seven books. And moreover, he renamed each book and chapter with their embodied themes.

For example in Book One, *The Character of Tao* contains chapters from one to six and Book Two covers *The Lessons of Tao* which contains chapters from seven to thirteen. Generally, such division hides Lin Yutang's real creativity in writing, for the theme in the revised text is more general than the source text, Its aim is not only to give an introduction to Chinese classic philosophy, but to provide a life guidance to the chaotic American modern society. The specific division for chapters illustrates *Tao Te Ching* in a more structural and logical way, which is in line with the reading habits of western readers born and bred in divergent culture.

Reshape the Plot: Explaining Laotse with Chuangtse

Lin Yutang firmly held that the best approach to explore Laotse was to read Laotse with Chuangtse. In the middle of each chapter, there are such commentary words as "On the impossibility of naming or describing Tao, see also Ch. 25" (Lin, 2009, p. 4).

For example, "The principle of the levelling of all opposites, and the theory of cycles and universal reversion to opposites, see Ch. 40, are the basic for the understanding of Laotsean and Chuangtsean philosophy and its practical teachings. All Laotse's paradoxes arise from this point of view" (Lin, 2009, p. 8).

Among the eighty-one chapters, only ten are without the relative excerpts of Chuangtse; almost in every chapter, the number of words of selection exceeds that of the text of *Tao Te Ching* more than twice, aiming to compare Chuangtse with Laotse, or illustrating Laotse with Chuangtse.

Revive Contemporary Sages: Imaginary Conversation between Laotse and Confucius

Except for Chuangtsean commentaries, the chapters are full of the dialogue between Laotse and Confucius conveyed through Chuangtse even though these imaginary conversations may actually be treated as a fiction.

In Chapter Four, "The Character of Tao", when talking of "Tao is like the sea", there is a dialogue between Laotse and Confucius, illustrating that Confucius had to admit that his understanding of the world is inferior to what Laotse saw (Lin, 2009, p. 21).

The dialogues vividly revive the great sages, making their images more reliable, tangible and approachable. In short, *The Wisdom of Laotse* is the integration of Laotse, Chuangtse and Confucius.

Reunite the East and the West: Comparative Commentaries on Great Figures and Religions

Lin Yutang established a natural link between *Tao Te Ching* and western readers by including some factors relevant to western great figures in order to make the target reader comprehend the text in the ways he had expected.

> *"Laotse as like Whitman, with the large and generous humanity of Whitman, Chuangtse was like Thoreau, with the ruggedness and hardness and impatience of an individualist. To go back to the period of the Enlightenment, Laotse was like Rousseau in his harking back to nature; Chuangtse was like Voltaire in the sharpness of his sting…" (Lin, 2009, p. XVII).*

Judging from what we have discussed above whether for "explaining Laotse with Chuangtse", for "reviving imaginary conversation between Laotse and Confucius", or for "commentaries on great figures and religion between the east and the west", Lin Yutang's creation modes are mainly based on the comparison between the source target and the compared target. When people's core cognitive mode is to follow the process of identifying similarity and association, such process can strengthen the characteristics of the source target and compared target, thus depicting the writer's attitude and emotion attached to the work in a more vivid and specific way.

Manipulation of Trans-Creation Modes in *The Wisdom of Laotse*

So creative and unique as they are, Lin Yutang's trans-creation modes display a system feature by their multilevel structures, richness, originality and ingenuity, some of which are even beyond people's imagination. Lefevere (2004) pointed out that rewriting is mainly manipulated by three aspects such as ideology, poetics, and patronage under different historical conditions. With the presentation of the Chinese language and culture as the main tone and accompanied by the contrast of Western language and its cultural

figures, the manipulation of trans-creation by ideology, poetics, and patronage is not isolated but interacts with each other.

Ideology and Well-Selected Theme

The Wisdom of Laotse was published in 1948, three years after the end of the Second World War, when, the United States was enjoying the fruit of high-tech industrial machinery, and at the same time, enduring a financial crisis and a recession, for people puffed under the pressure of modern world and seldom enjoyed calmness in their inner hearts. After going abroad in 1936, seeing the serious distortion of Chinese image in some Western texts, Lin Yutang became devoted to trans-creation works, objectively evaluating the Chinese and Western culture and made them reach a complementary state. He was so fond of Laotse and Chuangtse's philosophy, which advocated pursuing absolute spiritual freedom, and which, might reawaken the naturalism spirit that was once in the minds of Americans but was lost at that time.

Generally, Americans' thirst for curing their spirit crisis and Lin Yutang's cultural concepts for providing western readers with the true spirit of Chinese culture have become external and internal ideological factors for the birth of *The Wisdom of Laotse.*

Poetics and Well-Displayed "Xingling" Style

The word "poetics" can be traced back to Aristotle, who mentioned it in his work *Aristotle Poetics* (1990, p. 132). In his opinion, poetics refers to a synthesis of literary. When in youth, Lin Yutang once was so engrossed in Chinese traditional culture exploration, and he was deeply influenced by the philosophy of Laotse and Chuangtse as well as the works of Su Dongpo and Yuan Mei, who advocated absolute spiritual freedom. Lin Yutang later gradually formed his personal poetics based on "Xingling" (Wang, 2007, p. 145), which refers to human personality and human soul, humor, or leisure.

The poetics of *Tao Te Ching* has its own diversity and openness in language, thus leaving much space for trans-creation. In terms of poetics strategies, Lin Yutang mostly adopted transliteration and literal translation methods, where concise English and add annotations not only restored the linguistic characteristics and retained the sentence form of the original text, but also were consistent with Lin Yutang's own poetic views , catering to his standard of being" faithfulness and smoothness " (Wang, 2007, p. 145).

Patronage and Well-Accepted Trans-Creation Works

Patronage refers to something like powers (persons, institutions) that can further or hinder the reading, writing, and rewriting of literature (Lefevere, 2004). Patronage has a performance impact on popularizing literary and also plays an impeding role in Lin Yutang's trans-creation process. Pearl S. Buck, Lin Yutang's Patron, suggested that he should highlight "Chineseness" embodied with Chinese wisdom and philosophy in his trans-creation work, for only such selection of text could make western readers feel fresh and original with Chinese (Wan, 2008, p. 36). Moreover, patronage has manipulation on the poetic of the writer and also has a great influence on Lin Yutang's strategies of translating Chinese culture. From the perspective of respective effect, Pearl S. Buck considered Lin Yutang as "the Chinese philosopher for millions of middle-class American" (Wan, 2008, p. 106), hoping that he could describe China sincerely and objectively, rather than to cater to the West's arrogance.

Implications and Conclusion

Instead of translating Chinese quintessential *Tao Te Ching* into English with most accuracy, Lin Yutang systematically and creatively made bold innovations in the trans-creation of his *The Wisdom of Laotse*. Later on, this book gained large popularity and continued printings among Western countries (Wang, 2007, p. 146), proving that Lin's trying in Chinese classics translation was a success. And up till now, to better shape the image of China, it can still provide implications for Chinese classics translation abroad at least in two aspects below.

First, in the linguistic aspect, the proper output of Chinese-English expressions can make English readers feel exotic, enriching English expression and shaping the unique characteristics of China. Second, in the cultural aspect, the output of Chinese culture should be in line with the mainstream ideology and poetics view of the society together with a strong sense of readership. Only by doing so can Chinese culture and wisdom be better disseminated in the world.

Acknowledgement

This paper is supported by "the Fundamental Research Funds for the Central Universities".

References

Aristotle. (1990). *Aristotle poetics.* Grinnell, (Trans.) Iowa: Peripatetic Press.

Cui, C. (1997). Study on English version of Tao Te Ching. *Journal of University of* International Relations, *3*, 45-48.

Dudásová, Z. (2015). Notes on a comparative reading of Pearl Buck's *The House of Earth* Trilogy and Lin Yutang's Moment in Peking. Journal of Sino- Western Communications, *4*, 99-108.

Feng, Z. (2018). A study of language confidence in Lin Yutang's English translation. *Tianjin* Foreign Language Journal, *1*, p. 46-59.

Lefevere, A. (2004). *Translation, history and culture: A source book.* Shanghai: Shanghai Foreign Language Education Press.

Li, Y. (2020). A study on Lin Yutang's rewriting modes from the perspective of rewriting theory – A case study of *The Wisdom of Laotse*. (Qindao University).

Lin, Y. (2009). *The wisdom of Laotse*. Beijing: Foreign Language Teaching and Research Press.

Lu, Z. (2017). The combination of thick translation and paratext – A case study of *The Wisdom of Laotse* by Lin Yutang. Sichuan International Studies University.

Mei, Q. (2016). The comparative studies on translated texts of Tao Te Ching: Rhetorical devices - From the perspective of translator's subjectivity. China Foreign Affairs University.

Wan, P. (2008). *Lin Yutang review*. Shanghai: Shanghai Far East Press.

Wang, Q. (2018). Lin Taiyi's interactive research on translation and creation: Translation in writing. *China Translation*, *1*, 81-87.

Wang, B. (2008). (Trans.). *Tao Te Ching*. Beijing Zhonghua Book Company.

Wang, Z. (2007). *Lin Yutang and Chinese culture*. Beijing: Social Science Academic Press.

A Corpus-based Study of Simplification in the C-E Translated News of COVID-19

Chen Jialian and Gao Yonggang*
China University of Geosciences (Wuhan), China
Email: yggao@cug.edu.cn

[Abstract] This paper aims to find out whether there is simplification in C-E translation by comparing original Chinese news text, C-E translated news version and English original news text, all of which are reports on COVID-19. This test is conducted by the quantitative research method from the aspects of lexical and syntactical levels. The results suggest that there is a simplification tendency in the C-E translated news.

[Keywords] corpus; translation; news translation; simplification

Introduction

In the last two years, the whole world suffered from Coronavirus which was also the top concern. Several news websites both in China and other countries offered special channels for COVID-19, reporting current events all around the world. Some news agencies in China provided English news by translating from their Chinese versions, and news translation now serves as an important means of external propaganda. High-quality as most of the current translated news are, there are still certain differences between Chinese-English translated news and native English news making the translated news less readable and failing to perform as propaganda, which some scholars have already noticed. Some scholars have provided suggestions for translation under the guidance of several translation theories, and some have analyzed quantitative features of the translational language itself with the application of corpus. Among all features they have concluded, simplification is most often discussed. Fruitful attempts have already been made to investigate simplification in E-C literary works translation, but less scholarly attention has been paid to the simplification in C-E news translation. Therefore, this paper will first give a review on the previous achievements of simplification studies. Second, it will introduce the test procedures of this paper. Third, it will analyze the quantitative features of English translated news by comparing with its original Chinese texts and native English news. Finally, it draws the conclusion that there is a simplification tendency in C-E translated news of COVID-19.

Literature Review

Simplification is the tendency to unconsciously simplify the language used in the process of translation, which means that the language in translated texts is expected to be simpler than the target language by using more common words (Baker, 1996). Simplification can be explored at three levels, i.e., lexical simplification, syntactic simplification, and stylistic simplification (Laviosa, 2007).

Before the advent of corpus, researches on simplification were mainly about qualitative analysis, and simplification was expected to be divided into obligatory simplification due to the differences between two languages' systems, and optional simplification caused by the translation process and translator's preferences (Vanderauwera, 1985). With the application of corpus, the quantitative features of simplified transcripts were widely discussed, giving statistic support to the qualitative studies. Simplification tendency of a given transcript could be observed by three indicators, i.e., lexical density, mean sentence length and

high frequency words, and a simplified transcript was featured with a lower lexical density, a shorter mean sentence length, a higher list heads proportion and a less lexical variety compared with those of the original target language text (Laviosa, 1998). And syntactic simplification was realized by breaking down components with individual meanings in a sentence and then reorganizing sense groups in the process of translation, e.g. a long sentence may be cut into several relatively shorter sentences or infinite clauses may be replaced by finite clauses (Wang, W., 2007; Vanderauwera, 1985).

The corpus-based study of simplification was introduced into China in the 1990s, focusing on the discovery of simplification tendency in literature translation, sight interpreting, and news translation, etc. The lexical variety value and lexical density value in a translated literary work were lower than its original work, and this might be related to its theme, in addition to the lexical abundance the translator himself owned (Wang, R., 2020; Wang, Q., 2013; Shi, & Shao, 2016). Zhu Yifan and Li Xin (2019) conducted a comparison between the translated Chinese news and the original Chinese news, discovering that the use of personal pronouns, demonstrative pronoun in translated text turned out to be more than that of the original Chinese text. Some scholars further studied the possible reasons of simplification. Yu Hong (2016) investigated the simplification in government report, concluding that the simplification in this kind of text could be seen in various aspects; translator frequently used a word or phrase, which usually leaded to the decline of lexical variety and reading difficulty. Hu Xianyao (2017) suggested that the simplification tendency might result in source language interference to the translation universals, translation regulations, and translator's attitude towards the original text as well.

Research Procedures

Based on the application of corpus, the research steps of this thesis are as follows: Firstly, thirty-two C-E English articles have been selected from authoritative website, People's Daily. Then two corpora were established, named corpus of Chinese original netnews (CCON) and corpus of Chinese-English translated netnews (CCETN). Thirty-two English original texts have been picked out from American website, CNN news, to establish a monolingual corpus named corpus of English original netnews (CEON).

Table 1. ***Text Origins (Total words calculated by Microsoft Word)***

	Text Origin	Text Quantity	Published Year	Total Words	Words per Text
CCON	People's Daily	32	2020-2021	33497	1046.78
CCETN	People's Daily	32	2020-2021	19511	609.72
CEON	CNN	32	2020-2021	19453	607.91

Then, with the help of WordSmith Tools, specific values (e.g., word types, word tokens, and mean sentence length) of C-E translated news text and original English text will be gained. Lexical variety can be directly seen from the value of type-token ratio.

Next, the Chinese-English translated news text and English original news text will be tagged with the application of Treetagger. Then the tagged texts are put into AntConc again to obtain the frequency of each part of speech, the total number of content words (e.g., nouns, verbs, adjectives, etc.), and the lexical density can also be gained by calculating the proportion of content words out of the total number of words in the text.

Finally, all data and specific search terms in each step will be collected all together, and then a conclusion of the lexical and syntactic features of those corpora will be drawn accordingly. The differences between the C-E corpus, the original English corpus and the Chinese original news corpus will be found by

comparing each data, and then we can figure out whether our findings are in consistency with the simplification hypothesis.

Results and Discussion

After taking the above three corpus into procedures, this part will introduce the results each corpus and then make comparison of them to verify whether the simplification does exist or not.

Simplification at Lexical Level

Simplification at lexical level can be observed from the following three aspects.

Lexical variety. Lexical variety refers to the number of different words in a corpus of the same length, which can be measured by type-token ratio (TTR) of the corpus. The lower the TTR value was, the less word types in the corpus are. TTR can be calculated by this formula: *TTR= types / tokens * 100%*

However, TTR may be inaccurate when testing a corpus with long paragraphs because some functional words will inevitably repeat more in a larger size of corpus. Therefore, a new measure item is needed. It is called Standardized Type-token Ratio (STTR), which can accurately and reliably reflect the lexical change and lexical variety in corpus, i.e., the larger STTR value is, the greater the word change in a specific corpus is, and the richer the words are, and the lower the word repetition rate is. STTR can be calculated by the following formula: *STTR= (TTR1+TTR2+…+TTRn) / n *100%*

The specific data of these three corpora in the following table are processed by WordSmith Tools.

Table 2. *TTR & STTR*

	CCON	CCETN	CEON
Word tokens	18775	19570	19433
Word types	4233	3363	3376
TTR	22.55	17.18	17.37
STTR	52.4	43.21	43.70

From this table, we can find that the TTR and the STTR of CCETN are very close to those of CEON, but a slight gap still exists, i.e., the TTR of CCETN is 0.19 less than that of CEON and the STTR of CCETN is 0.49 less than that of CEON. Thus, the lexical variety of the translated English news text is a little bit lower than that of English original texts, and also indicates more words are repeatedly used in CCETN. There is a huge gap between the TTR and STTR of the CCETN and CCON. The TTR and STTR of CCETN are smaller than those of CCON, thus indicating that the lexical variety in the C-E translated text is less than that in a Chinese original one.

In conclusion, the TTR and STTR value of C-E translated news are all lower than that in the Chinese source news and English original news, which proves there is a simplification tendency in terms of lexical variety.

Lexical density for information load. Lexical density has been widely adopted in corpus-based translation studies; it refers to the ratio of lexical and functional words in a given text and is also an indicator which shows how informative a certain text is (Laviosa, 1998; Olohan, 2004). The higher lexical density value is, the more content words are, and the more information a certain text contained. As is expressed by the following formula: *Lexical density= content words/ total running words * 100%*

Content words include nouns, verbs, adjectives, adverbs, numerals and quantifiers, and the others are function words. The part of speech of each word can be processed by word tagging files TreeTagger and CorpusWordParser. The total amount of content words can be seen with the help of AntConc.

The outcomes are as follows:

Table 3. ***Content Words/Total Words Ratio***

	CCON	CCETN	CEON
Content words	11807	9839	11451
Total running tokens	18775	19570	19433
Lexical density	62.89	50.28	58.93

From this table, we can see that content words of CCETN are 1968 words less than those of CCON and 1612 words less than those of CEON. But CCON has the highest lexical density value compared with the other two corpora, thus suggesting that content words are more frequently used in Chinese original news text than in English news, and content words are slightly more frequently used in the original English news than in C-E translated news. That's to say, in this test, the Chinese original news text is the most informative one containing much information, and the original English news text has a heavier information load than the C-E news. Therefore, compared with the original Chinese news, there is a simplification tendency between the original Chinese text and the C-E text; when comparing the translated English news text with the English source language news, there is also a simplification tendency.

List heads. List heads (also known as high frequency words) of a corpus are the most frequently used words, of which take up a minimum proportion of 0.1% of the total word number in a given corpus (Ding Linguo, 2013).

Thus, list heads in CCON are supposed to occur individually at least 19 times, list heads in CCETN are supposed to occur 20 times, and in CEON, list heads are supposed to occur 19 times. List head proportion is an indicator, showing the vocabulary range of a certain corpus, i.e., the higher the proportion is, the more repeatedly used high frequency words are, and the narrower vocabulary range is.

All data are processed by AntConc and calculated by Excel.

Table 4. ***List Heads/Low Frequency Words***

	CCON	CCETN	CEON
Total tokens	18775	19570	19433
List heads types	154	139	143
List heads tokens	7422	10765	10668,
List heads proportion	39.53%	55.01%	54.9%
Low frequency words tokens	11353	8805	8765
Low frequency proportion	60.47%	44.99%	45.1%
List heads/ low frequency words ratio	0.654	1.223	1.217

In Table 4, we find that list heads of CCETN are 97 tokens more than those of CEON, and 3253 tokens more than those of CCON. But one interesting thing is that list heads type of CCETN are the least among the three corpora (list heads type of CCETN is 15 types less than that of CCON, and 4 types less than that of CEON). In addition, the list heads/low frequency words ratio of CCETN is larger than that of CCON and CEON. The data in Table 4 indicates that list heads in CCETN are more frequently repeated than those in CCON and CEON. This implies that the lexical variety of C-E translated news text is less than that of Chinese original news text and English source language news text.

Table 5. ***Lexical Density in List Heads***

	CCON	CCETN	CEON
List head tokens	7422	10765	10396
Content words tokens	4020	3555	3615
Functional words tokens	3402	7210	6781
Lexical density	54.16	33.02	34.77

Table 5 shows that list head tokens in C-E translated news are more than those in Chinese original news text and English news text, and list heads proportion of CCETN also suppresses the other two news texts, which is quite different from our expectation. The above analysis repeals that repeatedly using high-frequency words is one of the reasons why the highest value of list head proportion goes to CCETN.

Now comes to the detailed analysis of list heads. There are only 3555 content words in CCETN, 60 words less than CEON, and 465 words less than CCON, i.e., functional words are more frequently used in C-E translated news. The information load of CCETN is not as much as that of CEON and CCON, showing a tendency of simplification.

Simplification at Syntactical Level

Laviosa (1998) suggested that the syntactical complexity be estimated by mean sentence length, which is also an important indicator of simplification. The greater the mean sentence value is, the longer the sentences are, and the more complex the text is.

This value can be directly obtained by WordSmithTools or Microsoft Word. The data are shown as follows.

Table 6. ***Mean Sentence Length***

	CCON	CCETN	CEON
Sentences	808	881	864
Mean sentence length	23.24	22.21	22.49

There is a small gap between the mean sentence of CCETN and CEON (CCETN : CEON=22.49:22.21), but a wide gap between the mean sentence of CCON and CCETN, suggesting that a long, complicated sentence in Chinese is translated into a shorter and less-complicated C-E transcript. Additionally, the C-E translated news text is a little bit long and complex compared with the English source language news text, but the translated text is very close to the original language text style.

Summary

In this part, a summary of findings will be made according to the above data and analysis.

Table 7. ***Summary***

Items	Indicators	CCON	CCETN	CEON
Lexical variety	STTR	52.4	43.21	43.70
Information load	Lexical density	62.89	50.28	58.93
	List heads proportion	39.53%	55.01%	54.9%
Syntactical complexity	Mean sentence length	23.24	22.21	22.49

In terms of lexical variety, STTR of CCETN is lower than those of CCON and CEON, indicating the C-E transcript has the least lexical variety for using relatively less word types, thus proving a simplification tendency in this aspect.

In terms of information load, the lexical density of CCON suppresses that of CEON and CCETN (the least value), revealing original Chinese news adopt more content words, and also proving simplification in the C-E news transcript. But the comparison between list heads proportions of three corpus reveals that the list heads proportion of CCETN is the highest value. A further study shows that this abnormal high value results in the repeatedly use of relatively less types of high frequency words, verifying the simplification tendency in this translated news text.

In terms of syntactical complexity, CCETN has the least mean sentence length, which means that sentences in CCETN are generally shorter than those in CCON and CEON, making the text easier to read and understand. So in this regard, there is a simplification tendency in C-E news transcript.

Conclusion

Simplification is a hypothesis first put forward by Baker (1993), and means that the translated texts are supposed to be simplified in terms of lexical, syntactical, and stylistic levels, all of which can be observed by several indicators, e.g., lexical variety (STTR), lexical density (content words/ functional words), list head proportion and mean sentence length.

This research intends to verify the simplification hypothesis by exploring the three self-built news corpora (Corpus of Chinese original news corpus, Corpus of C-E translated news corpus and corpus OF original English news corpus), finding that the STTR value of CCETN is the lowest one which indicates less word types are used in CCETN. The lexical density value of C-E news is lower than that of the Chinese original news and original English news, and the list heads/ low frequency words proportion suppresses the other two corpora's, which indicate fewer content words tokens and types are used in the C-E translated news and less information are contained in CCETN. Besides, sentences in CCETN are longer than that in original English news corpus. In conclusion, the simplification hypothesis can be verified through the above findings.

However, there are still some limitations. First, the volume of corpus is relatively small comparing with some well-known corpora, and this may influence the exact value of each indicator. Second, this paper just gains some findings of simplification tendency from a macro-perspective but lacks further study such as reasons exploration or analysis from a micro-perspective.

Acknowledgement

This work was supported by CUG Graduate Education & Teaching Reform in 2021 (YJG2021103, A Comparative Study of MTI Cultivation Models at Home and Abroad).

References

Baker, M. (1993), Corpus linguistics and translation studies: Implications and applications. In M. Baker, G. Francis, & E. Tognini-Bonelli, (Eds), *Text and Technology: In Honour of John Sinclair*, (pp. 233-250). Philadelphia and Amsterdam: John Benjamins,.

Blum, S., & Levenston, E. A. (1978). Universals of lexical simplification. *Language Learning*, *28*(2), 399-415.

Ding. L. (2013). A corpus-based study of simplification in English-Chinese translated economic news. (Master's thesis). Retrieved from CNKI Dissertation and theses database. https://kns.cnki.net/KCMS/detail/detail.aspx?dbname=CMFD201501&filename=1014014331.nh

Hu, X. (2017). A style-statistical analysis of source language interference in translational English. *Foreign Language Teaching and Research*, *49*(4), 595-607.

Laviosa, S. (1998). The corpus-based approach: A new paradigm in translation. *Meta*, *XLIII*(4), 1-6.

Laviosa, S. (2007). Similarity and difference in corpus-based translation tudies. *Journal of Foreign Languages*, *5*,56-63.

Olohan, M. (2004). *Introducing copora in translation*. Oxford: Oxford University Press.

Shi, J., & Shao, B. (2016). A corpus-based study on translation universals of translated Chinese with reference to *The Gay Genius: The Life and Times of Su Tungpo*. *Foreign Language and Literature Studies*, *33*(2), 97-104.

Vanderauwera, R. (1985). *Dutch novels translated into English: The transformation of a "minority" literature.* Amsterdam: Rodopi.

Wang, K. (2012). *Exploring corpus-based translation studies.* Shanghai: Shanghai Jiaotong University Press.

Wang, R. (2020). A corpus-based study of translation universal in the English transcript of the *Life and Death Are Wearing Me Out*. *Modern Chinese Literature Studies*, *9*, 181-193.

Wang, Q. (2013). Feature of simplification in the Chinese translations of *Ulysses*. *Shandong Foreign Language Teaching*, *2*, 108-112.

Wang, W. (2007). A corpus-based study of long sentences in English News. *Journal of PLA University of Foreign Languages*, *40*(2), 18-23.

Yu, H. (2016). A corpus-based study of simplification in government report: A case study of the English transcript of China's national defense in 2010. *Foreign Languages Research*, *33*(3), 79-86.

Zhu, Y., & Li, X. (2019). A quantitative study on lexical features of translated Chinese: Based on the corpus of E-C translated news articles and the corpus of Chinese news articles. *Foreign Languages in China*, *2*, 81-90.

*Corresponding author: Gao Yongggang; Email: yggao@cug.edu.cn

Application of Eco-Translatology on Translating Vocative Text

Lu Shukuan
Teachers College, Liaodong University, Dandong, China
Email: lushukuan1966@163.com

[Abstract] Eco-translatology, presented by Professor Hu Gengshen, is a system to research translation from the perspective of ecology and a methodology to guide translating activity. Language dimension, culture dimension and communicative dimension are three basic elements of eco-translatology. Translation is the transformation of adaptation and selection. This paper is about the application of eco-translatology on guiding translating vocative text from the transformation the three dimensions.

[Keywords] eco-translatology; vocative text; three dimensions; Hu Gengshen

Introduction

China is a big tourism country, whose scenic spots either have a profound cultural background or magnificent landscape or are endowed with both, and attracts many local tourists and foreign tourists every year. Tourism has become an important means to assist China's economic growth and Chinese cultural output. Thereby more attention has been paid to the translation of publicity materials of scenic spots to successfully attract more foreign visitors.

Publicity materials are classified as vocative text, which pays attention to readers' feelings, and guides the readers to think and take action (Newmark, 2001). No matter what kind of translating theory is applied, translators should follow the rule of "readers are first" and put readers of the target language in the first place by making full use of the advantages of the target language and breaking through the confinement of expressions of the source language to make the translation achieve the same effect of the source language. Dynamic Equivalent Theory of Nida and Skopos Theory are universally regarded as mature theories in translating vocative text. In recent years, eco-translatology has appeared in the area of translation studies. Research findings show that eco-translatology (developed by Chinese scholar Hu Gengshen), has received more attention from researchers in the translating area. More researches are focused on the shift of three dimensions, translation of public signs, and translation as adaption and selection. In this paper, application of eco-translatology is discussed from its three dimensions on translating publicity materials efficiently and adequately.

Eco-translatology

Eco-translatology is a methodology, one from the perspective of ecology. It is based on Darwin's concept of natural selection and survival of the fittest of biological evolution. Eco-translatology was developed by Professor Hu Gengshen of Tsinghua University in 2010 (Hu, 2010). Professor Hu defines translation as "a selective activity for translator to adapt to translation ecological environment" which not only reflects the West holism but also the combination of the East ecological wisdom (Hu, 2010). In this definition, adaptation is the process for the translator to adapt to translational ecological environment, and selection is the process for the translator to select translation as an "identity" in the translational ecological environment (Hu, 2004). "The purpose of adaptation is to survive and take effect, and the meaning of adaptation is to optimize selection. And the rule of choice is to eliminate the weak and retain the strong", so that "the highly integrated adaptation and selection" could be achieved in translation (Hu, 2011). In this way, eco-

translatology is an interdisciplinary translation study based on perspective of ecology, which brings about new perspective and new orientation to translation researchers (Chen, 2021) and presents a diversified development trend (Chen, 2014)

Eco-translatology introduces the thought of evolutionism, whose methodology comes down in a continuous line of holism. Eco-translatology attempts to abandon unitary translation mode, rejects unicity and planarity from the perspective of existent translation theories, attempts to associate translation ecology of translation activities with nature ecology and thereout focuses on ecological holism of translations so that the range of translation epistemology is extended (Luo, 2017). Eco-translatology compares the whole translating process to an "ecological system", which, thereby, is endowed with the similar characteristics of the nature. Thus, the process of translation is a transformation between multi-dimension adaptation and adaptive selection in the translating ecological system, which comparatively focuses on the transformation of adaptive selection of three dimensions: language, cultural and communicative dimensions.

In this system, the three dimensions have a inner logical relation: translation is the transformation of language; language is the carrier of culture and culture is the precipitation of communication. Successful translation should be the successful transformation of the three dimensions. Ecological balance of the three dimensions is the key to maintaining the textual ecology. Translators should try to reserve language characteristics of the source text, distinct cultural expressions so as to achieve communicative intention.

Translation of Chinese Vocative Text from the Perspective of Three-Dimension Transformation

Vocative text includes scenic spot introductions, tourism advertisings, tourism signs, albums of folk customs, warnings, and food introductions. Vocative text should have two functions: transmission of information and induction of action. The special characteristics of such texts results in a special translation ecological environment. Translators should adapt themselves to the ecological environment with effective transformation of multi-dimensions, adopt proper translating strategy and make effort to maintain ecological balance of language, culture and communication between the two language ecological systems to form a highly adaptive and selective version. To achieve the two functions, the translator should make the version precise, common, clear, and attractive so that foreign readers of different classes can easily get the relevant knowledge of nature, geography, culture, and traditions of the local scenic spots, which helps them to be positive.

In this case, a translator, when translating vocative text, should not only take into consideration the difference of the two languages but the difference of cultural and communicative dimensions of the source language and target language so as to realize the successful transformation of the three dimensions of language, culture and communication. Yet, there is still perplexity existing in English versions of many scenic spots from the perspective of transformation of three dimensions.

Adaptive Selection of Language Dimension

Language dimension refers to transforming language form on the aspect of adaptive selection, which, in a large degree, makes language form, grammatical structure, sentence pattern and textual rhetoric conform to the expressing habit of the readers of the target language. Whether the version of the tourism text is successful or not mainly depends on the adaptive selection of words.

- Translator's insufficient understanding of source language expressions. For example, "Practical Guide" is properly translated for Chinese expression "Shi Yong Zhi Nan" (使用指

南) in the environment of machine operation, but improperly for a tourism website. In tourism, "Shi Yong Zhi Nan" intends to provide information rather than operating methods. So the version "Practical Guide" is an unsuccessful transformation of language dimension, "Information Guide" or "Travel guide" is more suitable to the thinking and expressing habit of foreign friends hence achieves successful transformation of adaptive selection of language dimension.

- Different versions for certain proper nouns of scenic spots. Different versions for proper nouns will easily confuse foreign friends, even resulting in ambiguity and misunderstanding. Zi Jin Shan (紫金山), a famous scenic spot in Nanjing City, has at least four versions: Zi Jin Mountain, Purple Mountain, Purple Gold Mountain and Zhong Mountain. Jing Gang Shan (井冈山), a famous red revolutionary scenic spot in Jiangxi Province, is translated into Jinggang Mountains or Jinggangshan. Da Yan Ta (大雁塔), a famous pagoda where eminent monk of Tang Dynasty once lived, is translated into: Da yan Ta Pagoda, Da Yan Pagoda, Wild Goose Pagoda or Great Wild Goose Pagoda. Lu Xun Gu Li (鲁迅故里), a residence where the well-known Chinese scholar Lu Xun once lived in Zejiang Province, is translated into Lu Xun's Native Place, Lu Xun's Former Residence or Lu Xun's Hometown. Hua Gang Guan Yu (花港观鱼), a famous scenic spot in Hangzhou, has several versions: Huagangguanyu, Fish Wonder at Huagang Crook, Viewing Fish at the Flower Harbor, Hua Gang Guan Yu.

From the above cases we can see that diversified versions for certain proper nouns of scenic spots leads to unsuccessful transformation of language dimension, which couldn't take expected effect.

Adaptive Selection of Cultural Dimension

People live in a certain culture where others have the same customs, religions, or language. In this case, language is the carrier of culture. Language is the first to be used to achieve communication between people from different cultures. So translation is not only the selective and adaptive transformation of language, but also the transformation of cultural dimension from source language to target language. Adaptive and selective transformation of cultural dimension requires that the translator should pay attention to transition and interpretation of certain culture connotation when transforming source language, esp. the selective and adaptive integration of culture dimension.

Ma Tou Qiang (马头墙) is a kind of wall which is typical in Chinese Hui style architecture (a kind of style in the area of Anhui Province, which has regional features. The name Hui is named after Anhui). It is not only shaped like the head of horse, but also it has the function of fireproofing. However, it is mostly translated into "Ma Tau Wall", which doesn't make the readers of the target language develop imagination, or even able to express the cultural connotation of Hui style architecture.

Wu Peng Chuan (乌篷船) is a kind of small boat representing the distinct culture of Shaoxing in Zengjiang Province. The version of "black-awning boat" or "Wupeng Boat" just tells the function and color, which does not sufficiently attract foreign visitors. The marvelous aspect of such kind of boat is that the oar of the boat is rowed by the boatman's foot!

Adaptive Selection of Communicative Dimension

Achievement of original communicative intention is the aim of transformation of communicative dimension, which requires that the translator lay emphasis on the level of communication, the achievement of communicative intension in the translated version. Truly speaking, insufficient transformation of adaptive

selection still exists in tourism text translation on the level of communicative dimension, which manifests the improper tone and deficient communicative function of the versions.

The conventional expression of warning like "Jin Zhi…" (禁止…) or "Yan Jin …" (严禁…), for instance, is literally translated into "Forbid…" in many scenic spots. Whereas this expression expresses a strict demand in Western communication, it causes the reader to feel nervous and uncomfortable.

"Yun Qu Xuan" (云曲轩), a pavilion in Huanghelou Scenic Spot (a famous scenic spot in Wuhan City) , is translated into "Path in Clouds Pavilion". Foreign friends will be perplexed about the reference of the version: Path? Clouds? Or Pavilion? Their perplexity causes them not to have the feeling of walking in the clouds.

In conclusion, if the three dimensions of the tourism texts cannot be integrally transformed, the aim of the translation will not be achieved, thereby the effect to popularizing scenic spots will be negatively influenced.

Strategy of Adequate Transformation for Vocal Text

As a translator, he (or she) has the responsibility to respect language characteristic of the target language and source language on the aspect of language dimension and pay more attention to the transformation of language form and rhetoric; he (or she) should highlight the cultural connotation of the source language on the aspect of cultural dimension and make use of strategy of proper cultural compensation; and he should properly process original information on the aspect of communicative dimension and concern whether the communicative intention is realized.

Improvement of Translating Ability on the Aspect of Language Dimension

Translators should keep in mind that there undoubtedly is a difference between languages. Outstanding translators are good at conducting proper adaptive selection, and sufficiently presenting cultural connotation of the source language with special language structures and forms of the target language. On the aspect of language dimension, we should pay full attention to the characteristics of English and Chinese, especially the one of tourism texts so as to achieve effective transformation of language dimension.

Improvement of Translating Ability on the Aspect of Cultural Dimension

Adaptive selection transformation of the cultural dimension means there is a higher requirement to the translators who are engaged in translating tourism texts. In translating practice, translators are required to have self-awareness of cultural differences, to be aware that translation is a communicative process between different languages and cultures, and to overcome the barriers caused by cultural difference to ensure successful cultural communication.

When translating proper nouns such as folk festivals, quotations and architectural styles, translators need to take the strategy of proper cultural compensation by adding sufficient cultural information, which is helpful to facilitate cross-cultural communication. For example, "Dr. Sun Yay-sen's Avenue" for "Zhong Shan Lu" (中山路) has more cultural connotation than "Zhongshan Lu" or "Zhongshan Road".

Improvement of Translating Ability on the Aspect of Communication Dimension

Successful transformation of adaptive selection requires the translator to lay emphasis on the level of communication, to be concerned whether the original communicative intention is achieved in the target language, and to give priority to the readers' thinking style of the target language so as to achieve the aim of cross-cultural communication.

This is the Chinese version of the famous Shaolin Temple in China and English version follows: 少林武术是中国最有影响的一个武术流派, 因形成于少林寺而得名。少林寺位于中国中部河南省登封县嵩岳少室山北麓玉乳峰下, 始建于北魏孝文帝太和十九年。(shaolin wushu shi zhongguo zui you yingxiang de yige wushu liupai, yinxingchengyu shaolinsi er deming. Shaolinsi weiyu zhongguo zhongbu henahsheng dengfengxin songyue shangshishan beilu yurufeng xia, shijianyu beiwei xiaowendi taihe shijiunian). Based on the adaptive selection rule of the three dimensions, the English version for Shaolin Temple should be like this: Shaolin Wushu (Shaolin Martial Art) is one of the most influential genres of Chinese martial art, and it's named after the Shaolin Temple located in Dengfeng County, Henan Province.

Through the comparison between the two versions, we can easily find, from the English version, that the specific location and time of establishment is omitted but the genre and name is highlighted, which not only satisfies the foreign visitors' demand for basic information but also conforms to the expressing habit to achieve the communicative aim.

More cases like warning of "Yan Jin Xi Shui (严禁戏水), and Zhu Yi An Quan (注意安全)" have the same requirement. English versions "No wading" for "Yan Jin Xi Shui" and "danger" for "Zhu Yi An Quan" not only conforms to the warning's characteristic of concision but also achieves the same communicative effect of the target language even if it is a challenging job.

Conclusion

Eco-translatology is a kind of methodology to translation from the ecological perspective, which is new but has attracted more attention with time. It provides a new perspective so that we may have a wide horizon to translation study. Although other translation theories and translation skills can be applied, eco-translatology can cater to the popularity of ecological system and therefore is more macroscopic and advanced with the times. Since eco-translatology states that the ideal standard of translation is integration of adaptation and selection, we have another idea to achieve the transformation of vocal text. It is necessary for translators to not only study the instructive significance of Eco-translatology on translating vocative texts but also deeply study it to improve the theory.

References

Chen, S. (2014). Analysis on domestic eco-translatology literature measurement within 10 years. *Hebei United University Journal*, 140.

Chen, X. (2021). Translation of exhibition English from the perspective of eco-translatoloty. *Journal of Zhengzhou Railway Vocational Technical Institute,* 66.

Hu, G. (2010). *Eco-Translatology: The backgrounds and the bases for its development,* (pp. 62-67). Beijing: Foreign Languages Research..

Hu, G. (2004). *An approach to translation as adaptation and selection*, (p. 16). Wuhan: Hubei Education Press.

Hu, G. (2011). *Research focus and theoretical perspective of eco-translatology*, (pp. 5-9). Beijing: Chinese Translators Journal.

Luo, D. (2017). The methodological characteristic and meaning to Hu Gengshen's eco-translatology. *Journal of Chongqing Technology and Business University (Social Sciences Edition)*, 109-111.

Newmark, P. (2001). *A textbook of translation*. Shanghai: Shanghai Foreign Language Education Press

A Study on the Russian Translation of the Term "Tao" in *Tao Te Ching*

Zhang Wenxiu
School of Foreign Languages, Dalian Maritime University, Dalian, China
Email: 1401516740@qq.com

Ding Xiaomei
School of Foreign Languages, Dalian Maritime University, Dalian, China
Email: 707528940@qq.com

Wang Yijie
School of Foreign Languages, Dalian Maritime University, Dalian, China
Email: 1607357907@qq.com

[Abstract] The word "Tao" is the core of the *Tao Te Ching*, which is used throughout the book as a noun of abstract concepts, and its connotation includes three aspects: the master of the universe, the establishment of the world, and the laws of all things. This article analyzes the connotation of "Tao", studies the differences and reasons analysis of the translation of the word "Tao" by Russian scholars and discusses the spread and influence of the *Tao Te Ching* and the word "Tao". The study found that: the translation of the word "Tao" is obviously differentiated, and the translation frequency varies; there is a phenomenon of mistranslation by translators. The original text should be understood in combination with the context, and it is best to help readers understand the article by adding explanations.

[Keywords] *Tao Te Ching*; term "Tao"; Russian translation

Introduction

Laozi's *Tao Te Ching* is a masterpiece of ancient Chinese philosophical thought. The *Tao Te Ching* shines in China and even in the world, making scholars abroad absorb and learn the philosophical thoughts of ancient Chinese Taoism, and Lao Tzu's thoughts have been carried forward and spread far and wide. Among them, the word "Tao" runs through the entire book, reflecting Laozi's core ideas everywhere; "Tao" has a profound influence on the Chinese people's thinking, political activities, cultural dissemination, military activities, and other fields (Tan, S. W., 2015).

Over the centuries, the *Tao Te Ching* has been translated and studied by various scholars, and the subtlety and wisdom of Laozi's thought in it has deeply convinced mankind. There are 553 translations of the *Tao Te Ching* in English, 91 in French, 69 in Russian, 298 in German, and 95 in Spanish (Wu, & Liu, 2020). It can be seen that the *Tao Te Ching*, as a masterpiece of Laozi's thought, has valuable research value.

This paper extracts the core term "Tao", comparatively studies the differences in translations of the word "Tao", analyzes its different connotations in different contexts, and studies the reasons for the differences in translations, and finally, discusses the dissemination and influence of the *Tao Te Ching* and its "Tao" in Russia. "Finally, we discuss the dissemination and influence of the Tao Te Ching and its Tao in Russia.

As the core word of the *Tao Te Ching*, "Tao" has an extremely rich connotation, so it cannot be simply translated directly in the translation but instead needs to be analyzed in a specific context. It is this cultural

load word with rich connotation and national characteristics that makes translation more difficult, so it is more important to study and research in depth, improve the quality of translation, and promote the excellent Chinese traditional culture to go out.

The Connotation of the Term "Tao"

The Meaning of "Tao"

The original meaning of Tao is the road. The meaning of road can be extended as a verb, which means to take a path and pass. From the original meaning of Tao, we can also deduce the meanings of abstract methods, techniques, laws, doctrines, morals and so on. Tao also refers specifically to Taoism, Taoism, etc. "You Tao" is often used in the classics to refer to a politically clear situation (Li, 2013). Lao Zi "Although all the Dao characters in the book have the same symbolic form, they have different meanings in the context of different chapters and sentences" (Chen, 1984)

The Meaning of "Tao" in the Tao Te Ching

"Tao" is the most central word in the *Tao Te Ching*. It appeared more than 70 times in the entire book. This word is the core idea that penetrates this masterpiece of philosophical thought. After thousands of years of research, Lao Tzu finally came up with the three recognized connotations: heavenly Tao, humane, and authentic. The Tao of heaven is the origin of all things and the master of the universe; humanity is the truth and ethical relationship of human beings; and authentic is the law and natural characteristics of all things (Tan, 2015).

The Meaning of "Tao" in Taoism

In Taoism, the world originated from the nameless "Tao", and this nameless "Tao" originated from the universe. Moreover, this kind of nameless "Tao" is rich in connotations, just because "Tao" is indescribable, Taoism advocates the need to be "inaction" in life. In addition, Taoism's "Tao" is also manifested at the human spiritual level, which is concentrated in Zhuangzi's "Xiaoyao" thought, "Xiaoyao" means leisurely and contented (Zhou, 2017).

Differences and Reasons for the Translation of the Word "Tao" in the Russian Translation

Differences and Contextual Connotations of the Translation of the word "Tao"

The author filtered out all the statements in the *Tao Te Ching* that contained the word "Tao" and analyzed them one by one. It was found that the word "Tao" appeared 73 times in the book, and there were 60 statements that contained "Tao". Among them, the phenomenon of translating "Tao" into "Дао" existed 36 times, accounting for 49%; the phenomenon of translating "Tao" into "Путь" existed 28 times, accounting for 38%; the phenomenon of translating "Tao" into "Великий путь" existed 3 times; the phenomenon of translating "Tao" into personal pronouns existed 4 times; the phenomenon of translating "Tao" into "Место" existed 1 time; the phenomenon of translating "Tao" into "мудрец" 1 time. It can be seen that translators are more inclined to translate the word "Tao" into "Дао" and "Путь". "дао" accounts for the highest proportion, which can show the translator's respect and understanding of Chinese culture.

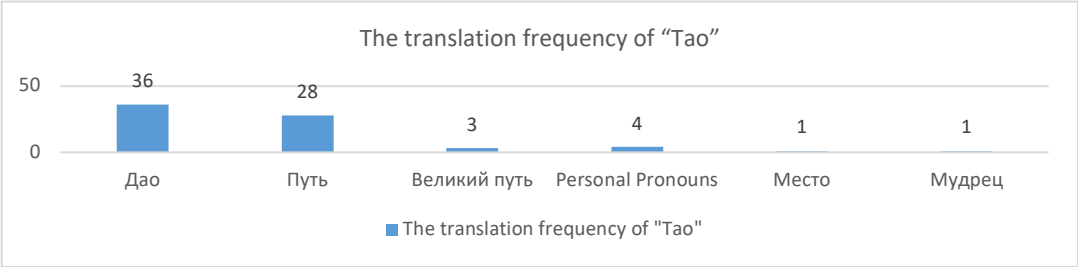


Figure 1. **Translation and Frequency of “Tao”**

From the data point of view, these translation methods are distributed in various chapters and do not appear concentratedly, representing the translator’s own understanding and interpretation of the original text. Although the creativity of translation conforms to the process and purpose of translation, these different translation methods show that translators have certain difficulties and deviations in understanding and translating the content of the Tao Te Ching.

“Tao” is not just a one-sided vocabulary, but an indescribable thing with rich connotation. The world divides them into three categories: (1) the origin of the universe’s dominance; (2) the method for man to live in the world; (3) the law of everything. How the word “Tao” is translated is inseparable from the context. In the “Tao” of 73 places in the “Tao”, 36 places are translated as “Дао”, for example, Chapter 42 of the “Tao Te Ching”. In order to allow readers to clearly understand the meaning, the author also presents the English translation:

> *Original: 道生一，一生二，二生三，三生万物 (Lao, T., 2008).*
>
> *Russian translation: Дао рождает единое; единое рождает двух; двое рождают Третьего (Ткаченко Г.А., 2001).*
>
> *English translation: Tao gave birth to the One; The One gave birth successively to two things, Three things, uo to ten thousand (Waley, 1958).*

The “Tao” in this sentence is the real “Tao” advocated by Laozi, which is the core of the Tao Te Ching. The philosophical meaning of “Tao” is very rich, and the content covers thousands, and it is impossible to use specific words to explain it one-sidedly. Therefore, in this sentence, the translator translates “Tao” into “Дао”, because “Tao” itself is an abstract philosophy. Concepts do not have a completely corresponding word in Russian, so transliteration is the most vivid and direct method, and it can also encourage readers to understand and delve into the true meaning of “Tao”. Therefore, it is very appropriate to translate “Tao” into “Дао” here.

In the Tao Te Ching, “Tao” has been translated 28 times as “Путь”, as in the first chapter of the book opening:

> *Original: 道可道，非常道；名可名，非常名 (Lao, T., 2008).*
>
> *Russian translation: Пути, которыми ходят,—не постоянны; имена, которыми называют,—не неизменны (Ткаченко Г.А., 2001).*
>
> *English translation: The Way that can be told of is not an Unvarying Way; The names that can be named are not unvarying names (Waley, 1958).*

The first word “Tao” at the beginning of the chapter is the core essence of the “Tao Te Ching”. It is the origin of everything in the universe, living in the world, and the laws of nature. It is the proper

philosophical term of the “Tao Te Ching”. The translator translates it as “Путь”, and “Путь” can be translated as “road, path”. The use of “truth” and “path” to explain the “Tao” of the origin of all things can enable readers to better understand the meaning and is not susceptible to the limitations and influences of foreign cultures. However, the author believes that this sentence is the core of the whole article, directly naming the central idea that Lao Tzu wants to express. Therefore, simply translating it as “Путь” may reduce the concept. It is not as general and intuitive as “Дао”. Therefore, the author believes that the method of adding annotations to express the meaning can better enable readers to understand, understand the article by understanding the context, and maximize the acceptance of the connotation.

The word “Tao” is translated as a personal pronoun four times, for example, in Chapter 41 of the Tao Te Ching.

Original: 夫唯道，善贷且成 (Lao, T., 2008).

Russian translation: только то, что следует ему, может благополучно начинаться и завершаться (Ткаченко Г.А., 2001).

English translation: Yet Tao alone supports all things and brings them to fulfillment (Waley, 1958).

The meaning of this sentence is: Only the Tao can make all things good and end well. The translator understands this to mean “follow the Way” and uses the personal pronoun instead of the word “Way” because the translator has already explained the meaning of “Way” clearly and there is nothing wrong with using the personal pronoun here. There is no excuse for substituting the personal pronoun.

The word “Tao” is translated as “Место” only once.

Original: 虽有拱璧以先驷马，不如坐进此道 (Lao, T. ,2008).

Russian translation: со всеми яшмовыми регалиями, несомыми впереди, следовать за запряженным четверкой экипажем, но лучше уж оставаться на своем месте (Ткаченко Г.А., 2001).

English translation: Rather than send a team of four horses, preceded by a disc of jade, Better were it, as can be done without moving from one’s seat, To send this Tao (Waley, 1958).

The translator here interprets the phrase “to dedicate oneself to the path of tranquility and inactivity” as “to stay where one is” and therefore translates it as: лучше уж оставаться на своем месте, which is not without bias, perhaps because the translator did not fully understand the context of the sentence. It is perhaps because the translator did not fully understand the context of the sentence that the deviation occurred. Therefore, it is very important for the translator to understand the context and the semantics in order to convey the full meaning of the original text to the reader on this basis.

The word “Tao” is translated as “Мудрец” only once.

Original: 唯有道者(Lao, T., 2008).

Russian translation: Так что мудрец действует (Ткаченко Г.А., 2001).

English translation: One there is and one only, so rich that he the possessor of Tao (Waley, 1958).

This sentence means: Only a saint can do this. The word “sage” in Chinese can be translated as: wise man, sage, so it is quite reasonable for the translator to translate “Taoist” together as “Мудрец”.

Reasons for Differences in the Translation of the Word "Tao"

Chinese and Russian belong to different language families and are very different from each other, having developed different and distinctive national cultural characteristics over the past few thousand years. It is these different cultural characteristics that lead to differences in the translation process for translators, and these differences are also an obstacle to the process of translation and understanding, with the following factors.

Geographical factors: Geographical influences on culture are very obvious, and the geographical locations of various ethnic groups are different. Therefore, the climate and environment are also different. In this environment, people's ways of thinking and cognition are also different.

National customs factors: different nationalities have different customs. Although China and Russia are neighbors, the customs and habits are quite different. For example: Russia will entertain guests with salt and bread. They think this is a show of respect, but in China, "salt and bread" is nothing more than ordinary, just a condiment.

Religious factors: China is heavily influenced by Buddhism, Confucianism, and Taoism, while Russia is the largest religion in the Orthodox Church. The *Tao Te Ching* explains the thoughts and doctrines of Taoism, and most Russians are influenced by Christianity. It is still very difficult to understand the Tao Te Ching, so the translation cannot be completely accurate. Translator's own factors: Not only are they affected by national cultural factors, but the translation process is also largely determined by the translator's own factors. Such as the level of understanding of the Chinese language and the level of Russian language.

The *Tao Te Ching* and the Spread and Influence of the Tao

As early as 1828 Severov of the Religious Mission had begun work on a Russian translation of the Tao Te Ching, but his translation was based on a refutation of Laozi and Taoist doctrine, but in the course of his study and translation he became so fascinated by Laozi's ideas that he began a translation of the Tao Te Ching, which was not eventually published (Wang, S., 2021).

In 1894, the Japanese expatriate Zentaro Konishi translated the full text of the *Tao Te Ching*, and this version was Tolstoy was responsible for proofreading, and this was the first edition of the Tao Te Ching to be published in Russia. During the Soviet period, the Soviet-Chinese Yang Xing Shun retranslated and published the Tao Te Ching in 1950. His version differs from other Russian translations in that it takes the basic principles of Marxism as its starting point and retains as much as possible the national cultural characteristics of the original text. The Russian poet Pereleshen translated and published the entire Tao Te Ching in 1971, and his translation reproduces the literary character of the original text of the Tao Te Ching and is the only one that contains the poetic flavor of the original text. The translation by the Russian sinologist Lukyanov was published in Moscow in 2008, and in 2009 Professor Li Yingnan, together with the Russian sinologist Ma Liangwen, translated Laozi (Chinese-Russian), which was compiled jointly by the Chinese and Russian translators and incorporates the linguistic characteristics of the Chinese and Russian peoples (Малявин В.В.,2009).

In summary, Russia has a deep love for traditional Chinese thought and culture, and the exchanges and mutual appreciation between China and Russia have never stopped.

Conclusion

Through comparative data analysis, it is found that the translation of the word "Tao" is significantly different, and the translation frequency varies, but it mainly focuses on the translation of "Дао" and "Путь".

This reflects the translator's translation habits and understanding and respect for Chinese culture. But during the translation process, the translator will experience mistranslation. The author analyzes that this is due to the translator's insufficient understanding of the original text, the lack of thorough analysis of the context, and the lack of interpretation of the semantic field. The situation of mistranslation occurs.

So, the important thing is, the author believes that it is appropriate to add annotations to the translation of the word "Tao", so as to help readers better understand the meaning of the original text through annotations, clarify the context, and achieve a full understanding of the original text. Regarding translation differences, the author believes that there are the following factors: (1) regional factors; (2) ethnic customs factors; (3) religious factors; (4) Translator's own factors, etc.

Acknowledgements

This paper is part of the project of Nation Social Science Foundation of China, Research on the Translation of Maritime Legal Terms Based on the Russian-Chinese Parallel Corpus (Grant #: YB2020004). This paper is part of the project of Nation Social Science Foundation of China, Research on a comparative study on ecological thoughts of Chinese and Russian children's literature works under the Concept of "Community" in the New Era (Grant #: L20BWW010).

References

Chen, G. (2015). Laozi's annotation, translation and commentary. Zhonghua Book Company.

Lao, T. (2008). *Tao Te Ching*. Huhehaote: Yuanfang Publishing House.

Li, X. (2013). Word source: Tianjin. *Ancient Books Publishing House, 07*, 133.

Малявин, В. В. (2018). *Книга о Пути жизни (Дао-Дэ-цзин)*. М.: АСТ.

Tan, S. (2015). A comparative study on the Russian translation of "Tao" in the Tao Te Ching. (Master's thesis) Inner Mongolia Normal University.

Ткаченко, Г. А. (2001). *Люйщи чуньцю*. М.:Мысль.

Waley, A. (1958). The way and its power: A study of the Tao Te Ching and its place in Chinese thought. New York: Grove Press.

Wang, S. (2021). Translation and research of "The Tao Te Ching" in Russia. *Russian Literature and Art*, *4*, 45-53.

Wu, Z., & Liu, Z. (2020). The history of the spread of Tao Te Ching in the Western world. *Journal of Hunan University (Social Science Edition)*, *5*, 15-22.

Zhou, M. (2017). The difference and fusion of "Tao" in Confucianism and Taoism. *Masterpiece Appreciation*, *11*, 163-165.

The Role of Manuscript and Commentary Research in the Investigation of Translator Decision-making Process: An Analysis of Yan Fu's Translating *The Wealth of Nations* into China

Jinyu Liu
Inner Mongolia University, Hohhot, China
Email: jinyuliu2008@163.com

[Abstract] The earliest introduction of western economics into China occurred in the late nineteenth century. A milestone was reached in the work Yuanfu, Yan Fu's translation of Adam Smith's The Wealth of Nations during 1896-1902. How Smith's ideas were presented to the Chinese audience is an interesting case study in intellectual diffusion. In particular, the newly discovered 317 manual scripts on the margins of the original text by Yan are additions to a text with the intention of providing greater clarity for specific interpretive decisions. The paper seeks to reassess Yan's agenda and position in translating and constructing economic modernity by scrutinizing how manual scripts interacted with the source text, Yuanfu and Anyu, commentaries by Yan in the text of Yuanfu. It also specifically concerns the use of manuscript material to investigate the various stages in the construction of the translation product – translated economic thoughts, comments, even criticism towards Smith. The paper considers the value of this research material which has been drastically under-exploited in translation studies to date in investigating the mind-processing and decision-making of the translator and how it might complement and interact with other sources.

[Keywords] Yan Fu; Anyu; commentary; translator's manuscript; translation decision-making process

Introduction

Yan Fu's translation of Adam Smith's *The Wealth of Nations* (1776), *Yuanfu* (The Origin of Wealth, 1901-1902), is seen as one of the most momentous translation events in the Late Qing China. *Yuanfu* was published in 1901-1902 by Nanyang College (Nanyang Gongxue, now named Jiaotong University) in Shanghai in eight volumes. Translation of the concept 'economy' witnesses the severe competition between the return loan 'jingji' and new native word 'jixue'. It is a demonstration of the process of how Chinese ancient terms were replaced by fresh foreign terms with new connotation. Taking Yan's translation of *Yuanfu* and Smith (1776/1880) to start with, this paper seeks to assess Yan's agenda and position in translating and constructing economic modernity by discussing abundant practical translations of economic concepts and ideas in the text of Yuanfu and the context of the historical sociocultural and political crisis in which China found itself at the time.

As an important source material for research on Yan Fu's translation, the English original selected by Yan Fu for his translation of *The Wealth of Nations* by Adam Smith, a British classical economist, is gradually identified (Liu, 1985; Pi, 2000) and is the only one which complete English copy with handwritten commentaries of Yan Fu so far. Yan's translating commentaries is an important form of literary appreciation and criticism. Most of the annotations consist of words and phrases hitting the mark. In this paper, the translator's handwritten commentaries refer in particular to translator's notes and marks written on the original English copy for translation in the process of the translation and are regarded as a special translating journal. By reading the "journal" carefully and studying relevant literature, the paper attempts to discover

contradiction between Yan's annotations and translation, clear up some misunderstanding and reproduce history beyond research on his translation.

Overview and Characteristics of the Copy of *The Wealth of Nations* with Handwritten Commentary by Yan Fu

Characteristics of Handwritten Commentary

The editor, James Edwin Thorold Rogers (1823-1890), known as Thorold Rogers, was an English economist, historian and Liberal politician who sat in the House of Commons from 1880 to 1886. He deployed historical and statistical methods to analyze some of the key economic and social questions in Victorian England. *The Wealth of Nations*, the source text (ST), consists of two volumes with 1,056 pages and is a 22cm×14cm red-brown cloth hardcover copy. In the top right-hand corner of the inside back cover of Volume One is Yan Fu's English name, Imperial Naval Academy where he took charge, and where and when he bought the book (the 18th day of the third month of the 28th year of Guangxu) are listed in four lines ("Yan Fuh", "Imperial Naval Academy", "Tientsin 91, China", "April 1892/ 18/3/28"). The second front cover and the second inside back cover of Volume One and the title page of Volume Two bear the official seal of Translation Bureau Attached to Imperial University of Peking. In addition, the second inside back cover bears a red intaglio seal of Zunyi Tang (Chinese: 尊疑堂). During translation, whenever Yan gained from study, he wrote it down on the blank of the book. On more than 900 pages of the text, his notes and marks are everywhere. Among 317 commentaries in the copy, there are 33 Chinese commentaries and 284 English ones, including 102 English date records indicating the process of translation. Most of these records contain date expression in accordance with both the Gregorian calendar and Qing's calendar. Sometimes, which day of a week is indicated, but these records are mainly based on Qing's calendar. In addition to the main body of the copy, Yan also paid attention to footnotes edited by Rogers, where his notes and marks are everywhere.

Classification of Handwritten Commentary

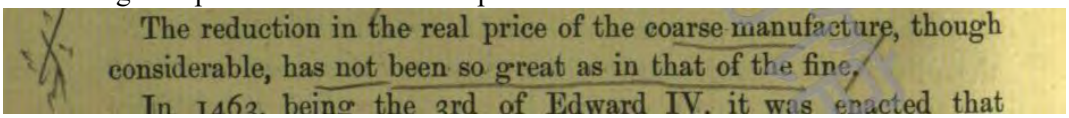
With nearly 10,000 words, these English commentaries are records of Yan's translation for six years (1896-1901) and are characterized by a succinct style, rich content, and profound meanings. According to detailed analysis in this paper, they are divided into three types, namely annotations (notes and marks put down in the main body and footnotes with a red pen or pencil, overall organization and description of translation, the schedule of translation, omitted signs, conversion of taxes into remuneration of translation, references, word meanings and great events relating to economy), summaries (summarizing core thought and article structure and indicating linguistic characteristics) and remarks (including analysis, gloss, comments, appreciation and opinions on thought, understanding and questions etc.). In terms of the remarks, as they are related to Yan's thought with a large quantity, they can be further divided into five types: question (thinking and questioning of Smith's theory and argument between Chinese and Western economic viewpoints), critical remarks (where Yan, as a reader and translator of the copy, offered critical comments on the copy and passed judgment on Smith's economic thought during his reading), reflections (various reflections upon the article, most of which are retained in the form of notes), associations (Yan's summary on China's economic issues and conditions through his associations between Western economic thought and Chinese information) and supplements (focusing on a topic, Yan often added some points along Smith's train of thought).

Annotations and Summaries

Annotations involve Yan's marks on some contents and numerous records on when and where of translation, such as "Sunday Jan 6th.1901 26/11/16" (Rogers, 1880, Vol. II, p. 471). Occasionally, remarks were added to individual positions, such as "Sept 2nd.1900, 26/8/9, Shanghai" in Vol. II. Then Yan Fu wrote, occasionally remarks added to the ST, such as in the second part, "Sept 2nd. 1900, 26/8/9, Shanghai", "I commenced my translation again after 51/2 months. Boxers have delayed my work." (Rogers, 1880, Vol. II, p. 337). There are 39 pages and more than 14,000 words in Editor's Preface of the copy. As the editor, Rogers, a Britain economic historian, introduced Smith's birth, childhood, education, and academic achievements, as well as the editing process of Rogers in the Preface. After comparison between the original copy and translation word for word, it is found that Yan didn't translate the whole preface, but the brief biography of Adam Smith only, which occupies eight pages with mere 1,500 words. During reading of the Preface, Yan summarized for every several paragraphs and wrote down general words and phrases on blanks of pages. His English commentaries mainly appear in middle and latter parts of the Preface to primarily summarize writing features, economic thought, and academic achievements, including "Note of references supplied by "the present editor", "Mills comments", and "The full effect of Smith's works".

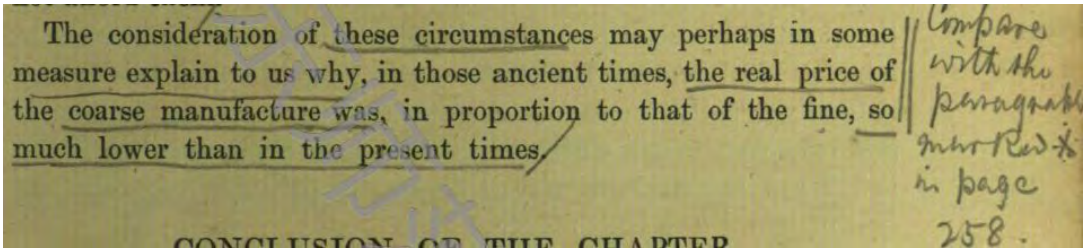
Questioning Remarks: "Antilogies in the Article"

In addition to notes and marks on the main body, Yan also paid attention to problems created during translation with remarks. Questioning remarks are obscure and unknown but important material for a preliminary study, for they express Yan's train of thought and differences between economic standpoints of Yan and Smith. For example, in the fifth section of Part A, "On real price and nominal price of an object", Yan veiled criticism on real price and nominal price of goods and labor. He marked "β" in the last paragraph and put in the blank, "I think they both are subject to fluctuation. The landlord prefers to receive the rent in kind because it is more fixed in a long interval. Hence, the two (are) different in degree not in kind". Yan pointed out that due to dynamic fluctuation of real rent and nominal rent, a landlord would rather collect nominal rent because of easy storage and fixed value of precious metal. Hence, the difference between real and nominal rent is their value loss, instead of specific types. In the course of translation, Yan not only questioned Smith's viewpoints, but rethought and challenged his theory through comparison between preceding and later parts of the text and combination with handwritten commentaries and notes. Meanwhile, Yan laid an intellectual foundation for his own economic theory. As shown in Figure 1, Yan found out conflicting viewpoints in the article and put some remarks:


The reduction in the real price of the coarse manufacture, though considerable, has not been so great as in that of the fine.

In 1463, being the 3rd of Edward IV. it was enacted that

Figure 1. **Yan's Notes (Rogers, 1880, Vol. I. p. 258)**


The consideration of these circumstances may perhaps in some measure explain to us why, in those ancient times, the real price of the coarse manufacture was, in proportion to that of the fine, so much lower than in the present times.

Compare with the paragraph marked ✱ in page 258.

Figure 2. **Yan's Notes (Rogers, 1880, Vol. I, p. 261)**

Paragraphs in these two figures are part of the eleventh piece of Part A, "Rent", where taking "tweed and wool" as examples, Smith discussed influences of the improving process on real price of products. On the second paragraph in Figure 1, Smith summarized that "In view of these situations, it may somehow explain why the real price of tweed is much cheaper now than that in ancient time, compared with the real price of wool fabric". As shown in Figure 1, Yan labeled "*" on the left side of the second paragraph and put "Compare with the paragraph marks * in page 258" in blank on the left side of Figure 2. Thus, from this, Yan holds that there's contradiction between analyses on real price of tweed and wool fabric and reminded himself by a special mark.

According to Yan's notes and marks above, it was found that though Yan was sure that there was contradiction between Smith's views, he remained to be loyal to the original without change during translation. Interestingly, at the end of the corresponding translation, Yan added a note with nearly 100 words to explain his own point of view (Smith, 1902/1981, Vol. I, pp. 219-220). He pointed out that "At present, all finished products become increasingly cheaper in Britain," "As a result, though in the manufacturing industry, the labor cost has been multiplied several times, finished products are as cheap as before," this is because "the development of machines minimize usage of labor" and "the development of transportation makes trade everywhere, leading to impossibility of rise in price". So to speak, in the note, Yan accurately concludes that with the social development and the expansion of improvement and cultivation, price of products decreases naturally.

Thus, it can be seen that though Yan was highly loyal to the original in his translation, subtly, he also knew his own mind in respect of economics and expressed his point of view in the note. In related commentaries, as a reader and translator, Yan fully presented his translation experience and questions concerning Smith's text and pointed out his own understanding of value and price. In addition, Yan adopted a rigorous and serious attitude toward translation. In the original copy, there are more than 80 annotations relating to economic viewpoints, which are primary data for research on Yan's economic thought. Due to the limited length, there's no more detailed description about other forms of commentaries in this paper.

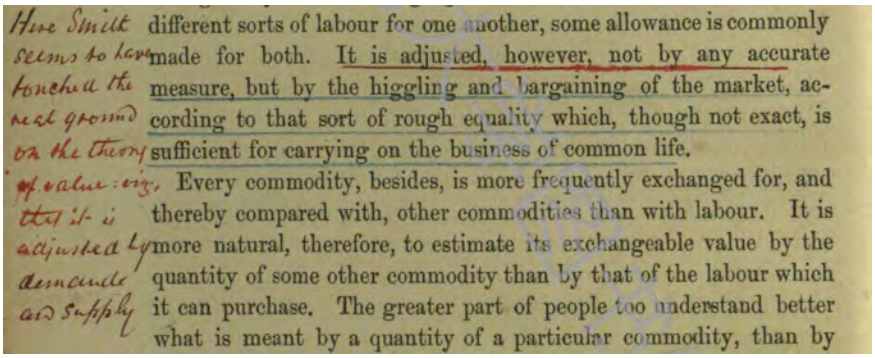
Handwritten Commentaries are Evidence for Cognition and Restatement of Yan's Economic Thought

Yan's understanding, explanation and translation on Western economic theory is an important part of research on Yan's economic thought (Hu, 1982; Zhao, 1998). In the original copy, Yan often underlined important or controversial opinions of Smith and added some comments. Though not all of these comments were expressed in translation, they were often mentioned in notes with further explanation. In the following section, taking the "value theory" as an example, it analyzed Yan's cognition and restatement of Western economic viewpoints in combination with commentaries in the original copy, translation, and notes. Smith held that labor is the real measure of the exchangeable value of all commodities and the value of commodity is not usually determined in line with labor. During exchange, commodity value is not based on any specific value, but reaches a rough balance of profit between buyers and sellers through bargain in a market. Smith's original and Yan's translation are as follows:

Table 1. ***The Comparison of "Value Theory" between English and Chinese Translations***

Smith	【a】In exchanging indeed the different productions of different sorts of labour for one another, some allowance is commonly made for both.【b】 It is adjusted, however, not by any accurate measure, but by the higgling and bargaining of the market, according to that sort of the rough equality which, though not exact, is sufficient for carrying on the business of common life.（Rogers, 1880, Vol. I, p. 32）
Yan Fu	【a】事故物之相易也，其值其价皆取定于两家当市之评。【b】甲仰而乙俯之， 乙出而甲入之，商榷抑扬， 至于各得分愿而后止。夫如是者谓之市价， 市价必不皆真值也， 而交易常法必待是而后行。(Smith, 1902/1981, p. 24)

According to the translation 【a】, Yan held that both price and value of products were determined by market bargain. In Translation【b】, Yan added , "A increases the price, while B inhibits its rise. B sells the product to A, where A and B determine the negotiated price through bargain". In this section, Yan described bargaining between buyers and sellers in daily trade and modified a lot in translation with two differences with the original. Though he disagreed with Smith's value theory, he accepted that both value and price are determined by the market. Did Yan misunderstand Smith's theory on real price and nominal price, did he stress the supply-demand relationship because of the influence of ancient Chinese economic thinking or of thought of other economists? Yan attached great importance to the value part, where he not only underlined importance sentences with a blue pencil and a red pen:


Here Smith seems to have touched the real ground on the theory of value: viz, that it is adjusted by demand and supply

different sorts of labour for one another, some allowance is commonly made for both. It is adjusted, however, not by any accurate measure, but by the higgling and bargaining of the market, according to that sort of rough equality which, though not exact, is sufficient for carrying on the business of common life.

Every commodity, besides, is more frequently exchanged for, and thereby compared with, other commodities than with labour. It is more natural, therefore, to estimate its exchangeable value by the quantity of some other commodity than by that of the labour which it can purchase. The greater part of people too understand better what is meant by a quantity of a particular commodity, than by

Figure 3. **Yan's notes (Smith, 1880, Vol. I, p. 32)**

Table 2. ***Yan Fu's Three Handwritten Commentaries on "Value Theory"***

Part 1 Chapter 5 of the real and nominal Price of Commodities, or of their Price in Labour, and their Price in Money	
1	Here Smith seems to have touched the real ground on【a】 the theory of value: Viz, that it is adjusted by demand and supply (Rogers, 1880, Vol. I, p. 32).
2	Here again Smith alludes to 【a】the true theory: demand and supply determines the value of everything, labour or other material commodities (Rogers, 1880, Vol. I, p. 34).
3	Will then, one may ask what are these necessaries and conveniences of life consist of? If they are something else then labour can not be regarded as the ultimate standard of value, and there is no end of it. In a word, 【a】the theory is wrong from the beginning to the end, and hence renders his example of explanation abortive (Rogers, 1880, Vol. I, p. 34).

In this precious copy, it can be seen that Yan mentioned "truth", namely the truth of value, three times on three consecutive pages (Smith, 1902/1981, pp. 32-34). In his opinion, value of both labor and

commentaries is determined by the supply-demand relationship. Labor cannot become the final criterion determining value and there must be some other decisive factors. In short, Yan not only thought Smith's theory was completely wrong, but his example was invalid. Furthermore, at the end of this piece of translation, Yan added a note with more than two hundred words, where he openly criticized Smith's theory on labor value. He said that "Smith regards the labor costed by a product as the real value of the product and held that the value is determined by how much labor it costs. Though it sounds reasonable, even the wise are not always free from error. This is because the value is not fixed but only depends on its supply-demand relationship.

Challenges to the Translator and Results of the Preliminary Study Caused by Handwritten Commentary

Contradiction between Yan's Statement and his Translation

As for amendment and revision of Yan's translation, after he completed five translation tasks of *Yuan Fu* in 1901, he began to draft *Introductory Remarks on Translation* to specially explain his translation and translation methods. Yan mentioned that there were three deletions and one addition in the translation. In the original copy, the introduction on the four-hundred-year history of the silver market, following the eleventh piece of Part A, is wordy, but has no connection with the gist of the book. Hence, Yan just summarized its main idea in translation. In the third piece of Part D, as the content about "deposit banks in Amsterdam" at the end of the first paragraph was verbose and not in line with the situation during Yan's period, it was removed. In addition, appendixes about names of places and people and objects compiled by Zhang Jusheng and Zheng Zhixin can provide reference for scholars (Smith, 1902/1981, p. 13). According to introductory remarks above, Yan clearly pointed out that he deleted some contents in Parts A and D of his translation and explained why he deleted them in introductory remarks: they are "wordy but have no connection with the gist of the book", "verbose and not in line with the situation during the period". Is this situation reflected in Yan's annotations in the original? Is the translation consistent with his annotations? According to the original, it is found that after careful reading of these sections, Yan put forward some questions which are in line with deletions mentioned in the introductory remarks. Following the eleventh piece of Part A, there are signs of "Omit" on corresponding areas of the original (Rogers, 1880, Vol. I, p. 93). In the third section of the eleventh piece of Part A relating to the four-hundred-year history of silver price, Yan did put "summarize its main idea in his translating". However, the specific content that Yan planned to omit is slightly different from that in his translation. The omitted table of wheat price in London is located in the first piece in Part A, instead of the section followed by Part A. In the process of translation, Yan marked "×" by the side of some paragraphs and sentences, as shown in Figure 4:

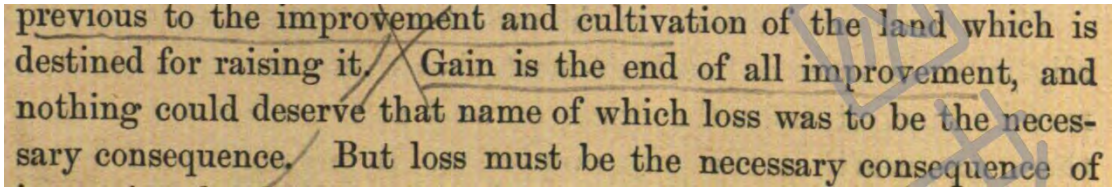

previous to the improvement and cultivation of the land which is destined for raising it. Gain is the end of all improvement, and nothing could deserve that name of which loss was to be the necessary consequence. But loss must be the necessary consequence of

Figure 4. **Yan Fu's Mark of Deletion in the Original (Rogers, 1880, Vol. I, p. 239)**

According to the comparison between the original and the translation, it is found that sentences marked with "×" are completely omitted in the translation. (This rise too in the nominal or money price of all those

different sorts of rude produce has been the effect, not of any degradation in the value of silver, but of a rise in their real price.) Moreover, at the end of this section of translation, Yan added a note, "Chinese often say that Western countries are featured by heavy taxation and expensive products, while China by light taxation and cheap products. As a true situation, it is convention and evidence for Chinese to enjoy peace and happiness. However, the reason for China's poverty and weakness is that China cannot bear heavy taxation and expensive products" (Smith, 1902/1981, p. 206). Unexpectedly, the implication of the original was expressed in the note. Similarly, Yan also ignored sentences marked with "×" in Figure 6. This rise in the price of each particular produce must evidently be previous to the improvement and cultivation of the land which is destined for raising it (Smith, 1902/1981, p. 206). Marks and notes in the original indicate that Yan determined to omit these two parts after careful reading of these parts, instead of simple deletions or omissions. According to the context, as these two parts have been stated before, Yan might think they are repetitive and wordy. As a result, he marked them with an omitting sign. However, these two deletions were not mentioned in the preface, maybe because the translator thought they were too short to be mentioned.

An Invisible Hand: Deletion or Omission?

Yan's *Yuan Fu* is constituted by two volumes with more than 300,000 words and 310 notes of more than 80,000 words. During comparisons between the original and the translation, even if researchers discovered problems such as mistranslation and omissions, most of them inferred causes for these problems from other material. Therefore, it's difficult to avoid unreal evidence in this process. Though "an invisible hand", one of Smith's important economic viewpoints, only appears once in *The Wealth of Nations*, it has become an important principle in today's research on market economy. In addition, its thought has been infiltrated into Smith's overall social and moral theory. As some researchers do not find out translation relating to "an invisible hand" after reading Yan's translation, they think that "Yan ignored this important opinion in his translation because of problems in his translation. Hence, Yan missed out "an invisible hand", which is quite important in theory of Adam Smith, in his translation" (Lin, 1999, p. 193). However, according to investigation carried out by the author, it is found that what Mr. Lin said is not true. Instead of "ignoring this important opinion in his translation", Yan put additional annotations about it in the original. He attached great importance to this opinion, as shown in Figure 5:

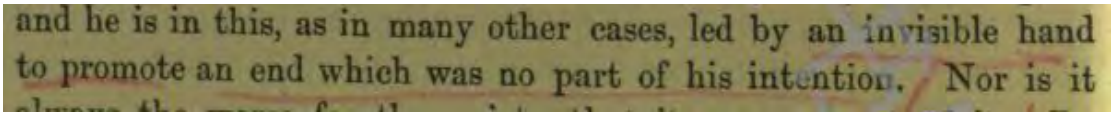

and he is in this, as in many other cases, led by an invisible hand
to promote an end which was no part of his intention. Nor is it

Figure 5. **Yan Fu's Mark of "An Invisible Hand" in the Original (Rogers, 1880, Vol. II, p. 28)**

Yan underlined with a red pen "an invisible hand to promote an end which was no part of his intention", indicating that he has noticed the expression. As Yan translated, "彼之舍远而事近者，求己财之勿失耳；彼之务厚而不为薄者，求所赢之日多耳 (By preferring the support of domestic to that of foreign industry, he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention) (Smith, 1902/1981, pp. 371-372). Thus, it's clear that Yan did see this phrase and think of it, but didn't translate into "看不见的手 (an invisible hand)". On the surface, it's just a matter of language transformation. However, by further thinking, the reason for Yan's decision (failure of translating "an invisible hand") is closely related to his knowledge of economics and understanding of economic phenomena. In *The Wealth of Nations*, Smith expressed his

ideas that individuals only take account of their own interests in economic life and a prosperous nation can be realized through "an invisible hand", namely action of division of labor and marketing. For the sake of one's own interests, everyone can obtain market information freely and economic activity can be maintained through free competition where government's intervention is not necessary. It accords with Yan's translation. Smith thought that government intervention of economy should be avoided and economic activity should be developed on the basis of social demands, which are regarded as "an invisible hand" regulating the market. Afterwards "an invisible hand" becomes a vivid term describing the mode of perfect competition in capitalism.

Conclusion

Handwritten commentaries provide various clues for research on Yan's translation, notes *(Anyu)* and thought, and indicated Yan's hard work relating to the original. According to these commentaries, numerous secrets about Yan's translation were also revealed, covering the shortage of research literature on Yan's translation thought and economic thought. Annotations discussed in this paper reflect Yan's train of thought and brainstorm in his translation. In combination with critical reading and loyal translation, Yan adopted a special translation method, integrating annotations and notes, notes and translation, and rethought and challenged Smith's theory. Meanwhile, he laid a foundation of knowledge for his own economic theory. According to previous studies, no scholar has ever reported that Yan's translation also appeared in his notes. Certainly, as the translation is a result of language transformation without special signs, it can be ignored easily. Findings in this paper just show a small part of rich contents relating to Yan's handwritten commentaries. More studies on Yan's notes should be carried out. As important files of translation history for research on the translator and the translator group, Yan's handwritten commentaries are an important tool for introspective research on Yan Fu and his translation and real records reflecting a process of translation. These commentaries can provide a new perspective and evident for revaluation research in the future.

Acknowledgement

This paper marks a stage in a research that was made possible by the funding supported by National Social Science Program (Grant #: 20BYY027); China national Committee for Translation and Interpreting Education (MTIJZW201816), Education Bureau of Inner Mongolia Autonomous Region Youth Elite Program (Grant #: NJYT-20-A01) and Postgraduates Pedagogical Reform and Practice (Grant #:YJG20181012613),Inner Mongolia University Course Design Program "Translation Theories" and "A General Introduction to Western Translation Theories" (Grant #: NGHWZ201702, 2018, 2019).

References

Hu. J. C. (1982). The outline on the history of the modern Chinese economic thought. Beijing: China Social Science Press

Liu, Z. T. (1985). The translation of Yuan Fu by Yan Fu. *Journal of East China Normal University*, *4*, 94-95.

Lin, Z. J. (1999). Yan Fu's understanding of freedom. In G. S. Liu, Q. Y. Lin, & X. M. Wang, (Eds.), *New Essays on Yan Fu's Thought,* (pp. 172-260). Beijing: Tsinghua University Press

Pi, H. F. (2000). The translation and dissemination – Open to discussion with Professor Lai Jiancheng. *Chinese Studies*, *18*, 309-330.

Rogers, J. T. (1880). (Ed). Vol. I. *An inquiry into the nature and causes of the wealth of nations,* (2nd edition.) Oxford: Clarendon Press.

Rogers, J. T. (1880). (Ed). Vol. II. *An inquiry into the nature and causes of the wealth of nations* (2nd edition.) Oxford: Clarendon Press.

Smith, A. (1902/1981). *An inquiry into the nature and causes of the wealth of nations* F. Yan (Trans). Beijing: The Commercial Press. (Original work published 1776/1880).

Error Analysis of Government News Translation

Jing Ma, & Zhenjun Yao
School of International Business Communications, Dongbei University of Finance and Economics, Dalian, China,
Email: yaozhenjun2004@sina.com

Xuerui Wang
School of Science, Beijing Jiaotong University, Beijing, China
Email: 20121642@bjtu.edu.cn

[Abstract] Based on news translation of a municipal government website in Guangdong province and characteristics of news translation, this paper constructs a corpus to classify and mark the errors made by Chinese translators. After sorting out the current situation of news translation studies at home and abroad, this paper uses Error Analysis to explore the rules of frequent errors in news translation and further excavate the sources of these errors. Through in-depth analysis, the sources of these errors are attributed to interlingual transfer, interlingual transfer, and other reasons.

[Keywords] news translation; **e**rror analysis; corpus

Introduction

As an important carrier of information exchange, the news plays a very important role in spreading major and minor events. As a bridge of cultural communication between China and other countries in the world, English news plays a vital role in spreading Chinese excellent culture and introducing world excellent culture. As a window for China's foreign publicity, news media, especially English news media, play an important role. English news is an important way for many foreign readers to understand China. It is of great significance to compile English news well. Accurate translation of news content will greatly affect foreign readers' cognition and impression of news points.

With the help of Error Analysis proposed by Corder, this paper will make a systematic analysis of the errors in the process of news translation and explore the rules and causes of the occurrence of frequent errors, so as to improve the level of news translation and provide a new perspective for the study of news translation.

The Development of Error Classification

Error Analysis is marked by *The Significance of Learner's Errors* published by Corder in 1967. It was widely spread in the 1970s and became an important research method in second language research. The greatest contribution of Error Analysis is that it can evaluate the learner's level of errors, which is no longer seen as a harmful or useless form (Chen, 2016). Error Analysis is an important theory in language research. Classification of errors is a prerequisite for the study of Error Analysis. However, until now, the classification of errors has still been unclear, and linguists have carried out different classifications of errors. In 1967, Corder divided errors into two types: (1) Errors; (2) Mistakes. Based on the theory of language learning process, Corder (1971) then divided errors into two categories: (1) Competence errors; (2) Performance errors.

Based on cognitive science and with target language as the core, Richards (1971) established a new classification, developmental errors which refer to the errors formed in the development of target language when students have insufficient mastery of the target language. In view of intralingual errors, Richards further divided errors into four categories: (1) Overgeneralization; (2) Ignorance of rule restrictions; (3) Incomplete application of rules; (4) False concepts hypothesized.

According to influence of errors on communication, Burt and Kipasky (1972) divided errors into two categories: (1) Global errors, which include errors in the overall structure of sentences, between sentences, and within sentences; (2) Local errors, which include errors inside the sentence or in a clause in a compound sentence.

Based on the former study and the second language learning self-awareness of students, Allen and Corder (1974) proposed a new way of classification errors, namely pre-systematic errors, systematic errors, and post-systematic errors. (1) Pre-systematic errors refer to the errors made by students who are not aware of the specific rules of target language. (2) Systematic errors are when students are aware of a rule, but the rule is wrong. (3) Post-systematic errors indicate that students know the correct rules of target language but make mistakes in its use. On the macro level, the stage of errors is reasonably and scientifically classified, but some researches also find that the three stages of errors are difficult to be completely separated and the fuzziness is unavoidable.

According to the five aspects of pronunciation, morphology, vocabulary, grammar and discourse, and the seven dimensions of addition, ellipsis, substitution, confusion, pre-systematic errors, systematic errors and post-systematic errors, Brown (1980) summarized the predecessors' classification of errors, proposing a model of error classification with a total of 48 error types.

Littlewood (1984) argued that errors can be divided into two categories: (1) Fossilization errors, which refer to errors that students cannot correct; (2) Transitional errors, which are errors that disappear with the improvement of students' target language level.

Starting from the root of the errors, Taylor (1986) divided errors into four levels: (1) Psycholinguistic level; (2) Sociolinguistic level, (3) Cognitive level; (4) Textual level. Compared with predecessors, Taylor's classification of errors starts from relevant linguistics and has higher theoretical value for second language learning.

Ellis (1995) reclassified the errors of knowledge into the category of knowledge ability and the errors of negligence into the category of application ability. On this basis, bilingualism errors were divided into two categories: (1) Knowledge competence errors; (2) Pragmatic competence errors. Knowledge competence errors were subdivided into three types: (1) Transference errors; (2) Intralingual errors; (3) Particularity errors. Pragmatic competence errors were subdivided into two categories: (1) Processing errors; (2) Communicative strategy errors.

Starting from the sources of errors, James (1998) divided errors into four categories: (1) Interlingual errors caused by mother language; (2) Intralingual errors caused by target language; (3) Communicative strategy errors; (4) Induced errors.

Susan Bassnett and Esperanca Bielsa (2011) adopted the interdisciplinary approach to research news translation, and combined translation studies with global research, co-writing the book *Translation in Global News* which pointed out that the manipulative nature of translation and the theory of "absolute domestication" in news translation, and challenged the view that the translation and the original need be exactly the same.

In order to adapt to the target culture and background, news cannot be translated word-by-word, and the necessary information must be selected, reedited and synthesized. Translators are often editors, not professional translators, who do not consider their work to be the result of translation activities (Holland, 2013). Some scholars defined news translation as trans-editing. Stetting proposed the concept of trans-editing based on translating and editing (Stetting, 1989). However, from the standpoint of translation scholars, some scholars believe that this new word has no clear definition. News translation, as a special branch of translation studies, faces many limitations. Holland believed that news translation is affected by time pressure, resources, language constraints and the universality of English as a world language (2013). Therefore, more scholars proposed strategies of news translation. For example, Claire Tsai (2005) from Warwick University mentioned the strategies used in news translation, including synthesis, reorganization, deletion, addition, generalization, and rewriting.

Some Chinese scholars have also studied news translation from different perspectives. Huang (2002) divided translation into complete translation and variation in his book *Translation Variation Theory* and pointed out that news translation belongs to variation. The *News Translation Textbook* published by Liu (2009) in 2004 is a breakthrough work that systematically summarizes news translation, including the translation strategies of vocabulary and syntax in news translation. Huang (2004) pointed out that in addition to the criterion of "faithfulness, expressiveness and elegance" that all translation work should follow, foreign publicity translation requires translators to be familiar with and apply the principle of "close to China's development reality, close to foreign audiences' demand for Chinese information, and close to foreign audiences' thinking habits". On the basis of Skopos theory, Wang (2005) proposed that the intentionality, acceptability, and cultural particularity of translation have an impact on the selection of translation strategies and the quality of translation. Zhang (2010) made an in-depth study of the differences between Chinese and English news issues and proposed that ideology is an important factor in news translation. Chen (2016) stressed that justice of journalism is not only related to the professionalism of the translators, but also affects China's attitude of being a great power.

After sorting out the error classification methods of linguists, this article proposes the classification of errors for news translation based on the characteristics of news translation.

Error Classification of News Translation

This study is based on the news of the Zhongshan municipal government website. In this study, the total of news for forty-six days was collected to establish the corpus. After the construction of the corpus, the types of errors were classified and annotated. Each type of errors was annotated with an angle bracket with two letters in it, and the two letters are the abbreviation of an English word describing this error type. For example, "sp" is the abbreviation for "spelling", so the tag "<sp>" stands for a spelling error in news translation and is inserted in the position where a case of spelling errors happens. The main types of errors, their tags, and their descriptions are all presented in Table 1, and the frequencies and percentages of main error types are presented in Table 2.

As can be seen from Tables 1 and 2, there were a total of 3,358 errors in the news translation for 46 days, indicating that the quality of news translation is not optimistic. Among them, substance errors accounted for the highest proportion (45.09%), while the second was lexical errors (34.27%). morphology errors, syntax errors, discourse errors, and cohesive errors took up 9.84%, 4.80%, 3.52%, and 2.50%, respectively.

Common Error Types

Substance errors are the most frequent type of errors. Punctuation errors, spelling errors, figure errors, capitalization errors and form errors are five subcategories of substance errors. However, the five aspects of knowledge are considered to be the most basic in foreign language learning and most errors can be detected by Microsoft's automatic recognition tools. To find out the reasons, the author will further analyze capitalization errors and punctuation errors whose frequencies are more than 200 times, and spelling errors are common. Our classifications are as follows:

Capitalization errors are the most frequent. The English letter is not fixed; it has uppercase and lowercase forms. In the daily English learning process, it is easy to cause frequent confusion and mistakes if the English letter is not distinguished reasonably. In general, the English letter is the lowercase form, but there are special cases for the uppercase English letter. For example, the first letter should be capitalized. Many related rules should be learned at the beginning. But the frequency of such errors was the highest in this survey, indicating that news translators do not fully grasp the language rules. Some examples are given in the following to illustrate the pattern of capitalization errors that Chinese news translators do not fully grasp.

Table 1. ***Labels and Descriptions of the Types of Error***

	Type of Errors	**Tag**	**Description**
Substance errors	Punctuation errors	<pc>	Overuse, absence and wrong choice of punctuations, misuse of apostrophe, comma splice, etc.
	Spelling errors	<sp>	Errors in spelling, coinage, abbreviation and apostrophe
	Figure errors	<fg>	Confusion between cardinal and ordinal numbers
	Capitalization errors	<cp>	Lowercase letters are capitalized or vice versa
	Form errors	<fm>	Errors in form of English writing(space)
Lexical errors	Errors in word or phrase choice/selection	<wd>	Wrong choice of words or phrases(with similar semantic meaning)
	Collocational errors	<cl>	Improper combination of two words(any part of speech)
	Misuses of articles	<ar>	a/an definite/indefinite confusion
	Misuses of pronouns	<pr>	Misuse or confusion of personal pronouns, demonstratives, determiners, numerals, etc.
	Word class errors	<wc>	Misuse of word class
	Errors in translation of special words and phrase	<tr>	Inaccurate translation of words or phrases, including translation redundancy, omission, etc.
Morphology errors	Tense errors	<ts>	Errors in tense use within a sentence/the sequence of tenses between sentences
	Agreement errors(subject-verb concord)	<ag>	Number agreement of a subject with the predicate verb in a sentence
	Number	<nb>	Countable noun used with no determiner or –s/a or –s with plural noun
	Voice errors	<vc>	Errors in the use of voice: active for passive or vice versa
Syntax errors	Structure errors	<st>	Run-on sentence/fragmentary sentence/faulty parallelism of clauses/misplaced modifiers/dangling modifiers/component omission/component redundancy
	Verb form errors	<vf>	Errors in the choice of finite verb(-ed participle, -ing participle)and non-finite verb
	Word order errors	<wo>	Improper word placement/wrong position

Table 2. ***Labels and Descriptions of the Types of Error (cont.)***

Cohesive errors	Deficiency	<df>	Deficiency in the grammatical construction of a sentence or in the information/ omission of a word(any part of speech)
	Redundancy	<rd>	Oversuppliance of a word(any part of speech), unnecessary repeating of a word
Discourse errors	Consistency	<cn>	Disaccord in content between English and Chinese news, or within the English news itself
	Misinformation	<ms>	Using one grammatical form in place of another

Note: *Adapted from "A Cognitive Model of Corpus-based Analysis of Chinese Learners' Errors of English" by Gui Shichun, 2004, Modern Foreign Languages.*

Table 2. ***Frequencies and Percentages of Each Error Type***

	Type of Errors	**Tag**	**Frequency**	**Percentage**
Substance errors	Punctuation errors	<pc>	242	7.21%
	Spelling errors	<sp>	10	0.30%
	Figure errors	<fg>	78	2.32%
	Capitalization errors	<cp>	1168	34.78%
	Form errors	<fm>	16	0.48%
	Total		**1514**	**45.09%**
Lexical errors	Errors in word or phrase choice/selection	<wd>	366	10.90%
	Collocational errors	<cl>	80	2.38%
	Misuses of articles	<ar>	286	8.52%
	Misuses of pronouns	<pr>	91	2.71%
	Word class errors	<wc>	305	9.08%
	Errors in translation of special words and phrase	<tr>	23	0.68%
	Total		**1151**	**34.27%**
Morphology errors	Tense errors	<ts>	113	3.37%
	Agreement errors(subject-verb concord)	<ag>	50	1.49%
	Number	<nb>	145	4.32%
	Voice errors	<vc>	22	0.66%
	Total		**330**	**9.84%**
Syntax errors	Structure errors	<st>	83	2.47%
	Verb form errors	<vf>	22	0.66%
	Word order errors	<wo>	56	1.67%
	Total		**161**	**4.80%**
Cohesive errors	Deficiency	<df>	33	0.98%
	Redundancy	<rd>	51	1.52%
	Total		**84**	**2.50%**
Discourse errors	Consistency	<cn>	64	1.91%
	Misinformation	<ms>	54	1.61%
	Total		**118**	**3.52%**
Total			***3358***	***100%***

The Reason for the Errors

Interlingual Transfer

Interlingual errors are errors caused by language transfer. It refers to students applying the language rules in their native language to foreign language learning. If the rules of a language are consistent between two

languages, the transfer will have a positive impact on the learning of new knowledge and the mastery of new skills. Such transfer is called positive transfer.

Negative transfer often occurs in the primary stage of second language learning, because English and Chinese are two different language systems, there are great differences in pronunciation, morphology, vocabulary and grammar.

Vocabulary Transfer. Vocabulary transfer refers to that language learners often confuse the mother tongue with the target language in the process of second language acquisition, which leads to the wrong use of English words.

Grammar Transfer. The grammatical systems of Chinese and English are quite different, and grammar transfer is the main reason for translators to make mistakes. For example, the rules for the use of prepositions in Chinese and English are quite different. There are few kinds of prepositions in Chinese, but many kinds of prepositions in English.

Intralingual Transfer

Intralingual transfer is also one of the reasons for errors in news translation. Intralingual errors refer to translators' processing of the target language in their own way. Translators are prone to interlanguage interference in the early stage of translation, but with the increase of translation time, interlingual transfer is the main reason that leads to their errors.

1. The induction of common principles can help translators to find the relationship between language rules, so as to effectively promote the level of translation. However, if translators overuse a certain language rule, that is, beyond the reasonable range of the language rule itself, over-generalization will occur, and then errors will occur.
2. Ignorance of rule restriction means that the translators know a rule, but does not know the limitation of the rule, which leads to the wrong use of the rule.
3. Incomplete application of rules means that language rules have not been successfully used systematically.
4. When translators do not fully understand the difference of rules in the target language, the phenomenon of false concepts hypothesized will occur.

Other Reasons

Errors in news translation are inevitable, and the reasons for them are various. In addition to the above-mentioned reasons of mother tongue transfer and intralingual transfer, there are some other reasons for news translation errors. These errors are not caused by the hindrance of the native language or the failure of the translators to fully grasp the rules, but by their working attitude, working habits, and working strategies, etc.

Conclusion

This study took the news translation of a municipal government website in Guangdong Province as the research object, collected 46 days of news translation and established a special news translation corpus, aiming to change the status quo of news translation in our country and increase the government's influence. After analysis, the causes of the errors were attributed to interlingual transfer, intralingual transfer and other reasons.

This paper analyzed news translation by Error Analysis and drew some valuable conclusions, but there were also some shortcomings. Although a large amount of corpus collection and analysis has been

conducted, the classification of error types may not be comprehensive enough, and the effect of the research results remains to be further confirmed by the editors and translators.

References

Allen, J., & Corder, S, P. (1974). *The Edinburgh course in applied linguistics*. London: Oxford University Press.

Bassnett, S., & Bielsa, E. (2011). *Translation in global news*. Shanghai: Shanghai Foreign Language Education Press.

Brown, H, D. (1980). *Principles of language learning and teaching*. New Jersey: Prentice-Hall.

Burt, M. K., & Kipasky, C. (1972) The gooficon: A repair manual for English. *Tesol Quarterly*, *8*(1), 121-123.

Chen, G. (2016). Upgrading the news translation standard and accepting the justice of journalism – With a discourse approach to a case of the noble bearing of the Chinese nation. *Shanghai Journal of Translators*, *2*, 37-42, 95.

Claire, T. (2005). Inside the television newsroom: An insider's view of international news translation in Taiwan. *Language & Intercultural Communication*, *5*(2), 145-153.

Corder, S, P. (1971). Idiosyncratic dialects and error analysis. *International Review of Applied Linguistics in Language Teaching, 9*(2), 147-160.

Corder, S, P. (1967) The significance of learners' errors. *International Review of Applied Linguistics in Language Teaching*, *5*(4), 161-170.

Ellis, R. (1995). *The study of second language acquisition*. Oxford: Oxford University Press.

Holland, R. (2013). News translation. In C. Millán-Varela, & F. Bartrina, (Eds.), *The Routledge Handbook of Translation Studies,* (pp. 332-346). London: Routledge.

Huang, Y. (2004). Adhere to "three principles of adherence in publicity-oriented" and deal with the publicity difficulties in translation. *Chinese Translators Journal*, *6*, 29-30.

Huang, Z. (2002). *Translation variation theory*. Beijing: China Translation & Publishing Corporation.

James, C. (1998). Errors in language learning and use: Exploring error analysis. London: Longman.

Littlewood, W. (1984). *Foreign and second language learning*. Cambridge: Cambridge University Press.

Liu, Q. (2009). News writing in English based on information in Chinese. Beijing: Tsinghua University Press.

Richards, J, C. (1971). A non-contrastive approach to error analysis. *English Language Teaching Journal 25*(3), 204-219.

Stetting, K. (1989). Transediting – A new term for coping with the grey area between editing and translating. In G. Caie, (Eds.), *Proceedings from the Fourth Nordic Conference for English Studies,* (pp. 371-382). Copenhagen: University of Copenhagen.

Taylor, G. (1986). Errors and explanations. *Applied Linguistics, 7*(2), 144-166.

Wang, H. (2005). Viewing soft news translation from the perspective of Skopos Theory. *Journal of Wuhan University of Technology (Social Sciences Edition)*, *4*, 639-642.

Xu, Y. (2004). Error analysis in English learning. *Journal of Liaoning Institute of Technology (Social Science Edition)*, *2*, 82-83.

Zhang, J. (2010). *A course in journalism translation*. Shanghai: Shanghai Foreign Language Education Press.

A Corpus-based Comparative Study on Reference-and-Aboutness Prepositions in Chinese EFL Learners' Written English

Zhang Gaoyuan and Sun Jie
School of Foreign Languages, Nanjing University of Finance and Economics
Nanjing, China
Email: zhanggaoyuan2000@126.com

[Abstract] English Reference-and-Aboutness (R-&-A) prepositions, as a subtype of function words, have been studied mainly as a syntactic-semantic interface of English grammar. Different from traditional mere description and exemplification, this study investigates Chinese EFL learners' use of English R-&-A prepositions through a corpus-based comparative procedure, finding that, despite no obvious difference in the overall usage frequency from native English speakers, Chinese EFL learners tend to overuse and underuse almost half of this semantic group of prepositions; that, more importantly, they are not quite aware of their syntactic functions, semantic relations, and structural characteristics in the context; and finally, that the growth of time in learning English contributes to the correct use of them in Chinese EFL learners' writing. This study may shed light on the teaching and acquisition of English R-&-A prepositions.

[Keywords] R-&-A prepositions; corpus-based study; frequency; overuse; underuse

Introduction

In English, there is such a type of preposition designating aspects such as "relevance, involvement, respect" among others. With multiple functions and flexible positions, most of them can appear in the sentence-initial position, introducing or marking the transition of a topic; or they can be put after a head noun introducing the attribute for the salience of a certain feature of the modified; and they can even introduce the predicative for the assertion of the quality or property of the subject. Prepositions of this type are referred to variously as "prepositions denoting respect"(Quirk et al., 1985, p. 706), "prepositions in the semantic field of 'reference' and 'aboutness'" (Rankin et al., 2009, p. 1), and "relevance propositions" (Zhang, 2008), among others. For the sake of brevity, they are hereinafter abbreviated as R-&-A prepositions. Adopting a corpus linguistics approach, the present study selects the argumentative essays from WECCL as the learner English corpus and FLOB as the native English speaker corpus. Twenty-four (24) R-&-A prepositions are identified as the node words, the concordance lines of which are filtered and coded and their occurrence frequencies are normalized.

Literature Review

Approaches to R-&-A prepositions are roughly of two types: Purely theoretical and empirical. Earlier studies focused on their delimitation as well as their stylistic features and syntactic functions. For example, Quirk et al. (1985, pp. 706-707) list all the items denoting "respect" that belong to R-&-A prepositions discussed by Zhu (1999), claiming that they are chiefly used in rather formal contexts, typically business letters. Another focus of the theoretical exploration is on their syntactic function, which makes it clear that such prepositions followed by nouns can constitute "respect" adverbials, and summarizes the flexibility of their syntactic position (Li, 1989). Their adverbial function can be further divided into "topic initiator" and "topic transition marker" (Zhang, 2008). In addition to functioning as introducer of the adverbials, this subcategory can also function as introducer of the attributive and the predicative. Besides, theoretical

investigation has also been made into the differences between English and Chinese R-&-A prepositions, with the findings that, in contrast to the English counterparts, Chinese R-&-A prepositions are relatively less varied in expression, and that in terms of topic information organization, English R-&-A prepositions are indispensable, while Chinese can go without them when the sentence takes its R-&-A adverbials as topics (Zhang, 2008, p. 85).

Empirical studies have been carried out mainly based on corpus to reveal the characteristics of EFL learners' use of R-&-A prepositions. Green (1996) discovered that Chinese EFL learners tend to put "concerning", one of the typical R-&-A prepositions, in the initial position of the sentence, which negatively affects the information structure and the textual coherence. Rankin et al. (2009) investigated six of the R-&-A prepositions, based on a contrastive analysis of interlanguage, finding that unexceptionally all of the five groups of EFL learners significantly overuse and underuse *concerning* and *in terms of* respectively in comparison to BNC Baby, and that they tend to interchange R-&-A prepositions regardless of their distinct structural and collocational environments. Their errors are also found syntactically and semantically, as shown by the use of "concerning" as a topic-fronting device, in addition to its overuse. The study shows that this class of prepositions poses problems for learners irrespective of their L1. Özbay et al. (2017) found that Turkish EFL learners significantly overuse the complex item *in terms of* and underuse the marginal prepositions *concerning* and *regarding* at all levels of EFL learning, and that complex R-&-A prepositions are all significantly underused, which means that they obviously constitute problems for all the Turkish EFL learners. Yan (2015) made a contrastive study on the collocational and stylistic features of the complex prepositions *as to* and *as for* as used by Chinese EFL learners and American native English speakers, finding that Chinese EFL learners overuse the two items, in a narrow range and repeatedly, without showing any distinct stylistic features; moreover, they almost unexceptionally make an incorrect use of concrete collocation patterns of the two items. Chen's (2019) investigation of PNP complex prepositions revealed that this type of prepositions in general occurs with a low frequency, that frequent errors occur in the nominal of the phrase *in terms of*, and that Chinese EFL learners need to enhance their understanding of the role that prepositions play not only in the superficial textual cohesion, but also in the intra-sentential semantic coherence.

The existing literature has shown that, despite the multi-perspectives, studies of R-&-A prepositions have chiefly been focused on the use frequency and collocational features, and that a small number of them have been examined to the exclusion of the remaining members and the general overview of the sub-category. Relevant studies abroad tend to adopt the empirical approach, exploring the practical features of the R-&-A prepositions as used by EFL learners, while studies at home, though no less varied than abroad, have seemed more or less fragmentary, with focus even basically on their grammatical constitution. Thus, Chinese EFL learners' use of R-&-A prepositions in their writing needs to be further explored syntactically, semantically and morphologically.

Research Design

This study introduces the research questions, the corpus information, and the research procedures.

Research Questions

1. What differences exist in the use of R-&-A prepositions between Chinese EFL learners and native English speakers?
2. What problems do Chinese EFL learners have in the use of R-&-A prepositions?

3. Does length of learning have anything to do with Chinese EFL learners' use of such prepositions?

Corpora

This study exclusively resorts to written corpora for data owing to the fact that R-&-A prepositions are mostly used in written English. Specifically, the writings are the argumentive essays by Chinese college students, which are taken from WECCL, the written English sub-corpus of the *Spoken and Written English Corpus of Chinese Learners* (SWECCL2.0, Wen et al., 2008), the essays of which are produced by English-major students from Grade 1 to Grade 4. And the data by native English speakers are taken from FLOB (Freiburg-LOB Corpus of British English). The specifics are demonstrated in Table 1.

Table 1. ***Statistical Information of the Corpora***

Corpus	Total number of tokens
FLOB	1,014,453
WECCL2.0 Argumentative essays of English major	1,091,393
Grade1	278,220
Grade2	543,682
Grade3	228,032
Grade4	41,967

Research Procedures

To ensure the representativeness, the authors resorted to the previous studies and authoritative English grammatical works (e.g. Quirk et al., 1985; Alexander, 1992) as well as unabridged dictionaries commonly used by native English speakers, and finally decided on a total of 24 R-&-A prepositions (See Table 2). Minor morphological variation involving use/no use of the definite article "the", the plurality marker "-s", or of the same or different particle, shall be no motivation for establishing independent items. Thus, "in the matter of" and "in matters of" are identified as the same item.

Table 2. ***A list of R-A Prepositions***

Simple prepositions	Marginal prepositions	Two-word complex prepositions	Three-word complex prepositions	Four-word complex prepositions
about	concerning	as for	in terms of	on the subject of
	regarding	as to	in regard to/with regard to	in the way of
re	respecting	as regards	in respect to/with respect to/in respect of	in the matter of/in matters of
anent	touching	as concerns	in relation to/ with relation to	
	considering	in re	in reference to/with reference to	
		apropos of	in connection with	
			in point of	

While using the retriever AntCon3.2.1 for extracting R-&-A prepositions, the authors screen out the concordance lines that are morphologically and semantically irrelevant. For example, *so as to* is abandoned despite its containing "as to". With the appropriate concordance lines selected, the R-&-A prepositions are tagged, a process which involves use frequency, syntactic functions, semantic features and relevant information concerning the learner. Then, the tagged information is subject to frequency count and concordance line analysis.

Data Analysis and Discussion

Status Quo of Chinese EFL Learners' Acquisition of R-&-A Prepositions

As is evident from Table 3, there are 15 R-&-A prepositions (types) in the Chinese EFL learner corpus WECCL, while 19 (types) in the native English speaker corpus FLOB. Clearly, not all 24 items can be found even in a large-size corpus, as some of them seldom or hardly ever occur even in a corpus. Judging from the statistics, the occurrence count and the normalized frequency of the R-&-A prepositions in WECCL are quite close to those in FLOB. Thus, Chinese EFL learners' use of the R-&-A prepositions is not obviously different from that of native English speakers in terms of overall use frequency.

Table 3. ***Overall Frequency and Normalized Frequency of the R-&-A Prepositions in WECCL2.0 and FLOB***

	Type Number	Overall Frequency	Normalized Frequency (per10 thousand)
WECCL2.0	15	1170	10.72
FLOB	19	1093	10.77

In order to further explore the characteristics of Chinese EFL learners' use of the R-&-A prepositions, this study tests the frequency difference of the 10 R-&-A prepositions whose frequency is significantly different between the two corpora by means of Chi-Square Calculator (cf. Liang, et al. 2010).

Table 4. ***R-&-A Prepositions whose Frequency is Significantly Different***

Prepositions	WECCL2.0		FLOB		Chi-square value	Significance (*p* value)
	Occ	NF	Occ	NF		
on	162	1.48	264	2.60	-32.494	0.000***
about	615	5.63	466	4.59	+11.113	0.000***
as to	103	0.94	57	0.56	+10.091	0.001**
as for	188	1.72	31	0.31	+101.818	0.000***
in terms of	47	0.43	99	0.98	-22.546	0.000***
in/with respect to/of	1	0.009	63	0.62	-64.766	0.000***
in/with reference to	0	0	6	0.06	-5.577	0.017*
in/with relation to	1	0.009	51	0.50	-51.870	0.000***
in the matter of/ in matters of	1	0.009	9	0.09	-5.837	0.016*
on the subject of	1	0.009	6	0.06	-3.951	0.047*

Note: Occ=Occurrences; NF=Normalized Frequency. The normalized frequency in the table is based on per ten thousand tokens.

As revealed by the data, 10 of the 24 R-&-A prepositions show a significant difference in use frequency, and that is a significance difference of three dimensions. The obtained chi-square value shows "as for" to be the most significantly different in use frequency. The positive and the negative chi-square values show that among Chinese EFL learners, there exist side-by-side the overuse and the underuse of the R-&-A prepositions. The reason for the overuse of the complex prepositions "as to" and "as for" in one of their functions as topic marker might be due to the learners' over-attention to textual cohesion, which in turn might have resulted from the negative transfer of the similar mandarin Chinese expression *zhiyu*. Morphologically, Chinese EFL learners (English majors as they are in this study) underuse mostly the three- or four-word complex R-&-A prepositions, the reason for which might be explored from two aspects. Firstly, through grammaticalization, the nominal element of the complex preposition has undergone semantic bleaching from concrete to abstract, and the semantic genericity or opaqueness might have led to the learners' cognitive difficulty, which in turn has led to the underuse of some members of the category. Secondly, there often exist simple prepositions or marginal prepositions (sharing the same form as V-ing),

either type of which is morphologically shorter and easier to use but which corresponds to the multi-word complex R-&-A prepositions. To the EFL learners, they might have opted for the more familiarly shorter or simpler ones, for the sake of ensured correct form or convenience and expedience for textual organization.

The Relation Between the Length of EFL Learning and the Acquisition of R-&-A Prepositions

To examine whether the length of EFL learning promotes the acquisition and correct use of R-&-A prepositions, the authors extracted from WECCL2.0 the argumentive writings by English majors from Grade 1 to Grade 4, for a meticulous observation. Specifics in Table 5.

Table 5. ***Statistics of R-&-A Prepositions in the Writings by Different Grades of Learners***

Grade	Grade 1	Grade 2	Grade 3	Grade 4
Types	10	14	9	7
Overall occurrences	233	613	204	39
Normalized frequency (per10, 000)	12.08	14.88	12.45	14.29

As can be seen from the normalized frequency, generally speaking, the use frequency of R-&-A prepositions in Chinese EFL learners' written English keeps rising slightly and yet does not show dramatic change. As indicated by Table 5, length of learning does not seem to have conspicuously positive correlation to the promotion of the correct use of the R-&-A prepositions. The use range of R-&-A prepositions is within 14 ones, which is relatively narrow in comparison with the 24 in total for the present study, and which might probably have revealed the true picture of Chinese EFL learners' defective acquisition of R-&-A prepositions. One of the reasons for this narrow range might also be the use of a corpus not large enough, as certain items are themselves of extremely low frequency, and this restricted size of the corpus adds to their non-retrievability. As for why relatively more R-&-A prepositions appear in the writings of Grade 2, and why their total number of occurrences is the greatest, and hence the highest normalized frequency, one of the underlying factors might be the preparation the students make for Test for English Majors-Band 4 (TEM-4), for which they might have consciously been expanding their exposure to English idiomatic expressions, thus absorbing more varied lexical items, including R-&-A prepositions.

Problems with Chinese EFL Learners in their Acquisition of R-&-A Prepositions

The investigation of the R-&-A prepositions in terms of their use frequency so far has exposed the quantitative characteristics of Chinese EFL learners' use of them in written English and the dynamic change of their linguistic knowledge and skills as well. However, it has not shown their qualitative features in context by closely looking into the relevant text and concordance lines, which is nevertheless the proper way of fully understanding the characteristics demonstrated syntactic-functionally, semantically, and morphologically in Chinese EFL learners' use of R-&-A prepositions.

This study of the high-frequency R-&-A prepositions in China's English majors' (a subtype of EFL learners) writings has revealed the characteristics of their use as follows:

First, the oversight of the contextual features of a lexical item, and the mechanical use of certain R-&-A prepositions as lexical devices owing to their over-attention to, or one-sided emphasis of, textual cohesion have resulted in the obstruction between their syntactic functions and semantic relations. For example, it is clear from a retrieval of the native speaker corpus that *concerning* as a typical R-&-A preposition normally occupies a sentence-medial position, introducing the attributive which tends to modify certain formal abstract nouns, while an observation of the learner corpus reveals that Chinese EFL learners tend to put

concerning in the sentence-initial position, introducing a topic which syntactically functions as a relevance adverbial (e.g., in "Concerning the economy and people's livelihood, it will result in economic depression and…" (WARG2375.txt, Wen et al., 2008)), the replacing of *concerning* with *regarding* or *in terms of* would have resulted in a more idiomatic expression. In addition, the Chinese EFL learners tend to oversee the semantic relations of this type of prepositions. For instance, the item "as for", which Chinese EFL learners tend to put it sentence-initially to introduce a topic, is normally used within a syntagma as a topic transitional marker in the native speaker corpus. Put sentence-initially, this complex preposition sometimes implies a tone of "coldness/slight", a sardonic element, or even a "contemptuous attitude" (Quirk, et al., 1985, pp. 706-707). A retrieval of the learners' corpus reveals that Chinese students frequently use "as for" at the initial position of a syntagma to usher in a personal opinion, exemplified by "as for me", "as for my part", etc., e.g., "As for me, education is not only a tool but also a friend" (WARG1558.txt, Wen et al., 2008), in which "as for" does not reflect the transition of a topic, as the original context shows there is no relevant preceding topic to contrast with it. In one word, the use of "as for" like the above leads to a split in semantic relation. Chinese EFL learners tend to take it for granted that since R-&-A prepositions belong to the same semantic category, interchangeability is natural, thus neglecting the restrictions which some of the members are subject to syntactically, textually and semantically; hence often the misuses.

Secondly, the misuses often occur morphologically. When using the complex type of R-&-A prepositions, chiefly the PNP pattern, Chinese EFL learners tend to commit errors in the nominal element. A retrieval of "in terms of" by using the nominal element "terms" in the learner corpus has discovered such incorrect forms as "in the term of" and "in term of". Besides, Chinese EFL learners also tend to get confused between marginal prepositions and complex prepositions. For example, some learners would collocate *regarding* and *concerning* with the simple preposition "to", which results in mistakenly mixed forms.

Conclusion

Based on a Chinese EFL learner corpus and a native English-speaker corpus, this study examines the usage characteristics of the R-&-A prepositions in writing. By analyzing not only the differences in use frequency and contextual features, but also the influences of length of learning on their use, it finds that in overall use frequency of R-&-A prepositions, Chinese EFL learners show no clear difference from native English speakers; nevertheless, they overuse and underuse almost half of the R-&-A prepositions, thus showing their failure to truly grasp this sub-category semantically, syntactically, and text-functionally, and showing their obvious difficulty in using R-&-A prepositions as a whole. Limitations of the present study are inevitable. First, the EFL learners in this study cover only English majors rather than non-major EFL learners, which might not have truly reflected the overall Chinese EFL learners' use of the category. Second, this study involves a lot of syntactic and semantic information which might not have been tagged accurately or consistently, for the reduction or avoidance of which the test of the consistency between raters should have been resorted to.

References

Alexander, L. G. (1992). Longman advanced grammar: Reference and practice. London: Longman.

Chen, G. (2019). The study of complex prepositions in the writings of EFL learners under the view of grammaticalization: Take PNP construction as an example. *Modern Linguistics, 7*(3), 283-292.

Green, C. F. (1996).The origins and effects of topic prominence in Chinese-English interlanguage. *International Review of Applied Linguistics, 34*(2), 119-134.

Li, Y. (1989). On the "Respect Adverbial" in English. *Foreign Language Research*, (2), 39-41.

Özbay, A. S., & Bozkurt, S. (2017). Tertiary level EFL learners' use of complex prepositions in KTUCLE, TICLE versus LOCNESS. *The International Journal of Educational Researchers, 8*(3), 32-41.

Quirk, R., Greenbaum, S., Leech, G., & Svartvik, J. (1985). *A comprehensive grammar of the English language*, (p. 706). London: Longman.

Rankin, T., & Schiftner, B. (2009). The use of complex and marginal prepositions in learner English. In M. Mahlberg et al., (Eds*.), Proceedings of Corpus Linguistics 2009*, 1.

Wen, Q., Liang, M., & Yan, X. (2008). *Spoken and written English corpus of Chinese learners (SWECCL 2.0).* Beijing: Foreign Language Teaching and Research Press.

Yan, C. (2015). A corpus-based comparative study on Chinese EFL learners' use of complex prepositions as to and as for. *Journal of Hefei University (Social Sciences), 32*(1), 77-81.

Zhang, G. (2008). A contrastive study on "Relevance" prepositions between Chinese and English. *Journal of Nanjing University of Finance and Economics*, *6*, 82-87.

Zhu, X. (1999). On "Aboutness" expressions in correspondence of foreign trade. *Journal of Huaibei Coal Industry Teachers' College (Philosophy & Social Sciences)*, *3*, 99-100.

An Analysis of Pragmatic Failure in the Translation of Public Signs in Dandong Scenic Spots

Yu Huichuan
Eastern Liaoning University, Dandong, China
Email: marianda@126.com

[Abstract] With China's entry into the WTO, international communication has become increasingly frequent. As a bridge of cultural exchange between China and the west, public signs play an extremely important role. However, there are many errors in public signs in tourist attractions, which greatly affect the international image of China's foreign exchange. This paper will analyze the pragmatic failure of English public signs in Dandong tourist attractions from the perspective of pragmatics in order to achieve the purpose of effectively conveying the communicative intention of scenic spot signs, to serve the economic development of Dandong and establish a better international image. Through this study, we can enhance the pragmatic awareness of English learners and improve their comprehensive language use ability. This paper mainly analyzes the pragmatic failures of public signs in Dandong tourist attractions and the reasons. The author classifies the signs according to their functions and analyzes the causes of their failures by combining pragmatic failure and translation equivalence theory. Therefore, the translator should follow the principle of pragmatic equivalence in order to ensure the quality of the current public signs' translation. The author hopes that this paper can provide some help for the future research of public signs translation.

[**Keywords]** public signs; scenic spots; pragmatic failure; functional equivalence translation

Introduction

Along with the economic boom and social development, Dandong has become an influential tourism destination. Thus, it should be admitted that the bilingual public signs setting in scenic spots play an important role in cross-cultural communication. However, many of the public signs in English are unintelligible, poor, and even ridiculous because of grammar errors, spelling mistakes, meaning distortion and so on. Therefore, the accuracy, appropriateness, and meaningfulness of public signs as the bridge of cross-cultural communication, have become worthy of studying.

Public signs are crucial for tourism development in Dandong. They reflect the image of Dandong City and provide information for foreign tourists. As Jenny Thomas (1983) said, "While a grammatical error may reveal a speaker to be a less than proficient language user, pragmatic failure reflects badly on him as a person". Consequently, the pragmatic failure of public signs in translation may impair the charm and international image of the city. This thesis attempts to analyze the causes and the manifestation of pragmatic failure of public signs in the bilingual translation in Dandong scenic spots. It is hoped that this thesis can make a good contribution to pragmatic theory development and enhance the culture and ethical quality of the whole nation.

Literature Review

Different linguistic scholars have viewed pragmatics from different perspectives and have given different definitions. Charles William Morris (1938) was the first one to put forward "pragmatics". He felt that pragmatics was the study of the "relation of signs to interpreters". Levinson (1983) also gave many different definitions of pragmatics. "Pragmatics refers to the study of the relationship between context and language,

which are basic factors to achieve language understanding". Years later, Jenny Thomas (1985) came up with pragmatic failure. In addition Mey (1993) asserted that "pragmatics is the science of language seen in relation to its users".

Compared with foreign countries, the study of pragmatics in China began relatively late. Entering the 1980s, Chinese scholars first made comments on pragmatics theory which was written by Levinson or Leech who was the famous linguist abroad. With the development of foreign pragmatics theory and research, it has promoted the progress of Chinese pragmatics greatly. In China, He Ziran (1997) discussed public sign translation from the perspective of pragmatics in his book called *Pragmatics and English Learning*. Yu Qiu and Huang Xiaoming (2006) said that public sign errors in translation mainly exist in the aspect of pragmatic failure because of the form of using language and different values (p. 131). Dai Zongxian and Lv Hefa (2005) held that public signs are specific signs which provide a kind of warning, notice, instruction, direction, and graphical information in public (p. 38). In 2004, Professor Lv Hefa (2004) pointed out that a public sign had four main functions: directing, restricting, prompting, and compelling functions.

Pragmatic failures, pointed by Jenny Thomas (1983), consist of pragmalinguistic failure and sociopragmatic failure. Christiane Nord (2001) believed that functional equivalence could support for the translation of public signs. Verschuren (2000) said that inguistic pragmatics refers to the use of language, a form of behavior and social action. Thus, pragmatics is a link between linguistics and the part of humanities and social sciences.

Many Chinese scholars have studied pragmatics in the translation of public signs. However, pragmatic failure in the translation of public signs is everywhere; scholars cannot find and solve all problems. This thesis mainly analyzes pragmatic failure in the translation of public signs in Dandong scenic spots. In addition, several scholars have studied public sign translation from the perspective of pragmatic failure and most have ignored the functions of translation equivalence. In this thesis, the author will focus on the equivalence between language usage and culture in translation in order to avoid pragmatic failure.

Analysis of Pragmatic Failure in the Translation of Public Signs

Definition of Pragmatic Failure

Pragmatic failure was defined as "the inability to understand what is meant by what is said" (Thomas, 1983). In China, He Ziran (1997) who is one of the most famous pragmatics learners at home has said that pragmatic failures should not be thought as a special type of error in diction, but these failures don't take effect in communication due to wrong expression, infelicitous styles, and inappropriate habit (He, 1997, p. 205). Generally speaking, some translators cannot take cultural context and social background into consideration so that this kind of failure usually exists in intercultural communication. The bilingual public signs in China have both English and Chinese versions. In the process of translating, translators not only have to translate words or sentences, but also must be aware of different cultures. It requires the translator to focus on pragmatic failure.

Classification of Pragmatic Failures

Pragmatic failure exists in addition to grammar and vocabulary, including nonverbal communication as well. The existence of this phenomenon will inevitably cause obstacles in international communication. Related research has also gradually become involved in this field. After years of studying, Jenny Thomas (1983) divided pragmatic failure into two areas: pragmalinguistic failure and sociopragmatic failure.

Classification of Samples in Dandong Scenic spots

The author divides these samples into two kinds in terms of pragmatic failure. They are pragma-linguistic failure and socio-pragmatic failure. The former refers to the wrong use of language. The latter is a kind of errors in language, which results from different social principles and values in different cultures.

Figure 1. **Sample of Pragmatic Failure – Hushan (Tiger Mountain) Great Wall**

Pragmatic failure	English	Chinese
Pragmalinguistic failure	No burning	禁止烟火
	Warm tip	温馨提示
	No dabbling	禁止嬉水
	Please keep away from the deep water	水深危险 请勿靠近
Sociopragmatic failure	Please do not take any vehicle without road transportation operation permit in the scenic area. Otherwise the tourists will bear own consequence in any accident	请游客在景区内不要乘坐非法营运车辆，如出现安全事故，后果自负

Figure 2. **Sample of Pragmatic Failure – A Museum Dedicated to the "War to Resist US Aggression and Aid Korea"**

Pragmatic failure	English	Chinese
Pragmalinguistic failure	No thoroughfare	禁止通行
	Telephone 119 if fire occurs, please press this button	如果发生火灾请按下钮
	no block around the fire fighting equipment	消防设备严禁堵塞
	The empress hall	尾厅
	GO VISITING FROM HERE	由此继续参观
	VISITING ROUTE	参观路线
Sociopragmatic failure	Disabled	残疾人卫生间

The Cause of Improper Translation of Public Signs

Literal Translation

Literal translation as a major part of pragmalinguistic failure is defined as the exact translation in terms of the basis of words and phrases (Lv, 2004). Literal translation is different from grammar mistakes or misspellings. When people translate public signs, they cannot just translate the basic or literal meaning of a word or phrase; certain circumstances should not be neglected. In the example, "水深危险 请勿靠近", some translators may translate it into, "Please keep away from the deep water". The sign is grammatical but it ignores the pragmatic function. The translator uses the habit of Chinese grammar to translate it but foreigners cannot understand the true meaning. Moreover, some people translate public signs word by word, out of politeness and consideration.

Inappropriate Diction

In cross-cultural communication, inappropriate diction may cause misunderstanding or even discourteous feeling. Taking"禁止嬉水" as an example, the translation "No dabbling" is correct in aspect of grammar, but most English-speaking readers would first think that means something like "no superficial messing around". Since the original meaning of "dabble" is to "to play around in the water".

Influence of Cultural Factor on Sociopragmatic Failure

Different cultures have different language uses, vocabulary choices and conversation, because language is related to culture. The purpose of translation is to bridge the gap between native tongue and target language. If people do not pay attention to culture, they will deepen misunderstandings and even lose the significance of communication.

Different values. In western society, there are many sensitive words and expressions that cannot be used in public such as age, salary, race and so on. For example, public signs in Chinese read "残疾人厕所" but English translate it into "Handicapped Only". The disabled should be treated equally and respectfully. "Old" is also a sensitive word to avoid using in public besides disabled, so translators should use senior citizens instead of old people.

Public signs with Chinese characteristics. In China, people can observe various public signs like "爱护环境，人人有责", "文明旅游" everywhere. These public signs have Chinese characteristics. It is a ridiculous phenomenon to translate it into "Care for flowers and grasses, duty for everyone" or "Pay attention to sanitation and civilization tourism". On the contrary, western people focus on the essential pragmatic nature of the public signs. These types of public signs can be translated into "Keep off grass". In addition, most of these public signs are shown for Chinese people. For example, people always find out a phrase "NO SPITTING" in scenic spots. However, foreigners may think Chinese usually have some bad habits such as spitting. Thus, people needn't have translated these kinds of public signs to foreigners.

Figure 3. **Correction of Translation Errors is Caused by Pragmatic Failure**

Public Signs Written in Chinese	Public Signs Written in English
洗手间	Washroom
票价	Admission
禁止跨越	No crossing
上下台阶请注意安全	Watch your step
入口/出口	Exit/Entrance
为了您和家人的幸福 请注意安全不要越栏	Be Careful! Don't step over
救生器材 人人爱护	Don't damage life preserve
台阶狭窄 请勿拥挤	No pushing
爱护花草树木	Keep off the grass; Please don't attach the trees
请勿乱弃	No littering
禁止烟火	No open flame
温馨提示	Friendly Reminder
禁止戏水	No wading
水深危险 请勿靠近	Please do not approach to an unknown water
景区出口	Scenic Overlook
爱护植物	Please don't damage the plants
禁止带火种	No matches or lighters allowed
禁止翻越	No jumping
注意防火	No open flames
路滑梯陡 小心慢走	Warning: Slippery road
祝您旅游愉快	Enjoy your stay!
注意安全	Be Careful!
祝您旅游愉快	We wish you a happy trip
讲究卫生文明旅游	No littering

Figure 3. **Correction of Translation Errors is Caused by Pragmatic Failure (cont.)**

以下人员不宜攀登天梯，未成年儿童，老龄者、高血压、眩晕症贫血者，心脑血管疾病者，残疾者恐高症	It is recommended that children or those with health conditions do not climb these stairs
水上游艺区	Water Park
游艇码头	Marina
度假村	Resort
火山口	Volcanic crater
小心落水	Be Careful!
残疾人厕所	Handicapped Only
禁止通行	Staffs Only
如果发生火灾请按下此按	In case of emergency call 119
消防设备严禁堵塞	Don't block firefighting equipment
尾厅	The final room

Conclusion

As a scenic city, Dandong has attracted a large number of foreigners because of its fresh air, beautiful natural scenery, especially the mysterious old Great Wall. As a channel of Eastern and Western culture, the public signs of Dandong scenic spots play an important role in providing necessary information and developing traditional Chinese culture. In other words, the purpose of setting up bilingual public signs is to provide foreigners with a lot of convenience and a pleasant trip when they travel in Dandong.

Based on pragmatic theory and taking Dandong City as an example, this paper makes a detailed analysis of the failure of bilingual public signs. In the process of translating public signs, people often neglect pragmatic principles and rules, which leads to pragmatic failure. This paper combines pragmatic theory with functional translation theory to analyze public signs, which provides a new perspective for researchers. However, this paper does not give some suggestions on pragmatic failure and avoidance. In addition, pragmatic equivalence cannot be the complete equivalence between the target language and the native tongue in reality.

To sum up, many scholars have devoted themselves to the study of pragmatic failure in C-E translation of public signs. However, errors can be found everywhere in the English translation of public signs, so it is difficult to find and solve all the problems. Therefore, there is a long way to go to study and improve the current situation of public signs in China. The author hopes that through the analysis of pragmatic failure in public signs translation, we can eliminate mistranslation and make some contribution to the promotion of Dandong's image and the development of pragmatic theory.

References

Morris, C. W. (1938). *Foundations of the theory of signs*. Chicago: University of Chicago Press.

Dai, Z., & Lv, H. (2005). The study of Chinse-English translation of the expression on public signs. *China Translation*, *6*, 38-42.

He, Z. (1997). *Pragmatics and English learning*. Shanghai: Foreign Language Education Press.

Levinson, S. C. (1983). *Pragmatics.* London: Cambridge University Press.

Lv, H. (2004). Chinse-English public signs translation. *China Technology Translation*, *1*, 38-40.

Mey, J. (1993). *Pragmatics – An introduction*. Oxford: Basil Blackwell.

Nord, C. (2001). Translating as a purposeful activity – Functionalist approaches explained. Shanghai: Shanghai Foreign Languages Education Press.

Thomas, J. (1983). Cross-culture pragmatic failure. *Applied Linguistics, 4*(2), 91-112.

Thomas, J. (1985). Approaches to pragmatics. In J. Thomas, (Ed.), *Meaning in interaction: An introduction to pragmatics*, (pp. 87-118). London: Longman.

Verschueren, J. (2000). *Understanding pragmatics*. Beijing: Foreign Language Teaching and Research Press.

Yu, Q., & Xiaoming, H. (2006). On pragmatic failures in Chinse-English translation of sign language. *Journal of Southwest Agricultural University*, *3*, 131-135.

Reconsidering the Essence of Y. Lotman's *Semiosphere*

LÜ Hongzhou
Huzhou University, Huzhou, China
Email: 530952799@qq.com

[Abstract] *Lotman first proposed the concept semiosphere in 1984, and it became one of the key terms in cultural semiotics, but the essence of semiosphere has remained fuzzy until today. This paper explores the characteristics of semiosphere from the most relevant notions: continuum, space, relation, system, monism, dualism, pluralism etc., and finds the complex essence of semiosphere. It also provides semiotic solutions for the communication, integration, and exchange of heterogeneous cultures in the postmodern era.*

[Keywords] *Y. Lotman; semiosphere; semiotics*

Introduction

Y. Lotman put forward the concept *semiosphere* for the first time in the article "On Semiosphere" (Lotman, 1984), and continued to develop it in *Universe of the Mind* (Lotman, 1990) and *Culture and Explosion* (Lotman, 1992). The term *semiosphere* has gradually become one of the key terms in cultural semiotics, but the essence of semiosphere has remained fuzzy until today.

We believe that any term can be used in an extended meaning, and it may lead to inter/transdisciplinary thinking. This paper first, reviews the context and reasons that Lotman proposed the concept *semiosphere*. Lotman was not satisfied with some concepts of modern semiotics and tried to expand the boundary of the disciplinary field. He relocated and redefined the concept of sign in culture with semiosphere with reference to V. I. Vernadsky's biosphere, and showed the continuous, dynamic, and infinite nature of semiosphere outside of linguistics. Second, in different contexts Lotman gave quite different descriptions of semiosphere, and he himself never formally defined it. Scholars try to explore the term with comparative study with other notions, like biosphere, Umwelt, and semiosis. We should say that we agree to the disagreeing opinions and perspectives. Based on the previous studies, this paper used comparative analysis and critical thinking method, it examines and analyzes the concept with the most relevant notions, like continuum, space, mechanism, relation, system, monism, dualism, pluralism and try to clear the ideas. Finally, it comes to the conclusion that semiosphere has the paradoxical and complex essence, we should recognize the complexity of culture, cannot reduce semiosphere to a unidimensional thing. The complexity essence of semiosphere is an analogue of culture and can help us understand the inter/transdisciplinary conceptualizations and ways of thinking.

Literature Review

The first English version of "On Semiosphere" was published in *Soviet Psychology* (Lotman, 1989), the retranslated version was published in *Sign Systems Studies* (Clark, 2005), the Chinese translated version appeared in *Language & Sign* (LÜ Hongzhou, 2020) and *Research on Marxist Aesthetic* (Wang Kun, 2021). In addition to the translation studies there are several articles from the Tartu-Moscow School by M. Lotman (2002), P. Torop (2005), K. Kull (2005), K. Kotov, & K. Kull (2006) et al., and also from other scholars like J. Hoffmeyer (1997), Ponzio & Petrilli (2001), Kang Cheng (2006), Zheng Wendong (2007), W. Nöth (2014), and Hartly, Ibrus, & Ojamaa (2021), etc.

Lotman gave several different definitions on semiosphere, like "Compared with the *biosphere* proposed by V. I. Vernadsky, we call this continuum semiosphere" (Lotman, 1984, p. 6); "the smallest operating mechanism is not a single language but the whole semiotic space of culture. This space is called semiosphere" (Lotman, 1990, p. 125); "the whole semiosphere can be regarded as a generator of information" (Lotman, 1990, p. 127) ; "new information can be generated only in semiospherical space by semiosis" (Lotman, 1984, p. 6). In addition, Lotman failed to get rid of the shackles of the traditional binary opposition, and he gave quite fuzzy and paradoxical definitions on some key and core features about semiosphere: material & spiritual, abstract & concrete, mechanical & spatial, a continuum and boundary at the same time, etc.

M. Lotman (2002) treated semiosphere in a wide intellectual context. Semiosphere is based on dialogue and acts as the initial unit for cultural semiotics, and most importantly stands for the postmodern paradigm in opposition to classical paradigm of Peirce's semiosis and modern paradigm of Uexküll's Umwelt. P. Torop (2005) explored semiosphere as a metadisciplinary concept, and it belongs to the methodology of culture studies; it is simultaneously an object for culture studies. Kang Cheng (2006) and Zheng Wendong (2007) systematically introduced Lotman's cultural semiotics theory into literary studies, and particularly analyzed the term semiosphere. W. Nöth (2014) argued that Lotman's writings anticipate the spatial turn in cultural studies, that semiosphere offers a spatial model for the interpretation of culture and shows a change from a structuralist to a post-structuralist conception of culture. K. Kull (2005), and K. Kotov, & K. Kull (2006) reviewed semiosphere as a semiotic space, the smallest functioning mechanism, a bounded system, a semiotic continuum, the elementary unit of semiosis. J. Hoffmeyer adopted the term semiosphere and extended it to the semiotic processes of all living organisms: "signs, not molecules are the basic units in the study of life" (Hoffmeyer, 1997, p. 940). Ponzio, & Petrilli (2001, p. 265) combined semiosphere and biosphere and they proposed the term semiobiosphere as "a sign network human beings have never left and to the extent that they are living beings, never will". Hartly, Ibrus, & Ojamaa (2021), based on the previous studies, extended the term semiosphere to a broader scope. They linked the concepts to contemporary digital culture.

As we can see from the brief review, Lotman tried to restrict semiosphere to the human mind or culture to solve the problems of communication, demonstrated the language centralism and anthropocentrism. Lotman's follows explore the term semiosphere from different perspectives, mainly explain or extend the concept to a broader view. The essence of semiosphere remained little discussed.

The Essence of Semiosphere: Space, Relation, or System?

Among many concepts of Lotman's semiotics theory, text, system, memory, dialogue, and translation, etc. are interwoven and influenced by each other. Culture is the sum of texts and composed of different sign systems. Is the essence of semiosphere a semiotic space, a semiotic relationship or a sign system?

Vernadsky's biosphere (Vernadsky, 1998, p. 58) refers to the thin film formed by organisms in the crust, which is a geological force determining the mechanism of the crust. It is composed of all living things, human beings included. It is not only an existing state of organic matter, but also an existing state of inorganic matter. The mechanism of the sign universe is represented by semiosphere, i.e. the process of signifying or semiosis or sign process, is represented by passing the non-symbolic things through the signifier. In this way, the sign process is converted to information. According to the natural diachronic development order, it should be: biosphere → noosphere→ semiosphere. But the range size of the three should be in the reverse order: semiosphere → noosphere → biosphere. Biosphere is a continuum of time

and space formed by all life forms on the earth, which is "the condition of biological continuity, while semiosphere is the condition of cultural development" (Lotman, 1999, p. 165). Therefore, it is not difficult to understand that the semiosphere and biosphere are interrelated, and the common ground is the semiotic space. Lotman devoted a lot of time to discuss the boundary and heterogeneity of semiosphere. The spatial characteristics of it have experienced the development from abstract to concrete, "…when the cultural space has the regional attribute, the boundary obtains the basic spatial meaning" (Lotman, 1984, pp. 6-7). It seems that we can reasonably understand semiosphere as a space, because it is based on the analogy of biosphere, which is the biosphere of living beings. But the problem is far from solved. Even if we can accept the assumption or conclusion that semiosphere is a space, then what is the operation mechanism? Therefore, space should never be the essence. If semiotic space is not the essence of semiosphere, then what should it be?

Lotman chose to use the concepts of continuum, signal, type, level, and symbolization to describe the space of semiosphere, "this continuum is composed of different types and levels of signs…in order to achieve the reality, semiosphere must translate the text or symbolize non-semiotic facts within the space" (Lotman, 1984, pp. 6-7), etc. So we can see that the components of the continuum of are signs, and these signs are divided into different types and at different levels. The concept of continuum comes from mathematics, which represents the continuous change of real numbers. The opposite or antonym of continuity is discreteness. Paradoxically, once they can be divided into units and levels, continuum will no longer exist. In other words, continuum should not have units and levels.

Lotman used internal & external, boundary, symbolization, information, etc. to explain the existence and changing state of semiosphere. Because the boundary separates the semiosphere and non-semiosphere or the internal and external of semiosphere, but there is communication between the two spaces, which is the function and working mechanism of the boundary, which symbolizes and transforms "the behavior of semiosphere or the non-semiosphere into information" (Lotman, 1984, p. 10), "Semiosphere is semiotic space, and there can be no sign process outside this space" (Lotman, 1984, p. 7). That is to say, the existence just provides a space for the occurrence of sign process. The precondition of all sign processes is that they are in semiosphere, and there will be no sign process outside of the semiosphere. Therefore, according to Lotman's logic, we can draw the conclusion that the distinction between semiosphere and non-semiosphere is the semiotic relationship, and where the semiotic relationship exists is semiosphere.

Obviously, the conclusion that the essence of semiosphere is a specific kind of relation makes a mistake of simplification, because according to Lotman, the signs are divided to different types and different levels, and they form their own systems in some way, such as legal sign system, architectural sign system, musical sign system, religious sign system and literary sign system, and culture is the sum of these sign systems. Then, is the essence of semiosphere a sign system?

The transformation from semiotic relation to sign system embodies the deep-seated structuralist cognitive view, which is the shadow of the influence of Russian formalism, Prague linguistic group and Saussure's structural linguistics view, such as "semiosphere is a multi-level sign system" (Zheng, 2007, p. 74). We can speculate that there are many semiospheres in the sign universe, and also there are non-semiotic spaces and different spaces. The function of the boundary is to limit the depth, filter, and process of information. Here we need to distinguish the two concepts of information transmission and communication. The traditional information theory on rational model of information transmission is: information → coding → text → decoding → information, such as traffic lights, semaphores, passwords, artificial languages, etc. Transmission is obviously a one-way action and does not produce new information; and the basis of

communication is the commonness and difference between the two sides of communication. Without generality, communication is impossible, without difference, there is no need for communication. Generality is in the semiotic space in which both sides participate, which is composed of cultural experience and encyclopedia knowledge. Lotman (2000, p. 251) believed that "any language is in a certain semiotic space, and only when it interacts with this space can language function. The semiotic space is an indecomposable working mechanism, we define this space as semiosphere".

Lotman worried that we could simplify the nature of semiosphere, and "he particularly stressed that it is not a simple addition of the sign system, but a prerequisite for any communication behavior and any language" (Semenenko, 2012, p. 112). In other words, any communication behavior presupposes a prior sign experience. Lotman regarded the existence of system as the premise of communication and dialogue, and the space in which communication and dialogue take place, which is also a reason why many people regard Lotman's semiotics as communication semiotics or dialogue semiotics. Kull (2005) listed scholars' different perspectives on the study of semiosphere, such as communicative semiosphere, multi-truth world, meaning generating system, environment community aggregation, sign aggregation, etc., semiosphere has become a universal mechanism of meaning generation.

Monism, Dualism or Pluralism?

According to Lotman, the whole semiotic space, that is, semiosphere, can be regarded as a unified mechanism (Lotman, 2005, p. 208), then we come to this question: is it monolingual or multilingual? If it is multilingual, what rules and standards determine which languages belong to semiosphere? How do different kinds of unities like language, signs, texts, and non-semiotic facts in the same field interact with each other? This leads us to the next question: is the semiosphere binary or plural? If it is a multivariate relationship, can it be transformed into dualism? or pluralism? We generally tend to regard Peirce's semiotics as trichotomy and Saussure's semiology as dualism. So, is Lotman's semiosphere monism, dualism, or pluralism?

From Lotman's discussion, such as the analogy of semiosphere map to Museum Hall (Lotman, 1984, p. 12), the core and edge areas are regarded as the rules of the internal organization, and it is considered that the structure is unbalanced, asymmetric, heterogeneous and asynchronous, because the development of natural language lags behind the development of psychological and ideological structure. But this does not negate the whole existence. Lotman (1984, pp. 13-14) assumed that any single text is isomorphic to the whole text through the image of the mirror. The non-equilibrium leads to the discreteness of cultural development.

Culture is the organ of collective memory, and semiosphere is exactly the mechanism of interpretation, memory, storage and regeneration. Culture is out of the dynamic change of imbalance and heterogeneity. Semiosphere is a metalanguage created by Lotman for the basic problems of cultural typology such as cultural description, cultural survival, and cultural development, as well as for the mechanism of meaning generation, which provides semiotic solutions for the communication, integration and exchanges of heterogeneous cultures. Semiosphere could be as small as an individual person, a single text, or as large as the global sign community, in this sense there are multiple semiospheres of different kinds, so there is a need for communication between semiospheres due to imbalance and difference. Through sign transformation, boundary filtering, new information is generated, and finally dialogue is completed. With the help of the comparative study of different cultures in semiosphere, we can find cultural commonality and cultural identity under the surface of cultural differences.

Semiosphere plays the role of cultural analysis tool, and provides an unbiased platform for communication, exchanges and mutual learning among different civilizations. The function of semiosphere is not to define what culture is, but to describe cultural phenomena and the internal laws of cultural development and exchange. Semiosphere as a whole is a dialogue situation, and dialogues have consanguineous relationship with it. Between each single text and its culture is an isomorphic relation. From this perspective, the semiosphere is the universe consciousness, which is monism. Any individual consciousness is isomorphic with the universal consciousness at the highest level, which is the internal and invisible power that gathers countless independent individuals to a same race. But the problem is not that simple as we say.

Lotman advocated communication and dialogue and believed that the value of dialogue lies in expanding the non-intersection area between the two sides of communication, "the smallest unit of meaning generation is not monolingual, but bilingual" (Lotman, 2009, p. 6). Lotman used a lot of binary oppositions in his research: the space, structure & non-structure, order & disorder, center & edge, mainstream & non-mainstream culture, part & whole, constant & variable, internal & external, discrete & consistent, first-modeling system & second-modeling system and so on. According to this, Lotman's semiosphere is dualistic. But we don't want to draw such a rash conclusion, because we can't ignore his concepts of cultural diversity, text dialogism, and multicentricity. We cannot simply attach a label to a theory as monism, dualism, or pluralism.

Conclusion

Our work in this article presents some reflections on the concept semiosphere, whilst we do not reflect on all aspects. We can see the paradox in the concept of semiosphere, "Paradox should make a comeback in scholarly writings, because it helps people think out of the box and prevents arguments from going stale" (Stecconi, 2008, p. 159), but we are inclined to explore the paradox from the perspective of complexity theory. We need to pay attention to the fact that semiosphere is not equal to culture, it can be regarded as a method and tool to study culture, it is the premise of culture and the unique sign ability of human beings. The unique ability of human mind is to imagine and construct the outside world according to its own umwelt, providing intellectual premise for understanding and accepting the differences with itself. "At the age of chaos" (Lotman, 1990, p. 150), a real global context is gradually formed, and the spatial expansion is more intense and rapid, followed by an unprecedented huge semiosphere enveloping the earth, and the integrity of it is more prominent, the power of border is rapidly submerged, and every individual, every country or region is an element embedded in the global sign community. This era has entered from priori to posteriori and cooperation.

References

Hartly, J., Ibrus, I., & Ojamaa, M. (2021). *On the digital semiosphere*. New York, NY: Bloomsbury Academic.

Hoffmeyer, J. (1997). The swarming body. In I. Rauch, & G. F. Carr, (Eds.), *Semiotics around the World: Synthesis in Diversity*, (pp. 937-940).

Kang, C. (2006). *Culture and its space for existence of development*. Nanjing, China: Hehai University Press.

Kotov, K., & Kull, K. (2006). Semiosphere versus biosphere. *Encyclopedia of Language and* Linguistics, 194-199.

Kull, K. (2005). Semiosphere and a dual ecology: Paradoxes of communication. *Sign Systems Studies*, *33*(1), 175-189.

Lotman, M. (2002). Umwelt and semiosphere. *Sign Systems Studies, 30*(1), 33-40.

Lotman, Y. M. (1984). The semiosphere. *Sign Systems Studies*, *17*, 5-23.

Lotman, Y. M. (1989). The semiosphere. *Soviet Psychology, 27*(1), 40-61.

Lotman, Y. M. (1990). *Universe of the mind: A semiotic theory of culture*. Trans. By A. Shukman. London, New York: I. B. Tauris & Co Ltd.

Lotman, Y. M. (1992). *Kultura i vzryv*. Moscow: Gnosis.

Lotman, Y. M. (1999). *Inside the thinking world*. Moscow, Russia: Languages of Russian Literature.

Lotman, Y. M. (2000). *Semiosphere*. St. Petersburg, Russia: Art.

Lotman, Y. M. (2005). On the semiosphere. trans. by W. Clark. *Sign Systems Studies, 33*(1), 205-229.

Lotman, Y. M. (2009). *Culture and explosion*. trans. by W. Clark. New York: Mouton de Gruyter.

Lotman, Y. M. (2020). 论符号域. trans. by LÜ Hongzhou. *Language & Sign*, *6*, 73-95.

Lotman, Y. M. (2021). 论符号圈. trans. by Wang Kun. *Research on Marxist Aesthetics*, *1*, 37-61.

Nöth, W. (2014). The topography of Yuri Lotman's semiosphere. *International Journal of Cultural* Studies, 1-17.

Ponzio, A., & Petrilli, S. (2001). Bioethics, semiotics of life, and global communication. *Sign Systems Studies, 29*(1), 263-276.

Semenenko, A. (2012). The texture of culture: An introduction to Yuri Lotman's semiotic theory. New York, NY: Palgrave Macmillan.

Stecconi, U. (2008). A landmark in the semiotics of translation. *The Translator, 14*(1), 157-164.

Vernadsky, V. (1998). *The biosphere*. New York, NY: Copernicus.

Torop, P. (2005). Semiosphere and/as the research object of semiotics of culture. *Sign Systems Studies*, *33*(1), 159-172.

Zheng W. (2007). *Study of theory of cultural semiosphere*. Wuhan, China: Wuhan University Press.

Metaphorical Characteristics of English Idioms from the Cognitive Perspective

Juan Zhang
Normal College, Eastern Liaoning University, Dandong, China
Email: 32015277@qq.com

[Abstract] English idiom is the conventionalized peculiar form of language that accumulated from social practice by English nations. Concise and meaningful, it is a mirror reflecting English history and culture. Metaphor is not only a linguistic phenomenon, but also a way of thinking and cognition, and is an effective way for humans to know much about language and the world. Hereby, the article tries to explore the metaphorical nature of English Idioms from a cognitive perspective to make contribution to efficient learning of English idiom by illustrating the definition and features of English idiom, cognitive function of metaphor, and metaphorical characteristics of English idioms from the cognitive perspective.

[Keywords] cognitive perspective; metaphor theory; English idiom; metaphorical characteristics

Introduction

As a critical part and carrier of culture, language carries a nation's cultural values, way of thinking and even all aspects of life. Idioms, as a unique form of existence in language, are the essence of language and the concentrated reflection of linguistic features. English idioms are the mirror which can be the reflection of the cultural connotations, cognitive metaphoric model, and special pragmatic implications of English language. Within the scope of cognitive linguistics, metaphor is universal in human life, and human conceptual system is based on metaphorical cognition. The paper focuses on the metaphorical characteristics of English idioms to help learners learn and use English idioms effectively. Firstly, it identifies the definition and features of English idioms; secondly, cognitive function of metaphor is analyzed through the discussion of its mapping mechanism; thirdly, from the cognitive perspective, metaphorical characteristics of English idioms are discussed to provide English learners the correct way of learning and using idioms; finally, it is the implications for English idiom acquisition.

Definition and Features of English idioms

Definition of English Idiom

English idiom is a type of linguistic form which has been set over a long period of social practice by English people (Sunsheng, 2015). English idiom is always the essence of human language and carrier of human culture, concise and meaningful. Although different linguists have done much research of idioms, we still have trouble to pinpoint a best definition for "idiom", for researchers seem to hold diverse point of views on the definition. Some typical definitions given by different researchers are as follows:

1. "A concatenation of more than one lexeme whose meaning is not derived from the meanings of its constituents, and which does not consist of a verb plus an adverbial particle or preposition" (Strassler, 1982).
2. "An idiom is a set phrase of two or more words that means something different from the literal meaning of the individual words" (Ammer, 1997).

3. “A group of words that occur in a more or less fixed phrase and whose overall meaning cannot be predicted by analyzing the meaning of its constituent parts“ (Simpson, & Mendis, 2003).

However, there are still some common identities assumed by the researchers – an idiom is a fixed multiword expression. An idiom is non-compositional by definition, which tells that the overall idiomatic meaning of an idiom is not a function of the meanings of its parts.

In the other hand, different dictionaries will also define the word “idiom” from different perspectives with different words. Some definitions from authoritative dictionaries are as follows:

1. A phrase, construction, or expression that is recognized as at unit in the usage of a given language and either differs from the usual syntactic patterns or has a meaning that differs from the literal meaning of its parts taken together (Webster’s New World College Dictionary, 1996).
2. An expression which functions as a single unit and whose meaning cannot be worked out from its separate parts (Longman Dictionary of Language Teaching and Applied Linguistics, 2005).
3. A group of words that has a special meaning that is different from the ordinary meaning of each separate word (Longman Advanced American Dictionary, 2006).

From these definitions in dictionaries, we can also find some common elements: an idiom always functions as a single unit in the perspective of it form, which can be a group of words, a phrase, a construction, or an expression, etc.; in the perspectives of structure and meaning, an idiom is special or peculiar; the overall meaning of an idiom cannot be readily derived from its constituent elements.

From the above analyses of definitions by different researchers and dictionaries, it can be proposed that the characteristics of an idiom will help English learners, especially the second language learners to better understand English idioms.

Features of English Idioms

The diversity of definitions of the idiom may reflect that researchers do not agree on what makes idioms. Nevertheless, researchers do agree to some extent. The most frequently mentioned characteristics of an idiom will be taken by the researchers as these identify the nature of an idiom. The characteristics can be illustrated as compositeness or fixedness, conventionality or institutionalization, compositionality or condensation and figuration or transparency (Wen Juan, 2009).

Compositeness or fixedness means that the form and structure of an idiom are fixed. The elements cannot be altered, freely substituted for, left out, or added. Idioms such as “odds and ends”, if either of the words is altered, the meaning will be changed. And the idiom “get the wind up”, (to become alarmed or frightened), cannot be changed into “get up the wind”, or it might result in different meaning. Moreover, the words in idioms cannot be freely substituted even by synonym. For example, “pull one's leg” (to play a joke on someone), “1eg”cannot be replaced by “legs”. Also, any additions or deletions of words cannot be accepted. Even word addition or deletion might lead to an absolutely opposite meaning of an idiom. For example, “out of the question” means “impossible”, and “out of question” means “beyond doubt”.

Conventionality or institutionalization refers to the fact that idioms are widely used by almost all the people and they are the products of the society. Besides, the strong vitality of an idiom in the language is another aspect of conventionality or institutionalization. Many idioms like those coming from the Bible and Shakespeare have been widely used from the time of formation till now, even though they have 1ost certain primitive cultural background. For example, “Olive branch”, from the Bible, has been a symbol of peace and hope since the birth of the Bible. In the story, a green olive leaf in the dove’s mouth that

returned back told Noah that refugees were safe from the flood. Then an olive leaf expresses the message of peace all the time even to those non-religious people.

Compositionality or condensation means that an idiom has the semantic unity of its single words. Idioms are multiword units, which are always composed of at least two words like phrases, etc. And constituents of an idiom are closely related, inseparable, that is to say, the meaning of an idiom cannot be predicted from the separate meaning of each word, and the meaning of each constituent of an idiom does not contribute to the idiom, either. Likewise, they cannot be used separately either, or you will get a very different meaning. For example, "hit the ceiling" means "to become excessively angry" and "put up with" means "to tolerate." Moreover, an idiom may have different meanings in different contexts. For instance, "to lose heart" and "to lose one's heart" are from the same source domain "heart", but the former means "courage", while the latter means "love". So, some idioms can only be understood better under the context.

Figuration or transparency of an idiom means that an idiom is transparent to the extent that native speakers can always find the rationale for the figuration it involves (Shanxin, 2018). By contrast, cognitive linguists and psychologists support a view of idiom figuration or transparency. They admit that the link between an idiom's meaning and form will help a lot for people to learn and understand an idiom, in other words, people are likely to interpret an idiom by resorting to the inherent knowledge and figurative structures in an idiom, such as conceptual metaphor, metonymy, and encyclopaedic knowledge, etc. For instance, the idiom "jump the gun" means "start ahead of time", which directly means that a racer starts before the "gun shooting". So "jump the gun" stems from a race, and its figurative meaning is that someone begins something before one is supposed to.

Furthermore, metaphor in idioms can be the most significant and outstanding feature in the above four. The implicitness of metaphor in idioms brings idioms strong tension and conciseness, which can arouse people's imagination. A good example here to be illustrated is "full of beans". Literally, the idiom means "all beans", but metaphorically, at first, it was used to describe the strong body of a horse for its sufficient feeding beans. Subsequently, it gradually evolves into an idiom used to refer to that someone is vigorous and energetic. Then knowledge of metaphor from the cognitive perspective does contribute a lot to our correct understanding and usage of idioms, which is the key topic of this essay.

Cognitive Function of Metaphor

The cognitive function of metaphor has been repeatedly verified by Interaction Theory, Conceptual Metaphor Theory and Integration Theory (Sunsheng, 2015). Metaphor is the mode of thinking by which human beings live. Metaphor is a cognitive activity in which human beings use the experience in one field to explain or understand the experience in another field. Only with the help of metaphor can human beings understand strange or abstract things by way of familiar or concrete concepts. Therefore, human's conceptual system itself is metaphorical.

The Cognitive Function of Metaphor

From a cognitive point of view, the essence of metaphor has been studied by many researchers for a long time. These studies tell us that human's thinking was metaphorical and that metaphor in language derived from comparison, and that metaphor originated from the borrowing and interaction among ideas. Fundamentally speaking, metaphor is an exchange of ideas and an interaction between contexts. Human thinking is metaphorical, which is carried out through comparison, thereafter, the theory of metaphorical

interaction was perfected. Metaphor actually activates the conceptual systems of two things in the brain at the same time; interacting with each other, some concepts of the conceptual system are applied to the ontology; then the semantics of ontology are recombined, filtered, or screened to produce a new meaning.

The Mapping Mechanism of Conceptual Metaphor

Lakoff and Johnson (1980) induced their idea as "Conceptual Metaphor Theory" in their work of *Metaphor We Live by*. The idea "understand one thing in terms of another" given by Lakoff (1980) not only defined conceptual metaphor, but also embodied the cognitive essence of metaphor. Conceptual metaphor is also a mapping of ways of thinking, which contains two domains: the source domain, which is more concrete and the target domain, which is more abstract. People can understand the target domain by exploring the source domain. In the two sentences, "She is the flower of my garden." and "She is the thorn in my side.", we can better understand the target domains of woman by just knowing the source domains of flower and thorn which we are so familiar with in our life or through our life experience. Thus conceptual metaphor and its mapping mechanism make us great contributions to understand scholarly theories, abstract ideas and also idioms.

Metaphorical Characteristics of English Idioms from the Cognitive Perspective

Metaphorical Characteristics of English Idioms

In the field of cognitive linguistics, most idioms are the product of people's conceptual cognition. Conceptual metaphor, based on human cognitive mechanism to a great extent, will help people understand idioms from two cognitive modes of literal understanding and metaphorical understanding. Through the mapping process, a bridge is established between the literal meaning and the abstract metaphorical meaning, which identifies the characteristics of idioms. For example, "rock the boat" literally means shaking the boat. Through people's metaphorical cognitive thinking process, the specific image of shaking the boat is mapped from the source domain to the abstract target domain. It is concluded that the idiom of "rock the boat" metaphorically means making trouble. However, it is worth mentioning that not all idioms are metaphorical, therefore, it is not advisable to categorize all idioms as metaphorical idioms.

The Relationship among Idioms, Metaphor, and Culture

Language and culture are originally closely related. Culture permeates language, and language is an integral part of culture. It is also a conventional way of expression in daily life, which is not only a reflection of the characteristics of a nation, but also a reflection of the culture and wisdom of the nation. Nevertheless, different nationalities possess different idioms for their different cultural characteristics, such as historical background, natural environment, and religious belief.

Language is the carrier of culture, while metaphor is the essence of language. Therefore, metaphor is more typical than linguistic elements in reflecting the cultural characteristics of language (Wangxiao, 2016). Therefore, in cross-cultural communication, it is critical to clarify the relationship among idioms, metaphor, and culture. From the metaphorical cultural sharing, people can understand the cultural drive of metaphorical idioms in different cultures. For example, "burn one's boats" originates from the historical event that Julius Caesar ordered the burning of boats in the war to show his determination to win. "Bread is the staff of life "comes from the natural geographical and cultural elements of Westerners with wheat

and oats as their staple food. “Olive branch” is derived from the Bible and integrates Western religious culture, values, and morality.

English Idioms and Conventional Common Sense

In addition to conceptual metaphor, the cognitive mechanism of English idioms can also be analyzed and deduced with the help of conventional common sense, which refers to the knowledge or information shared by both sides of communication in a certain cultural group. English idioms all have strong national characteristics. Their formation and development are restricted by historical background, geographical environment, customs, religious beliefs, culture and art, and other factors, which are also the basic elements of common sense. Therefore, it is an essential point to truly understand the real and abstract meaning of English idioms through conventional common sense, and its historical and cultural cognitive mechanism. For instance, “Helen of Troy.” “Helen” in the example is a character in ancient Greek and Roman mythology. She was the queen of Sparta and the most beautiful woman in the world at that time. Later, she was abducted by the prince Paris of Troy, which aroused the anger of all Greeks, thus breaking out the “Battle of Troy”, which was eventually captured. Therefore, in English, the word “Helen” itself refers to a beautiful lady, while “Helen of Troy” has become a synonym for “a dangerous beauty”, who always destroys not even the other persons, but also a nation (Wangxiao, 2016).

Implications of Conceptual Metaphor on Idiom Acquisition

Cognitive linguistic view suggests that there is a great deal of systematic conceptual motivation for the meaning of idioms (Zhaosi Yu, 2013). Most idioms are not simply a matter of language，but true products of our conceptual system. In the cognitive field of study, conceptual metaphor is considered to be pervasive in everyday life. Therefore, it is feasible and valid to apply the conceptual metaphor theory in idiom teaching and learning for Chinese learners.

Language and culture are an inseparable organic whole part. Language is the carrier of national culture. In the process of English idiom teaching and learning, cultural dimension and the special cognition of conceptual metaphor should be expanded and culturally inherited, which is an extremely effective method to acquire English idioms. For example, “Water Gate” and “Pandora's Box”, only through the study of cultural background knowledge and conceptual metaphor can we have a deeper understanding and use the idiom correctly (Hui, 2018). Moreover, deeper understanding of the existence of some cultural differences between the East and the West is very helpful to learn idioms well. For example, many idioms derived from “dog”, such as “lucky dog”, “Love me, love my dog.” and “Every dog has his day.” must be understood on the basis that “dog” in western culture is a representative of pets and mascots. On the contrary, “dog” in Chinese culture carries too much derogatory meaning. For example, “Dogs stand up for others.” and “running dogs” are all based on Chinese cultural cognition (Hui, 2018).

To sum up, for English teachers, they should improve their metaphorical ability and cultural heritage, effectively apply them to the process of idiom teaching, and show the communication principles and social values between different cultures from the perspective of metaphorical cognition. Furthermore, metaphorical cognitive mechanism makes learners master the semantics and usage of idioms more effectively. This perspective and method opens a new chapter in idiom learning. In short, from a cognitive perspective, social culture, historical background, and metaphorical characteristics in idiom semantics,

which play an important role in the formation and development of idioms, are the key to help learners master idiom language forms, metaphorical meaning extension and accurate use of idioms.

References

Ammer, C. (1997). The American heritage dictionary of idioms. New York: Houghton Miflin Company.

Hui, J. (2018). Cultural analysis of English idioms. *China National Expo*, 106-107.

Lakoff, G., & Johnson. M. (1980). *Metaphors we live by*, (p. 3). Chicago: University of Chicago Press.

Longman Advanced American Dictionary. (2006). London: Longman.

Longman Dictionary of Language Teaching and Applied Linguistics. (2005). London: Longman.

Shanxin, R. (2018). An empirical study on English idiom teaching from the perspective of conceptual metaphor. *Journal of Hunan University of Science and Technology*, *39*(4), 139-140.

Simpson, R., & Mendis, D. (2003). A corpus-based study of idioms in academic speech. *TESOL Quarterly, 37*(3), 420.

Strassler, J. (1982). *Idioms in English: A pragmatic analysis*. Tu bingen: Verlag.

Sunsheng, Y. (2015). An empirical study of English idiom learning based on conceptual metaphor theory. *Shandong University of Finance and Economics, 5*, 12-13.

Yu, Z. (2013). A study of strategies of English idiom teaching based on conceptual metaphor. *Northeast Forestry University, 8*, 17-21.

Wangxiao, H. (2016). Interpretation on the cultural mechanism of the English idioms. *Journal of Heilongjiang Vocational Institute of Ecological Engineering, 29*(1), 109-110.

Webster's New WorId College Dictionary, 3rd edition. (1996). New York: Macmillan.

Webster's New World College Dictionary, 3rd Edition, (1996). New York: Prentice Hall.

Wen, J. (2009). The study of English idiom acquisition from the perspective of conceptual metaphor theory. *Southwest University*, 13-17.

Pragmatic Strategies of Teachers in Online Teaching

Leanne
Changchun University of Technology, Changchun, China
Email: lean420@163.com

[Abstract] Today, the Internet has accelerated the transformation of education methods. Online teaching has become popular in the education world. In this case, how teachers implement effective classroom pragmatic strategies becomes extremely important. This research finds out the problems of online teaching teachers and students by investigating several online software evaluations and analyzes the data by means of questionnaires. Then, based on the three steps of "before class, during class, and after class" and combined with Speech Act theory, it puts forward pragmatic strategies in the four aspects of teacher's classroom greetings, classroom questions, instruments, and feedback in online teaching.

[Keywords] online teaching; pragmatic strategies; teacher's talk

Introduction

The Speech Act Theory of Austin and Searle can be summarized as: when people speak, they use language to do something and perform certain actions. Every word we say means to implement an action, which will produce certain effects or consequences. Therefore, we must take into account the feelings of the listener when we speak, we must be responsible for our own speech acts, and we must consider appropriate expression methods and expressions. This view of language helps English teachers to grasp the essence of language and understand the essence of communication, thus guiding them to conduct classroom teaching more effectively. Words crucial to organizing online classroom teaching to teachers, as classroom organizers and managers. Especially for middle school English classrooms, English learning itself is a kind of language learning, and middle school students have not yet fully matured, so the teacher's classroom discourse has a huge impact on their language acquisition. Therefore, middle school English teachers should not only pay attention to the analysis and research of the literal meaning of the discourse, but also pay attention to the illocutionary meaning of the discourse in various communicative environments. This article proposes the pragmatic strategies of middle school English teachers' classroom discourse from four aspects: greetings, classroom questions, instructions, and feedback evaluation.

Research Design

Research Object

In this article, students in a parallel class in the second grade of a middle school are the experimental subjects. One class was randomly designated as the experimental class (28 students), and the other class was the control class (28 students). Both classes were taught by the same teacher and have the same course content.

Research Process

Wu Sheng Yi (2021) pointed out that there were six common significant sequential behaviors among teachers at all levels that were categorized into the four instructional stages of identifying the teaching environment, teaching the class, discussing, and evaluating learning effectiveness. Based on previous research summary, the course focuses on three aspects: First, the teacher follows a three-stage teaching

model: before class, during class, and after class. Based on the new eighth grade English course, QQ online teaching method was used as the online teaching method. Especially in the step of during class, online teachers can build a framework for students' knowledge construction by asking questions timely and strategically. The teacher can follow the framework which contain the process of guided self-reflection, in-depth study, comprehensive thinking, full participation, and topic discussion.

Analysis of Research Results

Questionnaire Design

The questionnaire was edited through the "Wenjuanxing", a platform providing functions equivalent to Amazon Mechanical Turk. The URL is https://www.wjx.cn/vj/tETb3NM.aspx. There are 6 questions in this questionnaire: self-learning time, classroom participation, and learning efficiency, etc. For example, see Figure 1.

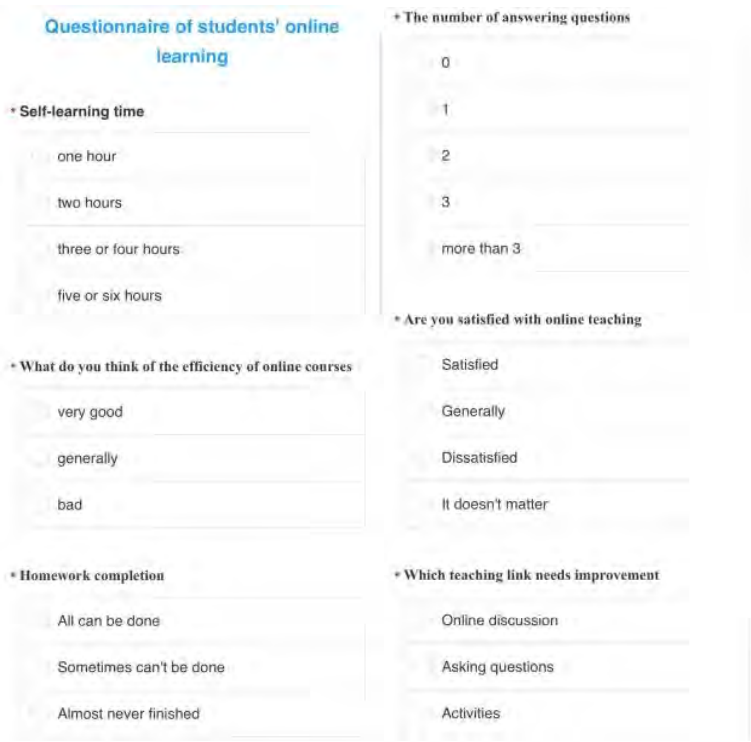


Figure 1. **The Questionnaire**

Result Analysis

The time for students to study independently is increasing. According to the survey of experimental class in Figure 2, most students spend about 3-4 hours on their own learning, and this percentage accounts for 39.2% which is similar to the percentage of one hour in the control class. There are even other students who spend about five or six hours in self-study, accounting for 21.4%. The remaining students spend about 2 hours in self-study, accounting for 17.8%. In the control class, the data are less than experimental class. Therefore, it can be concluded that teachers' appropriate motivational or threatening words can help students improve their self-study time.

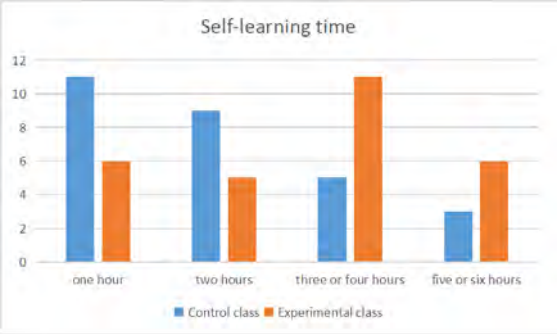
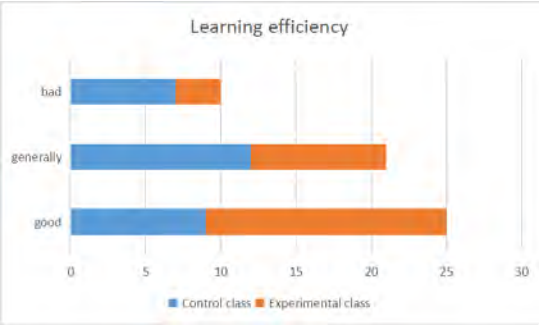


Figure 2. **Comparison of Self-Learning Time**

The student's learning effect and homework completion are better. In Figures 3 and 4, the completion of homework and the self-recognition of learning efficiency of the students in the experimental class and the control class is summarized. From the comparison of the learning efficiency in Figure 3, it can be seen that 57.1% of the experimental class students' learning efficiency are good and 32.1% of the students in the control class express it is good which is less than the experimental class. In addition, the number of students who chose bad in the control class is two times more compared with the experimental class. In Figure 4, 53.5% of the students in the experimental class think they can finish their homework very well. And 57.1% of the students in the control class think their homework sometimes can't be done. Both of these percentages are the same. In turn, it can be concluded that the students in the experimental class have better self-recognition of their learning efficiency and homework completion, the knowledge points in the class are more firmly memorized, and the students have a serious online learning attitude and can actively participate in the classroom.



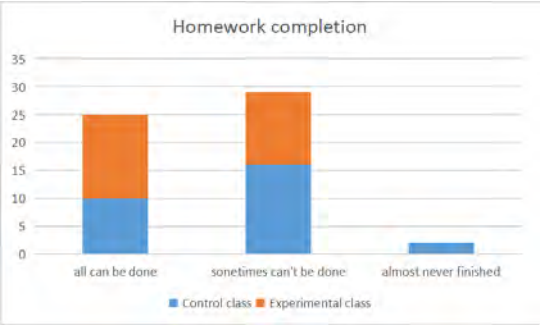


Figure 3. **Comparison of Learning Efficiency** ***Figure 4.*** **Comparison of Homework Completion**

The concentration of students in the classroom is improving. According to the data in Figure 5, there are 6 students in the experimental class who have answered questions more than 3 times, which is three times the number of people in the control class. The number of students who spoke 1 and 2 times in the experiment was significantly more than that in the control class and a large part of the students in the control class had 0. The increase in the number of students who were answering questions actively in the experimental class shows that the teacher's tone of speech in the online classroom, pragmatic questioning strategies and effective encouragement discourse have all promoted the improvement of students' classroom concentration. Therefore, students' memories will be stronger after they ask questions, which is effectively solving the problem of students' low interest in online learning and lack of concentration.

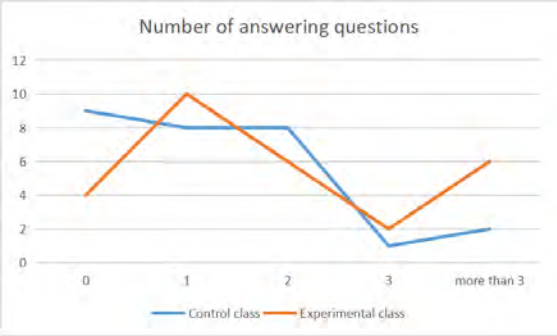


Figure 5. **The Number of Answering Questions**

Students are relatively satisfied with online teaching. At the same time, the survey also analyzes students' satisfaction with online teaching. According to Table 5, in the experimental class teaching with specific pragmatic strategies, most students are satisfied with online teaching, while most students in the control class expressed that they were satisfied and average. The two groups are similar. This reflects that students have generally improved their views on online teaching under the influence of teachers' appropriate pragmatic strategies when listening to classes online. Students have a new understanding of online teaching. Students can also learn useful knowledge proactively online just like in classrooms.

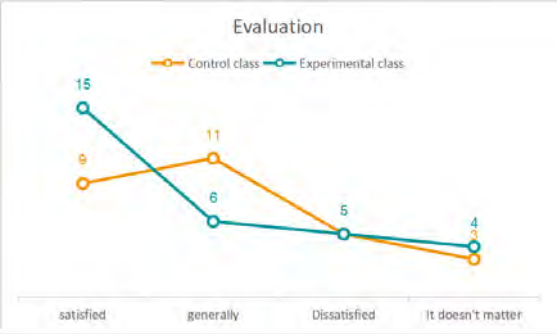


Figure 6. **The Student's Evaluation for Online Teaching**

Pragmatic Strategies in Online Teaching

The Speech Act Theory

Speech Act theory is one of the important theories in the study of pragmatics. It was first proposed by the British philosopher Austin in a series of lectures, *How to Do Things with Words,* given in 1955 at Harvard University. Searle and Grice made amendments and developed them. Austin believed that when people express each proposition, they actually complete three kinds of behaviors at the same time: a locutionary act, an illocutionary act, and a perlocutionary act. The locutionary act refers to the act of expressing the literal meaning of words. The illocutionary act is also called the Speech Act, which refers to the nature of the act of speaking. Perlocutionary act refers to the behavior performed through certain words, that is, the effect or consequence produced by the sentence (Austin, 1962). In 1979, American language philosopher Searle perfected Austin's theory, emphasizing the internal connection between the three speech acts, and also proposed the indirect Speech Act theory, which refers to a language act can be implemented indirectly

through the implementation of another act. In other words, communicators often do not directly say what they want to say when they perform Indirect Speech Acts, but indirectly express their intentions by means of another speech act (1979). In addition, both Austin and Searle emphasized the "appropriate conditions" in speech acts. Teachers' behavioral intentions were significantly associated with their attitudes and perceived usefulness of online teaching (Fang, Teo, & Guo, 2021).

The Greetings in Teacher's Online Discourse

The most commonly used greetings are the typical greetings of "Good morning", which are very simple in content and structure. In the online classroom environment, according to Speech Act theory, greetings can achieve three speech acts. First of all, the locutionary act of a greeting is to greet the students; at the same time, the illocutionary act is to attract students' attention and make students concentrate on preparing for class; in addition, the perlocutionary act of greetings is to establish a harmonious teacher-student relationship. However, this kind of greeting has the shortcomings of being too old-fashioned and uninteresting, and it is easy to bore students, so it does not achieve the effect of good post-verbal behavior and does not enhance the emotional communication between teachers and students. In online teaching, teachers can enter the online platform in advance and make full use of the time to have friendly greetings with students. Dialogic teacher talk not only supports students' understanding, but also raises their interest (Juuti, Loukomies, & Lavonen, 2019). When designing greetings in online classrooms, English teachers must consider specific contexts and situations, such as the weather, holidays, and major events; they must also understand the current topics that middle school students are interested in, such as recent popular music and movies, etc., and create lively and interesting greetings. The form not only makes it easy to transition to classroom teaching, but also relieves the tension in the classroom, so that students are interested in what they have learned and can enter the classroom learning state confidently and naturally.

The Classroom Questioning in Teacher's Online Discourse

Classroom questioning is a typical teacher's classroom discourse. Questioning, first arouses the students' attention and induces their enthusiasm for participating in classroom activities; and secondly, it allows teachers to detect students' learning situation and adjust their teaching behavior in time. Teachers raise topics and allow students to answer optionally. In the context of online teaching, the Internet provides a public platform for students to express their opinions, answer questions, and so on. Therefore, teachers can encourage students to actively speak on the platform, which not only summarizes the learning situation of each student, and solves the problems, but it also helps some students who are afraid to speak due to various factors. Imperative sentences are a more direct command, but the tone of interrogative sentences will be much more relaxed. In order to improve their indirect speech act, most teachers choose to use interrogative sentences to make requests, which relaxes the classroom environment and students can participate freely. By analyzing the questions asked by teachers in junior high school English classrooms, it can be found whether a question is appropriate is related to many factors such as the time, object, and type of the question. Teachers should choose the form of questioning according to their needs and combining different contexts, so as to allow students to participate in the communicative activities to the utmost extent.

The Instructions in Teacher's Online Discourse

Instructions are an important means for teachers to maintain classroom order and organize classroom teaching. The purpose of the illocutionary act of the teacher's classroom instruction is to let the student do something as the listener, complete a certain task, or change a certain behavior, etc. This is in line with the

words proposition of the Speech Act theory. Teachers often use imperative sentences when issuing orders because they are short in structure, decisive and powerful in tone. The form of the instruction is concretely expressed as imperative sentences of "Now look here" or "Look and Guess" types. In addition, influenced by traditional educational concepts, teachers tend to use "must, require" and other language that expresses strong wishes and strongly subjective colors to express commands in the actual teaching process. Because its tone is too rigid, it will cause students to have a rebellious psychology, which will affect the classroom teaching effect. Therefore, English teachers should use a more appropriate tone according to different instructional intentions, so that students can feel the teacher's affinity, create a more harmonious teacher-student relationship, and contribute to the creation of a relaxed and pleasant classroom environment and the establishment of equality and democracy. The teacher-student relationship is also helpful.

The Feedback and Evaluation in Teacher's Online Discourse

In classroom teaching activities, teachers also need to provide feedback and evaluate the student's performance. Feedback is mainly manifested in the following aspects: timely summarize opinions, encourage and affirm students, express gratitude to students for their contributions, sharing, and suggestions; meticulous feedback on homework, and provide thinking ideas and templates.

Evaluation terms are usually divided into two categories: positive and negative. According to Speech Act Theory, the evaluation language itself embodies its illocutionary act: expressing appreciation or criticism for the student's answers and performance; in terms of perlocutionary act, it is reflected in the different attitudes conveyed by different evaluation words, which will cause different influences in the student's psychology. Everyone hopes to be praised and affirmed, and students are no exception. Affirmative evaluation of students at the right time in the teaching process can encourage and guide them. When affirming and complimenting students, teachers should use positive evaluations such as "good", "excellent", and "you've done a good job" to mobilize their positive emotions. Teachers can praise students through the online public speaking area. At the same time, teachers can also post some micro-emojis in the public area, such as *thumbs up* to indicate: "You are awesome." According to Skinner's "stimulus-response" theory, positive stimuli can strengthen a certain behavior, while behaviors that are not actively stimulated will decrease; negative stimuli will decrease certain behaviors, and the adverse effects of negative stimuli can be eliminated. In other words, teachers' positive evaluation of students will increase students' confidence in learning English and cultivate students' interest in learning English. Zang Yanzi (2016) Suggested teachers should always express gratitude and repeat students' answers to express agreement. While expressing disapproval, teachers should also be cautious in using derogatory and strongly negative expressions, such as stupid, hate, and absolutely, etc. Because a positive evaluation can enhance student's self-confidence, increase their interest in learning, and expand their thinking; while a negative evaluation often makes students lose their motivation to learn, or even give up the effort to make a correct answer. Especially for middle school students who are immature in their minds, teachers should avoid use completely negative feedback and evaluations. In addition, teachers can also use critical strategies. Yuan-yuan Peng (2020) illustrates some politeness strategies, including criticizing with a sense of humor, criticizing in vague language, adopting empathy, and showing politeness to a third party to show appropriate politeness to the students to make the criticism effective. Teachers should change language forms appropriately, respect the unique emotional attitudes of middle school students, give students appropriate evaluations, and stimulate their motivation to learn.

Conclusion

First of all, teachers can enter the network platform in advance and make full use of the time to have friendly greetings with students. When designing greetings in online classrooms, English teachers should consider specific contexts and situations and understand the topics of interest to middle school students at the moment, so that students can be interested in what they have learned and can pay attention to the classroom learning state confidently and naturally.

Secondly, in the context of the Internet, teachers can encourage students to actively speak on the platform. This not only summarizes the learning situation of each student and solves their problems, but also encourages some students who are afraid to speak due to various factors to freely express their views. In addition, English teachers should use a more appropriate tone according to different instruction intentions, so that students can feel the affinity of the teacher and create a more harmonious teacher-student relationship.

Finally, more positive comments should be used for students' classroom responses to enhance students' self-confidence and interest in learning. At the same time, teachers can also post some micro expressions in the public area to blend into the student atmosphere and enhance the teacher-student relationship.

This article uses relevant content of Speech Act Theory to analyze the four aspects of greetings, instructions, questions, feedback, and evaluation in the classroom discourse of middle school English teachers and explain that teacher discourse plays a vital role in organizing classroom teaching and the language acquisition process of learners. Therefore, in order to improve middle school, every middle school English teacher should appropriately use the Speech Act Theory of pragmatics to guide own language teaching practice, strive to improve the quality of teacher talk, and give full play to the role of teacher talk in the teaching process.

References

Austin J. (1962). *How to do things with words*. Oxford: Oxford University Press.

Fang, H., Teo, T., & Guo, J. (2021). Understanding English teachers' non-volitional use of online teaching: A Chinese study. *System*, 101.

Juuti, K., Loukomies, A., & Lavonen, J. (2019). Interest in dialogic and non-dialogic teacher talk situations in middle school science classroom. *International Journal of Science and Mathematics Education* (prepublish).

Searle, J. (1979). Expression and meaning: Studies in the theory of speech acts. Cambridge: Cambridge University Press.

Yi, W. S. (2021). How teachers conduct online teaching during the COVID-19 pandemic: A case study of Taiwan. *Frontiers in Education, 6*.

Peng, Y. Y. (2020). A pragmatic study of junior high school teachers' speech act of criticism from the perspective of politeness principle. *English Language Teaching*, *4*.

Zang, Y. (2016). Analysis of classroom discourse of English teachers in junior high schools based on the principle of politeness. (Master's thesis). Qufu Normal University. Retrieved from https://kns.cnki.net/KCMS/detail/detail.aspx?dbname=CMFD201701&filename=1016155800.nh.

A Study on the Linguistic Landscape of Beijing's Historical Commercial District

Qi Wang
School of Language and Communication, Beijing, China
Email: Wq481876@126.com

Li He
School of Language and Communication, Beijing, China
Email: heli@bjtu.edu.cn

[Abstract] Taking South Luogu Alley as a case, this study, based on 'rationalism', reveals the formation mechanism underlying the private and official linguistic landscape. In the first part, we describe the characters of language used in the linguistic landscape. In the second part, we explicate the construction process in light of 'rationalism', i.e., 'instrumental rationality' and 'interaction rationality'.

[Keywords] linguistic landscape; rationality; South Luogu Alley; historical commercial district

Introduction

Canadian scholars Landry, & Bourhis (1997) first defined the concept of linguistic landscape as 'The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration'. Since then, myriads of researches have sprung up, among which the linguistic landscape of tourist attractions have been widely discussed. Tourist attractions are impregnated with a plethora of signs which are not laid out as irregularly as they seem to be. The establishment of these signs is inextricably linked to the issue of language planning, multilingualism, culture, and identity. Recently, the linguistic landscape of *South Luogu Alley*, one of the most renowned historical commercial districts, has undergone profound changes under the impact of globalization and thus, is worthy of being explored. Previous studies of historical commercial districts have predominantly depicted the characteristics of the linguistic landscape under the guidance of 'geosemiotics' (Scollon, & Scollon, 2003) or from the perspective of the communicative interaction between author and reader (Tang, 2019, Yang, & Sun, 2018), but there is a lack of deep rationalist thinking about the construction of linguistic landscape. Therefore, this study, based on 'rationalism', investigates the mechanism underlying the formation of the linguistic landscape of *South Luogu Alley.* Firstly, this paper introduces the materials and method; secondly, based on the materials, describes the features of the linguistic landscape. Finally, in light of 'rationalism', this paper discusses the underlying formation mechanisms of the linguistic landscape.

Materials and Methods

There have been studies acknowledging the principle of treating signs carrying written text within a spatially definable frame as one independent item, i.e. any linguistic signs that appear in view should be counted as a separate unit of analysis (Backhaus, 2007; Lipovsky, 2018), while other studies have tended to hold 'one store, one sign' principle, which means that a store is considered as a whole and all signs that appear in the store (Cenoz, & Gorter, 2006), such as marketing signs on the windows, warning signs posted

on the store doors are counted as a unified unit of analysis. In this study, we adopt the second research methodology counting all signs in a store as a whole. In addition, a combination of quantitative and qualitative research methods was adopted. We collected samples with a digital camera and an iPhone. We ended our fieldwork with a total of 173 signs, with 133 private commercial signs and 30 official language signs. We categorized signs as private commercial signs (bottom-up) and official signs.

The Description of the Linguistic Landscape

Table 1 presents the composition patterns of the language used in the private commercial signs. The signs can be divided into three categories according to the number of languages used: monolingual, bilingual and trilingual signs. From Table 1, we found that monolingual signs in Chinese occupy the majority (50%); there are 64 bilingual signs, mainly presented in 'English + Chinese (44.3%)', as seen in store names *Fang Fang Manual*, *Time and Place*, *Antique porcelain jewelry*, *X-creativity soul art shop* so on and so forth. In addition, there are a small number of 'Chinese+Japanese' and 'English+French' signs; there is only one trilingual sign in the form of 'Chinese+Japanese+English' (0.7%). Table 2 demonstrates the prominence of English and Chinese. According to the table, Chinese is the overwhelmingly dominant language in the private commercial linguistic landscape (90.7%). Other languages (English) are also highlighted to some extent, but the degree of prominence is relatively low (7.8%). The placement of language in the signs reflects its significance. We found that no matter how the sign is laid out, Chinese always appears in the top, left, or middle position with high prominence, proving the absolute dominance of Chinese.

Table 1. ***Number and Percentage of Combination Patterns in Private Commercial Signs***

Combination Patterns	Number(N)	Percentage (P)
C	70	50%
J	1	0.7%
E	4	2.9%
C+E	62	44.3%
C+J	1	0.7%
E+F	1	0.7%
C+J+E	1	0.7%

Language/Scripts: C=Chinese; J=Japanese; E=English; F=French

Table 2. ***Prominence of Main Languages in Private Commercial Signs***

Language	Number	Prominence
Chinese	127	90.7%
English	11	7.8%

Table 3 displays the utilization of language in different commercial store signs. On the one hand, it is conspicuous that 'traditional elements (Chinese calligraphy, *Fantizi*)' appear more frequently in private commercial signs: Chinese calligraphy and *Fantizi* appear more frequently and mainly appear in food (73.3%/15%) and handicraft (73.6%/36.8%) stores. On the other hand, artistic characters appear more frequently in food (40%), handicraft (34.2%) and clothing (55.5%) stores; English appears in all types of stores. In summary, the linguistic landscape of *South Luogu Alley* is characterized by the interweaving of 'tradition' and 'modernity'.

Table 3. ***Number and Percentage of Font Types in Different Stores***

Sign Types	Store types	Number (N)	Artistic	*Fantizi*	Calligraphy	C+E
Private Commercial Sign	Food	60	24/40%	9/15%	44/73.3%	27/45%
	Handicraft	38	13/34.2%	14/36.8%	28/73.6%	18/47.3%
	Clothing	18	10/55.5%	6	5	1
	Grocery	7	/	5	1	2
	Service	2	/	2	1	4
	Others	18	/	11/61.1%	2/	/
Official sign	/	30	0	0	0	17/56.6%

The language composition patterns of the official and the private commercial linguistic landscape are both prevailingly presented in the form of 'Chinese+English' as demonstrated in Table 1 and Table 4, in which Chinese serves as the main language while English as the secondary. The composition patterns of the official language landscape is relatively monotonous, with three major combinations of 'Chinese', 'Chinese + English', and 'English'. Except for one English sign, Chinese is absolutely dominant in all other signs (100%). The official linguistic landscape highlights the will of the local government, indicating the paramount status of Chinese .

Table 4. ***Prominence of Chinese in Official Signs***

Language	Number (N)	Prominence
Chinese	9	100%
English	1	0%
C+E	20	100%

Instrumental Rationality

'Instrumental rationality' states that human being's activities are orientated towards self-interest at a minimal cost. It was the guidance of the concept of 'instrumental rationality' that gave rise to the modern society of the West. Traditionally, 'instrumental rationality' refers to the subject's pursuit of the maximum efficacy by means of precise and deliberate choices. It is the act under the dominance of utilitarianism without considering moral and emotional values. 'Instrumental rationality' includes two levels of connotations: firstly, the subject precisely calculates the optimal way to achieve the goal; secondly, purposeful action is subject to certain policies or rules of constraints.

Firstly, we discuss how 'instrumental rationality' is manifested in 'efficiency and equity'. Generally speaking, the common language of a region is often the dominant language in the signs while the marginalized languages have less prominence, resulting in inequitable language distribution. There have been scholars who certified that Chinese occupies an absolutely prominent position in the linguistic landscape of most regions in urban area or even minority regions. According to our study, we found that efficiency is often the primary consideration in private commercial linguistic landscape as the immediate purpose of the shop owners is to gain economic benefits. Therefore, they have the inclination to convey information in a most economically-valuable way. Conversely, the official signs use more 'Chinese + English' composition patterns which seem to be regular to some extent compared with that of the private commercial signs in that it serves as a renowned tourist destination, attracting flocks of both tourists at home and abroad. The use of bilingualism in the official signs not only improves the efficiency of information delivery but also promotes equity. However, we found that not all official signs are presented

in a bilingual way, which means that equity in the linguistic landscape is a '*scale-like*' concept because it is difficult to find absolute equity in any linguistic landscape.

Secondly, we talk about how agents make rational choice. The use of the language in private commercial landscape is diverse and primarily determined by a 'consumer-driven' market orientation. The use of linguistic symbols in the linguistic landscape is influenced by the economic attributes of the language, with more prominent symbols often representing greater potential economic value (Shang, 2016). Store owners fully examine the 'human resource (consumer) psychology' and evaluate the expected consumption of consumer groups. The market value of a sign can be measured by the number of exposures since many customers stop after seeing the sign and this behavior creates potential economic value (Claus, 2002). Interviews with several private store owners revealed that handicraft stores tend to use English and Chinese calligraphy to attract the attention of the young consumers. Food and clothing store use *Fantizi* and Chinese calligraphy for the following reasons: first, the heritage of time-honored brand, such as *Dai Chunlin* and *Du Yi Chu*; second, *Fantizi* and Chinese calligraphy can recreate the historical atmosphere and give visitors a sense of reality; third, policy needs. English appears in all three major stores in that it conveys a sense of 'cosmopolitanism, cool and trendy, front of the line' kind of ethos. Several studies have demonstrated that English is more attractive because it carries a range of positive connotations: modernity, progress, prestige, wealth, technological development, sophistication, reliability, globalization, success, and exclusivity.

Figure 1. **SHANGHAI LADY**

In Figure 1, for example, visitors were interviewed and indicated that they were attracted to the name of the store on the one hand, and the calligraphic font and English language of (上海女人)*Shanghai Lady* on the other, which gave them a sense of being on the *Bund* and a fashionable feel.

The creation of private commercial signs is subject to national and local policies and regulations. First, *Law of the People's Republic of China on the Standard Spoken and Written Chinese Language* stipulates that signs in public service industries should take Chinese as the primary language and that the use of Chinese should be standardized. In 2019, the government issued the *Guidelines for the Protection and Control of the Style and Appearance of the South Luogu Alley*, which clearly states that, first, signs in the public space of *South Luogu Alley* should integrate traditional and contemporary elements; second, private store signs should adopt a unified style of traditional signs, so we find that the traditional and modern intertwined in private commercial signs. However, there are still cases of incorrect use of traditional characters and inconsistent use of store signboards in the private commercial stores.

According to the previous analysis, Chinese has an absolute dominant position in the official linguistic landscape and a high proportion of bilingual signs in the form of 'Chinese + English', which is mainly used to strengthen the dominant position of the national language. The translation of official signs is concise and highly comprehensible, for instance, 图像采集区 (video), 垃圾分类 (garbage classification), 紧急疏散通道 (emergency evacuation), indicating that the official upfront investment is relatively high. Wang Tongjun (2008) pointed out that the government, other groups and organizations, by setting up signs at a

certain expense or cost, e.g., using some special language expressions, words, graphics, symbols, to achieve the best allocation of resources and economic utility.

Interaction Rationality

This part begins by introducing Cenoz & Gorter's (2009) classification of 'non-market values in language diversity within linguistic landscape'. They argued that the total value of LL linguistic diversity in a given city or region can be estimated by applying a 'Contingent Value Measurement' (CVM) similar to that of earlier biodiversity studies. In *Theorie des Kommunikatiren Handlns*, Habermas (1981) proposed 'Interaction Rationality', a severe critique of 'instrumental rationality', arguing that although Max Weber distinguished four types of action, in the process of rationalization of Western society, he completely confined his thoughts to 'instrumental rationality' which leads to the loss of life, i.e., the 'alienation of man'. 'Interaction rationality' believes that social activities should not be guided by pure utilitarianism, and that mutual respect and understanding between people in the process of social interaction constitute the core of action, that is morality and emotion are considered in the realm of rationality, rather than being excluded from it. We believe that the 'Interaction rationality' is manifested in 'non-market value'. Based on the analytical framework, this part explains the 'interaction rationality' embedded in the linguistic landscape and we classify it into two points: first, promoting communication and creating harmony; second, cultural heritage and value shaping.

Promoting Communication and Creating Harmony

'Direct use values' are defined as values used in the linguistic landscape to convey meaning and facilitate communication. 'Direct use values' are also equated to its indexical function, which is used to provide visitors with guidance and information (business programs, hours of operation, way-finding signs, etc.). The concise and appropriate content of the signs gives people a sense of clarity at a glance, and the use of English in private commercial signage is appropriate and highly understandable, improving the efficiency of information transmission, and creating a harmonious atmosphere.

The 'non-direct use value' refers to the potential benefits of the linguistic landscape in terms of showing respect, providing guidance, and presenting a diverse urban linguistic landscape. From the above analysis, the languages in the official linguistic landscape mainly serve the functions of guiding, ordering, and maintaining order, solving the potential 'unnecessary loss' and 'trouble caused by improper behavior'. As shown in Figure 2 and Figure 3 below, the tourists will consciously comply with the order (Figure 2) when they see them; the official signs with English language symbols (Figure 3) provide guidance for foreign tourists, and due to the higher litigation awareness of foreigners, unnecessary disputes and troubles are reduced, which creates harmonious interpersonal relationships. The private commercial language landscape also has 'non-direct use value', as shown in Figure 4, where the store operators put up the warning sign of 支架不稳，注意安全 (unstable holder, be careful), from which we can see that the sign makers literally respect the rights of tourists thus minimizing property damage and emotional loss. In addition, the high percentage of English in both private commercial and official signs reduce the additional cost of international marketing of the city, while the number of 'comprehensible' signs creates a friendly tourist experience.

Regulatory Signs in South Luogu Alley

Figure 2. ***Figure 3.*** ***Figure 4.***

Cultural Inheritance and Value Shaping

The characteristics and intangible values of language cannot be objectively measured, so the economic benefits of signage should not be analyzed alone, but should also be combined with its emotional, political, cultural and social factors (Zhao, 2017). The linguistic landscape has 'non-use values' composed of two parts: 'bequest value' and 'existence value' which are extremely in line with the core idea of the 'interaction rationality'. 'Bequest value' refer to the fact that the linguistic symbols in a linguistic landscape provide a realistic possibility for its inheritance, which is a reflection of the strong socio-cultural value of the linguistic landscape. By using *Fantizi* and Chinese calligraphy, private commercial linguistic landscape not only bring economic benefits, but create a 'historical atmosphere' that resonate with people's emotion and mentality, the Chinese in particular (as shown in Figures 5-7). As a language resource on the margins of society, *Fantizi* is no longer just a communication tool, but a cultural symbol of the Chinese nation, not only providing visitors with a deeper understanding of the origins of the Chinese script, but also stimulating the interest and ability of Chinese visitors to understand traditional characters and offering possibilities for the development of ancient Chinese studies and related research. Traditional calligraphy has a high aesthetic value and cultivates people's sentiments because of its powerful 'ephemeral and artistic' nature. According to Mr. Cai Yuanpei, 'aesthetic education has the social function of promoting social harmony and progress.' Official signs also show their powerful social and cultural functions (as shown in Figure 6 and Figure 7). The signs are placed in a more prominent position in order to spread the 'socialist core values' and 'harmonious society'. The 'existence value' refers to the benefit of knowing that certain languages exist in a certain part of the city, and the linguistic diversity attracts potential visitors.

Calligraphic and Propaganda Signs in South Luogu Alley

Figure 5. ***Figure 6.*** ***Figure 7.***

Conclusion

Ben-Rafael (2009) proposed four principles for the construction of linguistic landscape, namely, self-presentation, good reasons, collective identity, and power relations. This principle has been widely applied in the study of linguistic landscape. The principle of self-presentation and good reason are essentially in line with what we have done in this paper. However, the advantage of taking 'rationalism' as the starting point is that it not only explains how the author make choice but emphasizes the significance of that choice.

This study takes *South Luogu Alley* in Beijing as an example, examining the formation mechanism of the linguistic landscape based on 'rationalism'. This study found that the linguistic landscape of *South Luogu Alley* is constructed by rationality, and the language use reflect the rational thoughts of the author. In addition, the linguistic landscape plays an important role in shaping a harmonious society and conveying core values.

References

Backhaus, P. (2007). Linguistic landscapes: A comparative study of urban multilingualism in Tokyo. Clevedon: Multilingual Matters.

Ben-Rafael, E. (2009). A sociological approach to the study of linguistic landscapes. In E. Shohamy, & D. Gorter, (Eds.), *Linguistic Landscape: Expanding the Scenery*, (pp.40–54). New York, NY: Routledge.

Cenoz, J., & Gorter, D. (2006). Linguistic landscape and minority languages. *International Journal of Multilingualism, 3*, 67-80.

Cenoz, J., & Gorter, D. (2009). Language economy and linguistic landscape. In E. Shohamy, & D. Gorter, (Eds.), *Linguistic Landscape: Expanding the Scenery*, (pp.55-70). London: Routledge.

Claus, R. J. (2002). The value of signs for your business. *Signline, 38*, 1-8. Online. Retrieved from http://isa.files.cms-plus.com/FileDownloads/signline_38.pdf.

Habermas, J. (1994). *Theory of communicative action, (vol. 1)*. Translated by Hong Yu Pei & Lin Qing. Chongqing: Chongqing Publishing House.

Landry, R., & Bourhis, R. Y. (1997). Linguistic landscape and ethnolinguistic vitality: An empirical study. *Journal of Language and Social Psychology, 6*, 23-49.

Lipovsky, C. (2018). Belleville's linguistic heterogeneity viewed from its landscape. *International Journal of Multilingualism*, 1-26.

Scollon, R., & Scollon, S. (2003). *Discourses in place: Language in the material world*. London: Routledge.

Shang, G. W. (2016). A linguistic economics analysis of linguistic landscape – A case study of new Malaysia and Thailand. *Language Strategy Research*, *4*, 83-91.

Tang, L. X. (2019). A study on the linguistic landscape of the historic district of Quanzhou City: Taking West Street as an example. *Hanzi Culture, 13*, 144-148.

Wang, T. J. (2008). Analysis of the linguistic economics of the public signs. *Journal of Xi'an University of Foreign Languages*, *4*, 32-36.

Yang, R. H., & Sun, X. (2018). A study on the linguistic landscape of urban historical and cultural neighborhoods under the perspective of interactive order: Taking Nanjing as an example. *Media Instruction in Foreign Language Teaching*, *6*, 100-105.

Zhao, S. J. & Ge, X. Y. (2017). Dimensions and perspectives of language economics. *Journal of Wuhan University, 70*, 06.

A Study of Metaphor Translation from the Perspective of Relevance Theory – *Fortress Besieged* as an Example

Zhang Jianjun
Eastern Liaoning University, Dandong, China
Email: 30410159@qq.com

[Abstract] Due to the differences between Chinese and English cultures, metaphor has become a major difficulty in the translation of the novel *Fortress Besieged*. Based on Qian Zhongshu's novel Fortress Besieged, this paper classifies metaphors from a cognitive perspective, and analyzes and expounds the translation examples of typical metaphors such as the structural metaphor, orientation metaphor and ontological metaphor. In metaphor translation, the translator should choose the correct contextual information from his own cognitive context to infer the metaphor of the source language, so as to form his own communicative intention. In the process of discussing the metaphor translation of Fortress Besieged. By demonstration analysis, this thesis argues that relevance theory can effectively instruct metaphor translation from Chinese to English and deals with the differences of metaphor translation more reasonably in language and culture.

[Keywords] relevance theory; metaphors; translation; *Fortress Besieged*

Introduction

"Where there is language, there is metaphor" (Derrida, 1982). This revision, however, would be more proper and comprehensive: "where there is language, there is metaphor; where there is metaphor, there is thought and behavior" (Lakoff, & Johnson, 2003). There is a long history for metaphor study in the fields of sociology, linguistics, anthropology, and psychology. It is also the system of human cognition, which is basically metaphorical in nature (Lakoff, & Johnson, 2003). The study of metaphor translation, accordingly, has experienced two stages. The study of metaphor belongs to rhetoric, and its main theories were the theory of comparison and the theory of substitution founded by Aristotle (2012). The second stage refers to the period between the 1930s and the 1970s when the semantic theory of metaphor was called the "Interaction theory" (also called "Interaction theory"), which was put forward by Richards (1936) and developed and perfected by Blake (1962).

Literature works contain a lot of metaphors. Different cultures make metaphors have different distinguishing features. We may use different expressions to express the same intention of utterance. In the process of translation, to capture the true information of source texts as much as possible is the key issue for metaphor translation. The key point of recognizing metaphors is to search for relevance between linguistic contexts and metaphorical sentences. *Fortress Besieged*, the masterpiece of Ch'ien Chungshu, is popular with readers not only due to the fascinating plot, but also because there is a lot of humor and metaphor, which shows the magic of literary Chinese. In the late twentieth century, Jeanne Kelly, & Nathan K. Mao (2003) co-translated the *Fortress Besieged* into English, which has been highly evaluated.

The English version successfully conveys what the author wants to express in the Chinese version, and tackling the metaphor translation is the key point. This thesis combines traditional study of rhetorical device with relevance theory to provide a new theoretical perspective for the studies of metaphors and metaphor translation, and it argues that relevance theory can effectively instruct translators to translate metaphors

from Chinese into English novels and help translators to deal with the differences between language and culture more reasonably.

Literature Review

The metaphor comes from "the metaphor we live on", metaphorical methods in traditional linguistics of different languages, and metaphorical emphasis on cognitive language is closely related to human thinking ability (Zhong, 2017). George Lakoff and Mark Johnson (2003) made many contributions to this field. One of their theories – conceptual metaphor has had an important impact on metaphor's development, which led to the research at a new stage. *Metaphors We Live By*, their book, first introduced conceptual metaphor in 1980, in which the authors tried to emphasize that the metaphor was not only a matter of idea that had impact on the behavior and thought, but also a matter of language. The translation of cognitive metaphors has been taken more attention (Lakoff, & Johnson, 2003).

Western countries began studying metaphor translation from the perspective of cognition earlier than China. Traditional studies treated the translatability and transfer process as two problems of metaphor translation (Schäffner, 2004). There were two contrary opinions about translatability: translatable and untranslatable. Newmark and Mason (1980) were those rare scholars who held the opinion that metaphors are translatable. Mason, however, believed that we couldn't find other specific theory about metaphor translation. Dagut (1976, p. 22) supported neither of the ideas. He insisted that metaphors, to some extent, are connected with culture and lets readers the enjoyment of art. Metaphors cannot be translated if the differences of language and culture hinder the expression of such effect.

Discussions of metaphor translation in China are more pragmatic, mainly concerning the methods and strategies varying with the text types and styles. Liu Chongde (1984) summarized four strategies for translating metaphor: 1) literal translation retaining the image; 2) flexibly transferring image; 3) liberal translation retaining original sense; 4) transliteration. He concluded that which strategy should be chosen depends greatly on the context, style, and the metaphor itself, and that the best strategy lies in fully representing the three principles of faithfulness, expressiveness and closeness (of style).Wang Zuoliang (1989) preferred the literal translation of metaphor, without spoiling its original freshness and imposing manner. Wang Bin (2001), the representative person studied metaphor translation in the view of cognition (Wu, 2008). Based on other cognitive linguistics, Wang Bin (2001) kept fixating on the relationship between equivalence and metaphors, metaphors and blending, objective and subjective meaning.

Analysis on Metaphor Translation in *Fortress Besieged* in View of Relevance Theory

In 1986, relevance theory was put forward by Wilson and Sperber in their book *Relevance: Communication and Cognition* (2001). Fundamental relevance theory focuses on cognition and communication. It mainly studies the inferential process of *information* communication, especially for exploring the principle of utterance interpretation of verbal communication. According to relevance theory, the understanding has to be made with the help of linguistic contexts and through relevance, activation, choice, inference to find optimal relevance in order to obtain real communicative intention. How to translate the meaning of metaphors exactly and how to make target readers understand the meaning of the metaphor has been one of the spotlights in the field of translation. Metaphor translation can be achieved successfully based on the author and audience who have the same cognitive concept in the source field. However, there exists cultural difference in both languages. Sometimes the same object cannot share the same conceptual mapping, which causes difficulty for translation. Relevance theory as an important theory of cognitive pragmatics and is not

meant for translation initially, but it can effectively instruct translation and have an explanatory power for the study of translation, providing a unified framework of theory (Gutt, 2004). According to relevance theory, actually, translation is the process of inference. The translators' purpose is to achieve optimal relevance and translators should try to convey the intention of source texts to be consistent with audience's expectation (Lin, 1994).

Categories of Metaphors in *Fortress Besieged*

Structural Metaphors

According to Lakoff and Johnson (2003), structural metaphors are "cases where one concept is metaphorically structured in terms of another".

> *Example: 有人叫她 (鲍小姐) "熟食铺子", 因为只有熟食店才会把那许多颜色暖热的肉公开陈列 (Ch'ien, 2010, p. 5), 又有人叫她"真理", 因为据说"真理是赤裸裸的" 鲍小姐并未一丝不挂, 所以他们修正为"局部真理"*
>
> *Translated version 1: Some called her a charcuterie-a shop selling cooked meats because only such a shop would have so much warm-colored flesh on public display. Others called her "Truth". Since it is said that "the truth is naked". But Miss pao was not exactly without a stich on , so they revised her name to "Partial Truth" (Kelly, & Mao, 2003, p. 7).*

In structural metaphor, the source metaphor is "some called her a charcuterie". The source domain of this sentence is "charcuterie", and accordingly, the target domain is "Miss Pao". The translator associates them both and uses the feature of charcuterie to indicate Miss Pao's scantily clad. The translator keeps the source metaphor object, literally translated it as "charcuterie". Meanwhile, taking into account the differences of thoughts in Chinese and English, the translator explains what "charcuterie" is. Here, the translator associates "charcuterie" with "Miss Pao" to highlight the open and profligate characteristics of Miss Pao.

Orientational Metaphors

The orientational metaphor is a metaphor (or figurative comparison) that involves spatial orientation (e.g. on-off, up-down, in-out, and front-back).

> *Example: 我们背后都叫他 "寒暑表", 因为他脸色忽升忽降, 表示出他跟女学生距离的远近 (Ch'ien, 2010, p. 50)。*
>
> *Translated version: We used to call him "The Thermometer" behind his back since his facial coloring indicated his relative distance from girls (Kelly, & Mao, 2003, p. 53).*

In this case, it is not an obvious difference for "Thermometer" to indicate the changes of weather in English and Chinese. The translator therefore keeps source metaphor object. "The Thermometer" is the source domain. "His facial coloring" is the target domain. As the "ups and downs" of the orientation characteristics caused by the changes of temperature will be mapped to the target domain "facial coloring". From this mapping, readers can understand that his mood is unpredictable.

Ontological Metaphors

"The ontological metaphor is a type of metaphor in which something concrete is projected onto something abstract" (Lakoff, & Johnson, 2003).

Example: 他的客气和笑容仿佛劣手仿造的古董，破绽百出,一望而知是假的 (Ch'ien, 2010, p. 265)。

His smile and politeness was like poorly copied antiques. The flaws showed all over, and one could tell at a glance that they were fakes (Kelly, & Mao, 2003, p. 286).

In this ontological metaphor, "poorly copied antiques" is the source domain; "his smile and politeness" is the target domain. The meaning of the source domain "poorly copied antiques" and the target domain "his smile and politeness" conveyed that "The flaws showed all over". In this process of metaphor understanding, the structural feature of "poorly copied antiques" are systematically mapped into the target domain "his smile and politeness". By means of this mapping, readers are able to know the people as described are hypocritical.

Strategies of Metaphor Translation

Literal Translation

Living in the same environment, human beings have the same perceptual and cognitive abilities. So the people of two nations will use the same metaphor object when describing the same sensory experience. When the source and target domain of source language is similar with the source and target domain of the target language, according to the operating mechanism of relevance theory, the translator can keep the cultural characteristics of original language by using literal translation. Meanwhile, the translator should try to keep translated texts and source texts extremely unitary in contents and structures.

Example: 孩子不足两岁，塌鼻子、眼睛两条斜锋，眉毛高高在上，跟眼睛远隔得彼此要害相思病 (Ch'ien, 2010, p. 2)。

Her son, not yet two years old, had a snub nose, two slanted slits for eyes, and eyebrows so high up and removed from the eyes that the eyebrows and the eyes must have pined for each other like lovers (Kelly, & Mao, 2003, 5).

The distance between a child's eyes and eyebrows is compared to a pair of lovers who are far away from each other. The author's unusual imagination creates a novel image, which undoubtedly leaves a humorous impression on the reader. Therefore, considering the original author, this specially selected metaphorical image should be retained. However, in the translator's readers' opinion, "pined for each other" in the translation is not enough to convey the original meaning, because "pined for" only means "miss or long for", and the implicit comparison and humorous effect between two-year-old children and adult lovers have been lost. In the framework of relevance theory, the intention of discourse includes explicit meaning and implicit meaning, so the translation should convey all the explicit and implicit meaning that the recipient's original text aims to convey. In this way, it is suggested to translate "pined for each other like lovers", so as to convey the explicit and implicit meaning of metaphor.

Extension

Extension is similar with literal translation in annotation, but one difference is that the former method adopts annotation in the paper or in the margin of the paper; the latter is that the translator explains the metaphors based on the literal translation of the metaphor object, expanding the contents of the source metaphors to gain cultural superposition. This translation is not only faithful to the original texts, but easy for readers to understand as well. The whole translated texts are spontaneous, not the trail of extension.

Example: 总而言之，批分数该雪中送炭，万万不能悭吝——用刘东方的话说："一分钱也买不了东西，别说一分分数" (Ch'ien, 2010, p. 58)。

In sum, when marking one should "send coal when it snows" that is, provide that which is most needed, and never be stingy—as Liu put it: "one cent can buy nothing, let alone one tenth of a cent!" (Kelly, & Mao, 2003).

This metaphor "雪中送炭" is a Chinese four-character idiom, an ontological metaphor, which means timely help is offered when someone gets in trouble. It is usual that the translator had better keep the original image in the source texts. But considering target readers' cognition and acceptability, the translator attaches a note to the translated sentence, enabling target readers to understand the metaphors. Some people in the English speaking countries don't warm themselves by coal. Therefore, the note is really needed. So the target readers can get enough contextual effect without much effort.

Free Translation

Free translation is the opposition of literal translation. Free translation means that the translator abandons the structure of source texts when dealing with semantic conflicts by relevance theory while the source content is remained. This is because it's very hard to find the similarity between two different cultures.

However, in some cases, translated texts are not equal to source texts in structure. For example, "尺有所短寸有所长". The literal translation is "Sometimes a foot is too long and an inch is too short." It is obvious that the translated sentence literally in Chinglish is not understood by western readers. Here, it's not a good choice to translate this sentence literally. It should be translated freely as "Everyone has his strengths and weaknesses".

Conversion

There may be different significances about the same metaphor object in different cultural backgrounds. In the same way, it may use different metaphor objects to describe the same concept, so good translators have to acquire these differences to convert metaphor objects in order to get cultural equivalence. For example, in *Fortress Besieged*, "孙柔嘉斥责方鸿渐：'你不要饭碗，饭碗不会发霉'。". This metaphor is a structural metaphor. The literal translation is "If you don't want rice-bowl, it won't get moldy". For Chinese readers, obviously the "bowl" metaphorically means the job to maintain one's life. "饭碗" is "a job". But for western readers, "rice-bowl" may mean "the container of storing rice" and no other meanings. In English, "If you want to quarrel with your bread and butter" can express the meaning of "abandon one's livelihood". So, "rice and butter" instead of "rice" is more native.

Conclusion

This paper uses relevance theory to analyze the metaphor translation in *Fortress Besieged* and finds that relevance theory provides a new perspective for metaphor understanding and has a strong explanatory power on the Chinese-English translation of metaphor. According to relevance theory, a good translation must find the best relevance between two different cultures in order to complete the language transformation. The translator should make up for the omission of cultural metaphorical objects according to the context. If the original cultural metaphor object cannot be maintained. The translator should try to find the best relationship between the morality of translation and the semantics of the original text.

This study is limited to the metaphor translation in the English version of *Fortress Besieged* by Jeanne Kelly and Nathan K. Mao (2003) and the data is very limited which cannot reflect the general attitude of

other translators, nor can it deal with culture loaded metaphor. At the same time, it hopes that this study can enlighten the follow-up research in this field.

References

Aristotle. (2012). *Rhetoric*. Mineola, NY: Dover Thrift Editions, Dover Publications.

Black, M. (1962). *Models and metaphors: Studies in language and philosophy*. New York: Cornell University Press.

Ch'ien, C. (2010). *Fortress besieged, (1st ed.)*. Beijing: People's Literature Publishing Press.

Dangut, M. B. (1976). Can "metaphor" be translated? *Babel International Journal of Translation, XXI*(1), 22.

Derrida, J. (1982). *Margins of philosophy*, (p. 3). Chicago: The University of Chicago.

Gutt, E. A. (2004). *Translation and relevance: Cognition and contexts.* Shanghai: Shanghai Foreign Language Education.

Kelly, J., & Mao, N. K. (2003). *Fortress besieged*. Beijing: Beijing Foreign Language Teaching and Research.

Lakoff, G., & Johnson, M. (2003). *Metaphors we live by*, (pp. 1-7, 26). Chicago: University of Chicago.

Lin, K. (1994). The brief introduction of relevance theory. *Chinese Translators Journal*, *4*.

Liu, C. (1984). *On translation*. Xi'an: Shaanxi People's Publishing Press.

Newmark, P. (1980). The translation of metaphor. *Babel International Journal of Translation, 26*(2), 93-100.

Richards, I. A. (1936). *The philosophy of rhetoric*. Oxford, Oxford University Press.

Schäffner, C. (2004). Metaphor and translation: Some implications of a cognitive approach. *Journal of Pragmatics*, *36*(7), 1253-1269.

Sperber, D., & Wilson, D. (2001). *Relevance: Communication and cognition*. Beijing: Foreign Language Teaching and Research.

Wang, B. (2001). The concept of integration and translation. *Chinese Translators Journal*, 17-20.

Wang, Z. (1989). *Translation: Thinking and practice*. Beijing: Foreign Language Teaching and Research.

Wu, S. (2008). A comprehensive understanding of metaphor. *Journal of Chongqing Institute of Technology (Sociology)*, 139.

Zhong, M. (2017). Graphic conversion in EST translation. *Shanghai Translation, 28*(3), 57-62.

A Contrastive Study of Metaphorical Idioms in Chinese and English

Liu Fengxian
Eastern Liaoning University, Dandong, China
Email: liufengxian1125@163.com

[Abstract] Contemporary studies on metaphor show that metaphor is not only a rhetorical device of language, but also an important means for human beings to perceive and understand the world. Due to their similar views and feelings towards the objective world, the linguistic metaphors of different ethnic groups show cross-cultural similarities. Because of differences in languages, cultures and ways of thinking, metaphor has distinct national characteristics in cognitive styles. Based on Lakoff's "Idealized cognitive model", this paper attempts to explain the similarities and differences in the construction of metaphorical idioms and in the internal cognitive mechanism of metaphorical idioms in Chinese and English.

[Keywords] metaphor idiom; cognition; contrast

Introduction

The idiom is a special linguistic phenomenon, which is fixed in structure and integrated in meaning. It is a linguistic form that has been used for a long time (Oxford English Dictionary, 2012). Therefore, it also has extremely rich cultural connotation. There are a large number of idioms in both Chinese and English, and most of them come from fixed metaphors. As Lakoff, & Johnson (1980, p. 3) put it: "Our usual conceptual systems of thought and action are essentially metaphorical in nature". Both Chinese and English metaphors are supposed to find out the similarities between the unrelated things and to illustrate certain things to be depicted with other things. Metaphorical idioms reflect the cognitive experience that a certain nationality get from the external world and record the historical development of the nation.

Therefore, Chinese and English metaphorical idioms share certain similarities, and at the same time, they also have their own characteristics as language is something reflecting the features of different cultures. Wang Wenbin (2004) stated that English idioms include metaphorical phrases, slang, common sayings and proverbs, which are colorful and meaningful. Chinese metaphor idioms, formed as four-character expressions, often map the same target domain by using two source domains. For example, we use "Water" and "Fire" to metaphor the difficult life of the target domain: "Hot Water". There are many metaphorical idioms in English, which are flexible in structure, being either long or short, concise, and profound in meaning. However, the metaphorical idioms in English are obviously different from those in Chinese. For instance, the source domain of the drawn dagger is used as a metaphor for the target domain of the hair-trigger tension: "At daggers drawn". For this reason, the English metaphorical idiom corresponding to "Shui shen huo re" in Chinese is "In deep water", not "In deep water and on hot fire". Similarly, the Chinese metaphorical idiom corresponding to "At daggers drawn" in English is "Jian ba nu zhang", but not just "Jian ba".

The meaning of metaphorical idioms obviously has the dual characteristics of nationality and culture (Oxford English Dictionary, 2012). Chen Daoming (1998) once said that according to traditional linguistics, the metaphorical idiom is a kind of dead metaphor, which is a conventional usage and cannot be analyzed or used arbitrarily. It is an indivisible whole in semantic sense, and its whole meaning cannot be equal to the combination of literal meanings of an idiom.

Huang Man (2020) pointed out that the studies of cognitive linguistics show that most idioms have conceptual motivations, and most of them are the products of people's conceptual systems, rather than simply linguistic vocabulary. In other words, the meaning of a metaphorical idiom can be deduced. For example: "Strange bed fellows" in English refers to a casual acquaintance rather than a strange bedfellow in Chinese. Kovecses and Szabo (1996) argued that the semantic clarity or motivation of idioms come from human cognitive mechanisms, such as metaphor, metonymy, and experiential knowledge, which establish the relationship between idiomatic meaning and literal meaning.

This paper attempts to make a contrastive study of metaphorical idioms in Chinese and English. It mainly talks about the homogeneity of Chinese and English metaphorical idioms and the heterogeneity of metaphorical cognitive styles between Chinese and English. Such a study will help English learners to get a glimpse of the cultural meanings behind the expressions of different languages, understand the unique thinking patterns of different nationalities, and appreciate the colorful national cultures in the world. This is a question of linguistic research and also an issue of cross-cultural communication. It is also an important way to spread Chinese culture to the world by comparing the differences between Chinese and English metaphorical idioms, and it is of great significance to the development of conceptual metaphor theory.

Literature Review

The study of metaphor has a rather long history. Traditional metaphorical theory considered that the metaphor was only a rhetorical device used to modify discourse. In the 1930s, Richards and Black put forward the theory of Interaction of Metaphor, which broke through the limitation of traditional rhetoric regarding metaphor as meaning contrast and substitution at the lexical level in which metaphor was studied as a semantic phenomenon at the sentence level. Interaction Theory was the most influential theory of metaphor interpretation at that time. In the early 1970s, with the turn of western philosophy to linguistics and the rise and development of semiotics and cognitive psychology, metaphor has become an interdisciplinary subject. More and more scholars have begun to explore the nature, function and working mechanism of metaphor from multi-disciplinary and multi-level aspects. In the 1980s, Lakoff and Johnson (1980) published their book *Metaphors We Live by*, and a new theory of the "Metaphorical Concept System" was introduced to the world, thus metaphor has been brought into the orbit of cognitive research. and the cognitive theory of metaphor has been a focus of contemporary linguistic research According to Lakoff, metaphor involves two cognitive domains: source domain and target domain. Conceptual Metaphor is to understand the experience of one cognitive domain by the experience of another. Some features of the source domain are mapped to the target domain, and the latter is partly understood by the former. Therefore, "The essence of metaphor is to use one thing to understand and experience another one."

As for the similarities and differences between Chinese and English metaphorical idioms, many scholars in China have discussed them from different angles. Xu Yulong (2002) pointed out in his paper – "*Contrastive Linguistics*" that "Comparison is a basic method for human beings to study and understand things, while contrast is a comparison that focuses more on differences." Wang Wenbin (2004) explored the similarities and differences in the cognitive mechanism of Chinese and English metaphorical idioms from the perspective of Lakoff's (1987) "Idealized Cognitive Model", and he also probed into the similarities and differences in the internal cognitive mechanism of Chinese and English metaphorical idioms based on The Conceptual Blending Theory proposed by Fauconnier (1997). Liu Fengxian (2012) put it that "The Chinese and English people tend to have the same or similar associations as to the same

organ of the human body, so Chinese and English metaphors often choose the same organ as a vehicle to express the same or similar concepts."

In addition, many linguists, such as Shu Dingfang (2001) and Lin Shuwu (2002) have expounded and demonstrated "the formation of metaphor", "the working mechanism of metaphor" and "the understanding of metaphor" from the perspective of cognitive science. Quite a few other scholars such as Chen Wenbo (1982) and Jiang Lei (2000), etc. have also made contrastive studies of metaphorical cognition in Chinese and English. However, there is no detailed cognitive study on the internal structure of Chinese and English metaphorical idioms, and most of the related researches focus on the cultural connotation of Chinese and English metaphors. Based on the theories of cognitive linguistics, this paper makes a comparative study of the cognitive styles of Chinese and English metaphors and reveals the similarities and differences between Chinese and English cognitive modes of metaphor.

Homogeneity of Chinese and English Metaphorical Idioms

The cognitive model of human beings is formed in the interaction between human beings and the objective world, and it has specific and fixed characteristics. The metaphorical idiom is a special form of language, which condenses the special way of human beings to observe things in the objective world and presents an idealized cognitive paradigm. However, metaphorical idioms, in nature, belong to the linguistic category, and they are the image representation of the objective world. Therefore, no matter in what kind of cultural background, metaphorical idioms naturally have some similarities and homogeneity, showing similar ICM. Wang Guangcheng and Wang Xiuqing (2000) stated that "Since language is rooted in the cognitive structure of human beings, and metaphor can reflect the psychological basis of human cognition, then cross-cultural metaphor ought to share some similarities." So, of course, the metaphorical idioms in Chinese and English have similar features.

Look at the following examples. The word "Heart" refers to the organ promoting blood circulation in the body and it is also widely recognized as the "Soul" of human beings, so it is often used to refer to "Thoughts" or "Feelings". In both Chinese and English languages, "Heart" is often used as the source domain in metaphorical idioms to express the "True feelings" as the target domain. In Chinese, we have a popular metaphorical idiom "Tui xin zhi fu", in which "Heart" and "Abdomen" are used as the two source domains, referring to a kind of human communication behavior that one treats others with sincerity. There are similar metaphorical idioms in English, such as "To bare one's heart", which also means to bare one's heart in human communication. "Tongue" is another important organ of human speech, so it is considered to have the meaning of "Speaking manner" or "Diction". In Chinese, there is the metaphor idiom of "You zui hua she", while in English, there is "To oil one's tongue", and both idioms have the same meaning; that is, the glib and flirtatious manner of speech. The idiom "Yao chun gu she" is equal in meaning to the idiom "to set tongues wagging" in English. When people are angry, they tend to grind their teeth. This is a pattern known as extreme hatred, from the metaphorical idiom "Yao ya qie chi" in Chinese to "Grind one's teeth" in English.

Also, when people are in pain, they tend to clench their teeth, so it is a feature known as tolerating pain or discomfort, which in Chinese is a metaphor for "Yao jin ya guan" equal to "Clench one's teeth" in English. Both people and animals often show their teeth when they are fierce. This image is known as a threatening gesture or as a sign of hostility. In Chinese, there is a metaphorical idiom "Zhang ya wu zao", while in English, there is "To show one's teeth". In difficult or dangerous situations, people need to work together to overcome their difficulties. Chinese and English people also have a similar perception, with

“Feng yu tong zhou” in Chinese and “To sail in the same boat” in English. Both Chinese and English are going to fish in troubled waters, and this is a metaphor for taking advantage of a chaotic situation to gain an unfair advantage, hence we have the metaphorical idiom “Hun shui mo yu” in Chinese and “To fish in muddy waters” in English. For talented people, Chinese uses metaphors like “Chu lei ba cui”, and English has a similar idiom: “The flower of the flock.”.

There are similar metaphorical idioms between Chinese and English as for the “waves” in the sea. In Chinese, we say “Xing feng zuo lang”, while we’ll find the idiom “To stir up trouble” or “engage in disruptive activities”, which both mean creating dissension or disrupt a normal course or routine. From the above examples, it is not difficult to see that Chinese and English people, after all, live on the same planet, many phenomena in viewing the world and the understanding of human nature often have the same understanding and similar ways. Linguistic metaphor is directly involved in the cognitive process of human beings, so it is not surprising that, despite the distance between Chinese and English, metaphor has many striking similarities. Idioms are the quintessence of language, an important part of human thought for a long time, so it is easy to imagine that Chinese and English idioms have a lot in common in terms of metaphor, often using the same source domain to refer to the same target domain.

The Heterogeneity of Metaphorical Cognitive Styles between Chinese and English

Jiang Lei (2000) confirmed that human cognitive style is formed in the activities of cognitive objective world, with specific and fixed features. Cultural phenomena differ from one nation to another and have a unique personality. Metaphor in language is the result of the metaphorical thinking activity of human beings because of the influence of the respective cultural factors and the internal factors of language itself. Metaphor has distinct sociality and nationality. The difference of the way mainly displays in the metaphorical cognitive structure and the metaphorical cognitive model.

Difference in Cognitive Structure of Metaphor between Chinese and English

Metaphor is not only a universal way of thinking, but also a common way of word-building and word-making. The cognitive structures of Chinese and English are different, which makes the two languages different in the way of expression. Although both Chinese and English metaphors refer to the same source domain and the same target domain, English metaphors tend to refer to the single source domain, in the form of mapping, in which one type of thing is used to understand and experience another type. Chinese metaphorical words are mostly compound, that is to say, two source domains are used to map the same target domain. This is because the Chinese language, which uses block characters, is a language of monosyllabic words. Therefore, in Chinese, metaphor often uses the parallel structure of two vehicles, such as “He xin”, which are composed of “Core” and Heart”. English comes directly from the transliteration of “Core” (the kernel of a fruit); in Chinese, “Gen yuan” is made up of “Root” and “Source”, while in English it is either “Root” (the root of a plant) or “Source” (the source of a river) . English is used to direct transliteration, and so are verbs. In Chinese, the word “Niu ma”, when used together, is used as a metaphor for people who are forced by life to do hard labor. If “Niu” and “Ma” are used separately, there is no such metaphorical meaning.

In addition, the terms “Zhen zhuo” “Deliberation” and “Yun niang” (incubated) are actually paired synonyms, that is to use the dual-source domain to map the same target domain. This is because most word-building in western languages is derivative, while in Chinese, word-building is mainly in compound form. Chinese and English metaphorical expressions also follow this general rule. In addition, the Chinese

language pays special attention to the linguistic symmetry, this is one of the reasons why so many Chinese metaphorical words tend to appear in the compound form. The feature of mapping the same target domain with two source domains is most prominent in Chinese four-character idioms. All of the above examples highlight such a cognitive structural feature, that is, Chinese metaphor, idiom uses dual-source domain to map a target domain, while English metaphor idiom uses a single-source domain.

The Differences between Chinese and English Cognitive Models of Metaphor

Lakoff (1987) put forward the famous "Idealized Cognitive Model" (ICM), ICM refers to the abstract, unified, idealized understanding of experience and knowledge in a given cultural context. As a tool of thought expression, the differences in the form of language are closely related to the cultural cognitive model on which the language depends. People in the process of knowing things, understanding the world, or the construction of a model of a relatively stereotyped psychological structure, are kind of an outline of the solidification of the objective phenomenon, showing a kind of idealized, fixed pattern of thinking. Different metaphorical ways in Chinese and English show their distinctive national characteristics because choice of metaphorical objects is often affected by ways of thinking, aesthetic taste, values, and psychological culture. For example, in ancient China, the halo that appeared in the sky after the rain was thought to be a "Worm" or a "Snake," so it was called a "Cai hong" (rainbow), and the word "Rainbow" was derived from the word "worm," whereas in ancient English, "Rainbow" refers to "Bow". The way of thinking cognition is the accumulation of people's habits of thinking cognition, and language is the carrier of thinking cognition.

The reason why Chinese and English metaphors have different cognitive models is that Chinese and English people have different ways of thinking. Chinese language thinking belongs to figurative thinking, also known as thinking in images, English metaphor, which pays attention to objectivity and objective thinking, is a judgment of objective attributes or features. In addition, the thinking of the people of Han and the Chinese nation is more balanced and harmonious, while the thinking of the English nation is characterized by antagonism. The cognitive models of Chinese metaphor are mostly constructed by two-source domains, while those of English metaphors are constructed by single-source domains. The differences of cognition and model reflect the differences of the two cultures.

Conclusion

According to Shu Dingfang (2001), the metaphor, as an inherent mode of thinking in human beings, not only has certain commonalities, but also has its own national characteristics. Chinese and English metaphors create identical analogies and associations between things by their similar or unsimilar experiences of the objective material world. It is the similarity coming from creation that makes different nations have a unified cognition and understanding of the objective material world. Based on the theory of linguistics, this paper has analyzed the cognitive mode of metaphor in Chinese and English from the perspective of cognitive thinking, and finally comes to the conclusion that metaphor is not only a universal cognitive mode of thinking, but also a complex language, cultural phenomenon.

The cognitive contrastive study of Chinese and English metaphorical idioms helps learners and translators realize that Chinese metaphor idioms often use double-source domain to map the same target domain, while English metaphor idioms often use single-source domain. It is found that there is a significant structural symmetry effect in the recognition of Chinese idioms, indicating the existence of a special "gestalt morpheme" in structural symmetric idioms, this facilitates the identification of idioms.

Reference

Chen. D. (1998). *Metaphorical competence in cognitive linguistics from the perspective of analyzability of Idioms.* Shanghai: Shanghai International Studies University.

Chen, W. (1982). *English idiom and Chinese idiom*, (p. 177). Beijing: Foreign Language Teaching and Research Press.

Fauconnier, G. (1997). *Mappings in thought and language,* (p. 203). Cambridge: Cambridge University Press.

Huang, M. (2020). A study of the cultural connotation of Chinese and English metaphorical idioms. *Academic Journal of Zhongzhou*.

Jiang, L. (2000). *Cultural observation and comparison of English and Chinese idioms*. Hubei: Wuhan University Press.

Kovecses, Z., & Szabo, P. (1996). Idioms: A view from cognitive semantics. *Applied Linguistics*, *17*, 326-355.

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago: University of Chicago Press.

Lakoff, G. (1987). *Women, fire, and dangerous things*. Chicago: University of Chicago Press.

Lin, S. (2002). The basic status, focus and trend of metaphor research. *Foreign Language*.

Liu, F. (2012). A contrastive study of cognitive styles of metaphor in Chinese and English. *Journal of Eastern Liaoning University (Social Sciences).*

Oxford English Dictionary. (2012). Seventh edition. M. Waite, (Ed.). Oxford: Oxford University Press.

Shu, D. (2001). On the cognitive function of metaphor. *Foreign Language Research*.

Wang, G., & Wang, X. (2000). Cognitive basis of metaphor and cross-cultural similarity. *Foreign Language Teaching*.

Wang, W. (1999). A cognitive study of Chinese idioms with structural symmetry. *Psychological Science*.

Wang, W. (2004). A cognitive comparison between ICM and CB in Chinese and English metaphorical idioms: A study of four-character metaphorical idioms in Chinese. *Foreign Languages and Their Teaching.*

Xu, Y. (2002). *Contrastive linguistics*, (p. 205). Shanghai: Shanghai Foreign Language Education Press.

Corpus-assisted Critical Discourse Analysis

Jiaqi Wei
Department of Foreign Language Teaching and Research,
Jilin University of Finance and Economics, Changchun, China
Email: Weijiaqi639@126.com

[Abstract] This paper introduces the research model of corpus-assisted Critical Discourse Analysis, summarizes two research approaches of this model, analyzes the advantages and disadvantages of the model, and tries to revise deficiencies of this research model informed by the theory of Critical Discourse Analysis in order to improve its applicability.

[Keywords] critical discourse analysis; corpus-assisted; qualitative analysis; quantitative analysis

Introduction

The analytical methods in Corpus Linguistics (CL) can effectively make up for the disadvantages of analytical methods in Critical Discourse Analysis (CDA), so CL has been applied to CDA by more and more scholars. In the proceedings of CDA published by Fairclough et al. (2007), one fifth of the papers have adopted the analytical methods of CL. Although the analytical methods of CL were widely used in CDA, the methods and theories of Corpus Linguistics and Critical Discourse Analysis are not balanced with each other in the most studies. On the one hand, although some corpus-based discourse analyses have adopted the approaches of CDA, there is no clear theoretical framework of CDA in these studies. On the other hand, some CDA only used limited methods of CL and especially avoided using quantitative methods of CL (Baker et al., 2008, p. 275). In order to solve some problems in the combination of CL and CDA, Baker et al. (2008) proposed the research model of Corpus-assisted Critical Discourse Analysis. This paper first introduces the above research model and summarizes two research approaches of this model. Second, it analyses the advantages and disadvantages of the model. Finally, it tries to revise deficiencies of this research model informed by the theory of Critical Discourse Analysis and Systematic Functional Grammar.

The Theory of Corpus-assisted Critical Discourse Analysis

The term "corpus-assisted" comes from Corpus-assisted Discourse Studies (CADS) proposed by Partington (2004) and refers to identifying the ideology imbedded in the text through identifying linguistic patterns with the help of computer software. "Corpus assisted" in Corpus-assisted Critical Discourse Analysis means that in the combination of Corpus Linguistics and Critical Discourse Analysis, they are equally important and combine together to form a methodological synergy.

Baker et al. (2008, p. 295) put forward the research model of corpus-assisted Critical Discourse Analysis which is shown in the following table:

Table 1. ***Possible Stages in Corpus-assisted Critical Discourse Analysis***

1. Context-based analysis of topic via history/politics/culture/etymology. Identify existing topoi/discourses/strategies via wider reading, reference to other CDA studies
2. Establish research questions/corpus building procedures
3. Corpus analysis of frequencies, clusters, keywords, dispersion, etc. – identify potential sites of interest in the corpus along with possible discourses/topoi/strategies, relate to those existing in the literature
4. Qualitative or CDA analysis of a smaller, representative set of data (e.g., concordances of certain lexical items or of a particular text or set of texts within the corpus) – identify discourses/topoi/strategies (DH approach)
5. Formulation of new hypotheses or research questions
6. Further corpus analysis based on new hypotheses, identify further discourses/topoi/strategies, etc.
7. Analysis of intertextuality or interdiscursivity based on findings from corpus analysis
8. New hypotheses
9. Further corpus analysis, identify additional discourses/topoi/strategies, etc.

Baker et al. (2008) applied the above model in analyzing representation of refugees in news discourse. Firstly, they analyzed the relevant contextual factors, such as the different etymologies of the word "refugee" and the changes in refugees' statistics as the basis for putting forward the research hypothesis. Secondly, they built a 140-million-word corpus of British news articles about refugees. Through keyword analysis, this study reveals the different themes and positions of big newspapers and tabloids in reporting on refugees. In addition, the themes of news reports were classified by collocation analysis, and it was found that most collocations have negative meanings. This reflects the negative attitude of the newspaper towards the refugee group. Finally, a small number of representative texts were chosen in which perspective, positive self-presentation and negative other-presentation strategies are analyzed, so as to further reveal the attitude of British media towards refugees.

Two Approaches to Corpus-assisted Critical Discourse Analysis

There are two different approaches in Corpus-assisted Critical Discourse Analysis: one is a corpus-based approach, and the other is a corpus-driven approach.

Corpus-based Critical Discourse Analysis

Liang et al. (2010:178) defined the corpus-based approach in CL as: "Researchers first put forward hypotheses according to previous linguistic research findings or their understanding of language, and then use corpus analysis to test hypotheses." In other words, the corpus-based approach is to test the pre-hypotheses. Researchers often choose analytical methods and linguistic patterns based on pre-hypotheses in order to prove that their hypotheses are correct.

Gabrielatos, & Baker (2008) used a corpus-based approach to analyze the discursive representation of refugees in British newspapers reports and put forward the steps for corpus-based Critical Discourse Analysis which describes in detail how to categorize discursive representation. The first step is to find out the keywords related to the research topic through the frequency analysis. In the second step, the concordance analysis of keywords will identify semantic prosody. The third step is the concordance line analysis of keywords' collocation and the co-text analysis of the concordance lines. The fourth step is to classify the keywords and its collocation words. The fifth step is to identify topics, topoi, and metaphors in the discourse through CDA, and then adjust and modify these categories based on the findings of CDA (Gabrielatos, & Baker, 2008, pp. 15-17).

The Corpus-based Critical Discourse Analysis model proposed by Gabrielatos, & Baker (2008) is to conduct the corpus analysis first, and then use the theory of CDA to explain and revise the research

findings. The research model proposed by Tang (2011, p. 47) is just the opposite. Tang proposed a detailed and in-depth CDA on a small sample of corpus first and then take the conclusions of CDA as the hypothesis of subsequent corpus analysis. Then, quantitative analysis is conducted on a larger scale of corpus to prove or modify, or even overturn the conclusions of previous qualitative analysis of CDA. Using this research model, the validity of conclusions obtained from small sample texts may be extended to larger representative texts.

No matter which research model is adopted, the combination of CL and CDA to study discursive representation based corpus has three advantages (Gabrielatos, & Baker, 2008, p. 7): (1) The theoretical framework of CDA can better explain the research findings. (2) The categories generated in large-scale corpus analysis contribute to the application and expansion of categories in the existing CDA. (3) The quantitative analysis in CDA can be realized by corpus analysis.

Corpus-driven Critical Discourse Analysis

"The corpus-driven approach is to form hypotheses and even theories about language use through exhaustive analysis and classification of all examples in the corpus. There are no hypotheses before the analysis of the corpus" (Liang et al., 2010, p.178). In other words, the corpus-driven approach of CL is inductive. The corpus-driven approach drives discourse analysis by identifying prominent linguistic patterns in the corpus (Baker et al., 2013a, p. 259). Baker (2010) used this approach to identify high-frequency words in discourse through frequency analysis and used the software Sketch Engine (a complex online corpus analysis tool, which can identify the typical structural patterns of some words in different grammatical structures), to identify the typical grammatical structure of some words (Baker et al., 2013b, p. 31). The corpus-driven method is descriptive. By using this method, we can identify significant linguistic patterns, classify, and summarize these patterns, and finally draw the conclusion of discourse analysis.

Tang (2011, p. 47) proposed the research model of corpus-driven Critical Discourse Analysis. She advocated starting with corpus analysis, and some corpus analysis methods can be used, such as concordance analysis, collocation analysis and so on, to find the prominent linguistic patterns, co-occurrence relations and themes in the corpus, so as to find out the research questions and locate the representative discourse. Then, according to the research questions, the representative sample texts are analyzed by the traditional CDA approaches to make further fine analysis and in-depth explanation. This method can solve the problems of lack of representativeness in texts selection and lack of objectivity and systematicness in analysis to a great extent.

The corpus-driven approach can reduce researchers' bias since it can identify linguistic patterns contrary to researchers' intuitive prediction. Most importantly, this approach can be repeated, that is, different researchers will get the same results using the same corpus and software. Although corpus-assisted Critical Discourse Analysis includes two different analysis approaches: corpus-based approach and corpus-driven approach, we should recognize that corpus-driven and corpus-based approaches are different approaches under the same research orientation, and the two are complementary (Liang et al., 2010, p. 185).

The Advantages and Disadvantages of Corpus-assisted Critical Discourse Analysis

Corpus-assisted Critical Discourse Analysis integrates the theories and methods of CDA and CL. The integration has many advantages, mainly reflected in the following three aspects. First, the integration of multiple linguistic branches makes it go beyond the limitations of a single linguistic discipline. Second,

the combination of quantitative and qualitative analysis makes the analysis results more reliable and objective. Thirdly, multiple analysis methods complement each other, which can more comprehensively analyze the text and explain the research results.

The Advantages of Corpus-assisted Critical Discourse Analysis

First, Corpus-assisted Critical Discourse Analysis integrates the theories and methods of many branches of linguistics, mainly reflected in the integration of Corpus Linguistics and Critical Discourse Analysis. CL focuses on the quantitative and statistical analysis of large sample texts, while CDA tends to conduct an in-depth and detailed qualitative analysis of representative small sample texts. Combining these two branches of linguistics can strengthen their respective theoretical basis. On the one hand, the theories and categories in CDA can provide a theoretical basis for the quantitative analysis of CL. On the other hand, qualitative analysis of CL can prevent excessive interpretation or insufficient interpretation of the research results and conclusions. Combining the two can integrate a collaborative research theory with both descriptive and explanatory power (Baker et al., 2008, p. 279). In addition, corpus-assisted Critical Discourse Analysis also draws on the theories of other linguistic branches, such as sociolinguistic theory (Baker, & Levon, 2015), pragmatic theory (Baker, 2014), psycholinguistics and cognitive linguistics (Gabriclatos, & Baker, 2008). Therefore, this integration can better analyze and solve the complex social problems reflected in the text.

Moreover, corpus-assisted Critical Discourse Analysis shows the advantages of its more objective research methods in the process of texts selecting and analysing. First, the corpus contains large-scale oral and written authentic texts which can avoid subjective choice of analysts in the process of texts selection. Therefore, the corpus method can avoid the problem of texts selection in traditional CDA pointed out by Widdowson (2004): selectively picking up texts in order to reach the pre-conclusion. Second, analysis approach in CL can reduce researchers' bias (Baker, 2006, p. 10) and identify language patterns that are even contrary to researchers' intuitive prediction. At the same time, corpus-driven approaches adopted which effectively avoids the subjective influence of analysts.

Finally, in most corpus-assisted Critical Discourse Analysis studies, researchers have discussed the value of triangulation in discourse analysis (Baker et al., 2008; Baker, & Levon, 2015; Baker, 2014). In the research, the use of triangulation means to analyze the research questions from multiple angles to make the research conclusions more sufficient and objective. The application of this method to CDA is mainly reflected in the diversity of analysis methods. In addition to quantitative and qualitative analysis, corpus-assisted Critical Discourse Analysis also integrates many other analysis methods in order to ensure the accuracy and comprehensiveness of the research conclusions. For example, context analysis, etymology analysis, diachronic research, comparative research, and other analysis methods are included (Baker et al., 2008; Gabrielatos, & Baker, 2008). In addition, the diversity of analysis methods is also reflected in the use of different corpus analysis methods in the same corpus. For example, Baker (2014, p. 20) used three different methods: key semantic tags analysis, collocation networks analysis and concordance line analysis to analyse the same corpus, so as to compare the effectiveness of three different methods and better understand the advantages and disadvantages of each method.

Disadvantages of Corpus-assisted Critical Discourse Analysis

Although this CDA model has its unique advantages, it also inevitably has some shortcomings. For example, there is not enough qualitative analysis, and it is limited to the lexical study of discourse. These deficiencies are analyzed in detail below.

Less qualitative analysis. In corpus-assisted Critical Discourse Analysis, quantitative analysis is more than qualitative analysis. Although this discourse analysis model combines the quantitative analysis of CL and the qualitative analysis of CDA, it mainly focuses on corpus analysis, and studies how discourse constructs some social group images by using collocation and concordance analysis methods. Because corpus linguistics mainly draws conclusions through the method of statistics (Liang et al., 2010, p. 3), quantitative analysis is mainly used. In particular, the corpus driven methods are exhaustive quantitative analysis of a large number of samples in the corpus, such as frequency analysis and keyword analysis. This quantitative analysis may lead to a result that discourse analysis tends to be descriptive and cannot explain the research results well (Baker, & Levon, 2015).

Although some discourse analysts realize that corpus research tends to be descriptive, they advocate using the theory and methods of CDA to enhance the explanatory power of the research (Baker, 2006; Baker et al., 2008; Gabrielatos, & Baker, 2008). However, in the actual research, the proportion of qualitative analysis of CDA is not large. For example, when introducing how to combine CL and CDA, Baker (2006, p. 92) proposed that we can connect the linguistic patterns identified by corpus analysis with the production and reception of discourse but did not specifically explain how to connect and which theory of CDA could be used for reference. For another example, Gabrielatos and Baker (2008, p. 33) proposed that we can use the theory of CDA to study the macro-structure and micro-structure of discourse, but they did not illustrate how to study. Therefore, in general, corpus-assisted Critical Discourse Analysis focuses more on quantitative analysis than qualitative analysis.

Limited to the study of lexical level of discourse. Corpus-assisted Critical Discourse Analysis mainly focuses on the lexical level of discourse, while the research on other levels of language needs to be strengthened. This is also an analytical tendency of corpus linguistics itself, that is, to analyze lexical items. In the study, corpus-assisted Critical Discourse Analysis mainly adopts the analysis methods of concordance and collocation in CL. No matter whether the concordance analysis shows the keywords in each line or the collocation words within a certain span, what is shown is only fragments of the text, and what is analyzed is only some words or clusters, lacking more layers of discourse analysis.

Although some analysts also analyze the discourse from the grammatical level, for example, Sketch Engine software is used to analyze the grammatical structure of vocabulary (Baker et al. 2013a), due to the limitation of corpus analysis software, many grammatical items cannot be analyzed by the method of corpus.

Revision of Corpus-assisted Critical Discourse Analysis

In view of the shortcomings of the above analysis, we try to modify the research model by combining different theories and corpus analysis software, in order to make it better and explanatory.

Adding More Qualitative Analysis

Qualitative analysis of representative and small sample texts should be added, because qualitative analysis can bridge some shortcomings of quantitative analysis. For example, qualitative analysis can reveal the implied representations in the text. Because the characteristics of many social group images are not directly expressed in the text, these characteristics can be identified only through detailed and in-depth qualitative analysis. Qualitative analysis can analyze the structural features of discourse in more detail and reveal how these structural features achieve some textual purposes (Baker, & Levon, 2015).

In addition, use of CDA theories and methods can improve the explanatory power of the research conclusions. The theories and methods of CDA are all inclusive. We should choose the appropriate

theories and methods according to the needs of research and combine them with the methods of CL. For example, we can combine the Social-cognitive Approach proposed by Van Dijk (2008) with the methods of CL to study the production and reception process of discourse, or we can choose Wodak's (2001) Discourse-Historical Approach and CL analysis approaches to study the discursive strategies and historical context of discourse.

Multi-Level Discourse Analysis

Quantitative and qualitative analysis should be combined to analyze discourse at multiple levels. Although it is difficult for corpus analysis tools to carry out advanced lexical and grammatical analysis, we can adopt the suggestions of Halliday & Matthiessen (2004) and balance between the quantity and the richness of analysis: low-level analysis is completed by automatic analysis of a large scale corpus, and high-level analysis is completed by manual analysis of small samples of texts. When analyzing phrases and clauses, we can use manual analysis to complement corpus analysis to interpret the text in a deeper level.

In addition, researchers are also aware of the limitations of general corpus software in discourse analysis and have developed some special tools for discourse research. These tools are mainly used to analyze the structural features of discourse, including Coh-metrix and TAACO for analyzing discourse cohesion, TextTiling and VBDUs for analyzing genre features, MAT (Multidimensional Analysis Tagger) for analyzing register features. We can use these tools to analyze the micro and macro structural characteristics of discourse, which can effectively supplement the traditional lexical analysis of CL. The multi-level analysis of the text can more comprehensively show the meaning and structure of the text, so as to better reveal the dialectical relationship between discourse and society, interpret the implied ideology and power relationship, and then improve the public's critical thinking.

Conclusion

This paper introduces the analytical framework of corpus-assisted Critical Discourse Analysis and combs the empirical studies based on the above framework. It is found that this analytical framework includes two analytical approaches, a corpus-based analytical approach, and a corpus-driven analytical approach. These two analytical approaches complement each other rather than oppose each other. Corpus-assisted Critical Discourse Analysis analytical framework can effectively make up for the disadvantages analytical methods of traditional CDA, break through the limitations of single subject research methods, and improve the credibility of research results. This framework is an effective attempt to integrate a variety of different research methods. Undoubtedly, this framework also has shortcomings. For example, it focuses more on quantitative analysis, and the applicability of the analytical framework needs to be further tested. In addition, it mainly focuses on the research of lexical level, ignoring the research of other levels of language. In view of the above shortcomings, this study proposes that other representative CDA research approaches can be integrated into the corpus-assisted Critical Discourse Analysis analytical framework, combining manual analysis with corpus analysis to conduct CDA analysis from different levels of language, and conducting multi-level analysis with the help of newly developed corpus software.

Acknowledgement

Project sources: Humanities and Social Sciences Research Project of Jilin Provincial Department of Education. Project name: A Corpus Based Critical Discourse Analysis of Jilin Provincial Government Work Report (Item Number: JJKH20210151SK).

References

Baker, P. (2006). *Using corpora in discourse analysis*. London: Continuum.

Baker, P., Gabrielatos, C., Khosravinik, M., Krzyzanowski, M., McEnery, T. & Wodak, R. (2008). A useful methodological synergy? Combining critical discourse analysis and corpus linguistics to examine discourses of refugees and asylum seekers in the UK press. *Discourse and Society, 19*(3), 273-306.

Baker, P. (2010) Representations of Islam in British broadsheet and tabloid newspapers 1999-2005. *Language and Politics, 9*(2), 310-338.

Baker, P., Gabrielatos, C. & McEnery, T. (2013a). Sketching Muslims: A corpus driven analysis of representations around the word 'Muslim' in the British Press 1998-2009. *Applied Linguistics*, *34*(3), 255-278.

Baker, P., Gabrielatos, C., & McEnery, T. (2013b). Discourse analysis and media attitudes: The representation of Islam in the British press. Cambridge: Cambridge University Press.

Baker, P. (2014). *Using corpora to analyse gender*. London: Bloomsbury.

Baker, P., & Levon, E. (2015). Picking the right cherries? Comparison of corpus-based and qualitative analyses of news articles about masculinity. *Discourse and Communication, 9*(2), 221-336.

Fairclough, N., Cortese, G., & Ardizzone, P. (Eds.). (2007). *Discourse and contemporary social change*. Bern: Peter Lang.

Gabrielatos, C., & Baker, P. (2008). Fleeing, sneaking, flooding: A corpus analysis of discursive constructions of refugees and asylum seekers in the UK Press, 1996-2005. *Journal of English Linguistics, 36*(1) , 5-38.

Halliday, M. A. K., & Matthiessen, M. I. M. (2004). *An introduction to functional grammar, (3rd edition)*. London: Edward Arnold.

Liang, M. T., Li, W. Z., & Xu, J. J. (2010). *Using corpora: A practical coursebook*. Beijing: Foreign Language Teaching and Research Press.

Partington, A. (2004). Corpora and discourse, a most congruous beast. In A. Partington, J. Morley, & L. Haarman, (Eds.), *Corpora and Discourse,* (pp.11-20). Bern: Peter Lang.

Tang, L. P. (2011) The potentials of corpus linguistics in strengthening critical discourse analysis. *Journal of Foreign Languages*, *34*(4), 43-49.

van Dijk, T. (2008). *Discourse and context: A social cognitive approach*. Cambridge: Cambridge University Press.

Widdowson, H. G. (2000). On the limitations of linguistics applied. *Applied Linguistics, 21*(1), 3-25.

Wodak, R. (2001). The discourse-historical approach. In R. Wodak, & M. Meyer, (Eds.), *Methods of Critical Discourse Analysis,* (pp. 63-94). London: SAGE.

A Research on Chinese Compliments on the Social Media Platforms

Lihong Xin
School of Foreign Languages, Eastern Liaoning University, Dandong, China
Email: 1282854765@qq.com

[Abstract] Nowadays, studies of compliments have often selected research materials from natural discourse, literature or audiovisual products. The research background is often within two-party interaction, few focused on the cases within multiparty interaction. Thus, this paper is mainly about Chinese compliments on social media platforms, which related to the multiparty communication, and aims to provide enlightenment on the similar studies about the types and characteristics of Chinese compliments on the social media platforms. In the study, three types of Chinese compliments on the social media platforms were studied, namely explicit compliment, implicit compliment, and symbolic compliment. The functions of each type of compliment are analyzed.

[Keywords] compliment; explicit compliment; implicit compliment; symbolic compliment; social media platform

Introduction

Known as a "social communication lubricant", the compliment has always been a hot research topic favored by sociolinguists. The compliment, like appreciation and greeting, belongs to the category of sociolinguistics. It is a polite and formulaic speech act. Holmes believed that a compliment is a speech act in which the person who compliments others explicitly or implicitly evaluates the characteristics or appearance, achievements or performance, morality or skills of the person who are complimented (Holmes, 1988). It is helpful to shorten the social distance between communication participants, promote bonding between the participants in communication, and in turn, maintain a harmonious interpersonal relationship. In macro views, the use of the compliment reflects the behavior quality and politeness norms of the speech users, and it is the external expression of the speaker's basic quality and language ability. In micro views, it reflects the social and cultural environment of a region, a nation, or even a country. It is the presentation of a cultural value in the aspect of speech function. Therefore, studying how language users compliment others, and under what circumstances language users compliment others are important for people to have a better understanding of the value system, social structure of a nation as well as the culture and the cognition of the language community on the function and meaning of language users (Yuan, 2001).

Nowadays, with the rapid development of the telecommunication technology, the social platforms, like micro-blog, WeChat, and Tiktok, etc. have played important roles in daily life. People often post pictures of their daily life or shoot short video clips on these social platforms to share their moods, feelings, thoughts or even insights. Thus, a unique network pragmatic style has been created. Therefore, this paper intends to conduct research on the types and characteristics of compliments that occur in the comments on the social media platforms following Herbert's classification model of compliments. Different from the previous researches whose corpus are often chosen from movies and TV programs, the corpus analyzed in this paper are all from natural context. With the comments collected from the social media platforms, types and characteristics of compliments will be analyzed.

Literature Review

Since Pomerantz (1978) took the lead in the study of compliment and compliment response, scholars at home and abroad have studied compliments from different angles, such as the study of gender differences

when using compliment and compliment responses by Herbert (Herbert, 1990). Manes and Wolfson (1981) analyzed compliment behaviors of middle-class Americans and found that compliments have certain stylized characteristics at the syntactic and semantic levels. Then, Wolfson (1981) studied about 700 compliments he had collected, and came to such conclusion that a large number of compliments contain highly restricted adjectives and verbs. In addition, other studies were conducted, like the cross-lingual comparative study between different languages by Lorenzo Dus (2001) and Dumitrescu (2006). Rose & Ng (2001) studied compliments and compliments response of the monolinguals and bilinguals from the perspective of second language acquisition. While scholars at home, such as Xia Dengshan, Yin Caiyan and Lan Chun (2017) conducted studies on the tripartite compliment response from the perspective of communication participants. Thus, it's not hard to see that whether from the research perspective or from the languages involved, the researches on compliment and compliment response speech acts are quite sufficient.

Types and Characteristics of Compliments on the Social Media Platforms

According to its definition, a compliment can be divided into an explicit compliment and implicit compliment. An explicit compliment refers to those compliments that conform to the customary pattern and can still be confirmed without the context. It is usually expressed by words with clear commendatory meaning, which is identifiable. In other words, it is easy to be identified. The implicit compliment is to express the positive evaluation of others with the help of indirect words (usually without clear commendatory color or commendatory meaning). The compliment of communicators who implement compliment behavior are not obviously mere words themselves. The person who was complimented could understand the compliment only by combining the words with specific context or relevant backgrounds (Herbert, 1991).

Based on the data analysis of a hundred comments selected from three social media platforms, including comments from Moments of WeChat, comments in Microblogs and Tiktok, it can be found that there are typically three types of compliments on the social media platforms. In addition to explicit compliment and implicit compliment, there is also a very special type of compliment among the comments, namely symbolic compliment.

Explicit Compliments

The use of explicit compliment is more common among comments on the social media platforms, and most comments appear in the form of written language or the combination of written language and emoji(s). For instance:

Example 1: (Comment Background: A female colleague uploaded a selfie of her newly cut short-hair on her personal blog, with the caption "I had my hair accidentally cut so short")

Comments:

(A) My sister, you are so beautiful! This hairstyle suits you very well!

(B) You look good with short hair. You're a Ma Yili (a famous Chinese actress, who also wears short hair) look alike.  *(applause)*

(C) Wow! Gorgeous woman!  *(love face)*

(D) Oh, Ms. beauty, I can't wait to see the real version of you.  *(heart)*

(E) Pretty woman like you can ***hold*** *any hairstyles.*  *(thumbs up)*

(F) It's really suitable for you, the Young Mistress' cold and elegant temperament ("the Young Mistress" is an address form from a hit series in China, called ***Legend of Zhen Huan****).*

Example 2: (A female colleague released a popular song she sang herself on Tiktok, which soon attracted everyone to comment beneath the video clip.)

Comments:

(A) Amazing! My sister.  *(thumbs up)*
(B) Awesome! It's the MTV unplugged!

(C) It sounds enjoyable! You sang very well!  *(applause)*

(D) Brilliant!  *(thumbs up)*

(E) Excel the predecessors.  *(thumbs up)*
(F) Excellent! ***Word*** *(This word "word" here has the same pronunciation with the Chinese word "My") sister!*

Example 3: (Comment Background: A colleague who is a voracious reader posted a group of pictures of a series of new books he had bought at the Moments in his Wechat and wrote, "The first order of double 11th has arrived, which costs me ￥400, but I still think it's worth it.")

Comments:
(A) It's really worth it.

(B) This is a great set of books. Your ￥400 is not in vain.  *(giggle)*

In the above examples, the communicator expresses all compliments from the aspects of the physical appearance, ability or achievement and belongings of the person who were complimented. The words used are concise and refined, such as "*Gorgeous woman!*" mentioned by Communicator (C) in Example 1, "*Awesome!*" mentioned by Communicator (B) in Example 2, "*You're so brilliant!*" and the common sayings "*Excel the predecessors.*" mentioned by Communicator (E) and so on. In addition, the words used in the above examples also show the traits as vivid, accurate and distinctive of its summary, such as the comment "*You're a Ma Yili look alike.*" in Example 1, the "*the MTV unplugged*" and "*sounds enjoyable*" in Example 3. Meanwhile, combined with the hot buzzwords nowadays on the Internet, the catchwords appeared in mass media and in society, as well as the English words which possess the similar pronunciation with the Chinese words, for instance, as mentioned in Example 1, "*hold any hairstyles*". Here, hold means make it suitable for all kinds of hairstyles. And the same usage appeared in the comment "*word sister*" in Example 2. In addition, "*It's really suitable for you, the Young Mistress' cold and elegant temperament.*" mentioned in Example 2 came from the popular soap opera contemporarily, which made the comment cutting-edge, and at the same time, easy to understand. Meanwhile, such kinds of comments are funny and humorous, without losing its communicative purpose of compliment.

Implicit Compliments

The use of implicit compliments is also frequent on the social media platforms. However, this kind of compliment cannot be identified by the readers or the person and are complicated simply from the literal meaning after being separated from the context. For example:

Example 4: (Comment background: A colleague made a Snowman of Peppa Pig for her daughter who was in kindergarten when it snowed. Then she shot a video clip and released it on Tiktok with a few words "Peppa Pig, I tried my best".)

Comments:

(A) You're held up by learning English, or you'll be an artist. (*wink face)*

(B) Please accept my knee. (You blow me away.) (thumbs up)

(C) How can you make it? The one I made was so ugly that I didn't want to see it again. (crying face)

(D) I'll make a fake like your snowman this evening。 (giggle)

Example 5: (Comment background: A friend who is a PE teacher posted some pictures of her baked food to her Moment in WeChat.)

Comments:

(A) Oh, my God! You can run your own cake shop! (love face)
(B) Why have I done it so many times without any success? It seems that I really don't have talent for baking. (*sad face)*
(C) Honey, I wonder whether you take apprentice?

(D) You're definitely in the wrong business. (giggle)

Example 6: (Comment background: A colleague posted a group of selfies with her daughter who is still a college student at the Moments in WeChat.)

Comments:

(A) The two girls in the pictures must be sisters. (giggle)
(B) Is this the 2021 parent-child blockbuster released in advance?
(C) Is this the red carpet show of Oscar?

(D) I finally understand the meaning of the word "drop-dead gorgeous". (thumbs up)

The comments in the above three examples are from the strategy of implicit compliment. If they are detached from the context, none of the comments would express obvious praise. In other words, the communicators who implemented a compliment in the above three examples did not directly praise the person who was complimented, but strategies as assertions (such as "*You're definitely in the wrong business.*", "*You can run your own cake shop*", "*The two girls in the pictures must be sisters.*"), questions (such as "*How can you make it?*", "*Is this the red carpet show of Oscar?*" etc.), or self deprecation (such as "*Please accept my knee.*", "*I'll make a fake like your snowman*", etc.) are all used to help to implement the compliment, which could be recognized by combining the context with the reality and using the already known knowledge and common sense. Then the meaning of the implied compliment behind the words can be better understood. It can be seen that the implicit compliment has the characteristics of indirectness, concealment, and complexity.

Symbolic compliments (Emoji compliments)

Communications on the social media platforms are often carried out by means of mobile phones, computers, and other tools. Therefore, compared with the compliment behavior in a real communication context, such behaviors could be implemented through different methods, which could only be seen on the social media platforms, namely, the emoji(s) and other forms of comments. In addition to the common explicit compliment and implicit compliment, symbolic compliments are highly utilized on these social media platforms. This kind of compliment is expressed in the form of non-verbal behavior emoticons, facial expression emoticons, Graphical symbols and Arabic numerals.

Example 7: (Comment background: A colleague won a prize for her excellent performance in English teaching. After that, she published a blog with some pictures of her receiving the awards at the meeting, saying "Be faithful to my original aspiration and continue marching forward. This is also the best birthday gift I won for myself")

Comments:

(A) Congratulation! And Happy Birthday!

(B) You are the pride of all the colleagues in our office! We all hand it to you.  *(thumbs up)*

(C) You're really something!  *(thumbs up)*

(D) @(C)+1

(E)  *(thumbs up)*

(F)  *(applause)*

(G)  *(thumbs up)*

(H) @(F)+1

Example 8: (Comment background: A warm-hearted colleague sent a series of selfies with the words "After my efforts all this afternoon, the computers in the computer room have been able to work normally". I'm proud of myself.)

Comments:

(A)  *(thumbs up)*

(B) The spirit of serving the people is laudable.  *(thumbs up)*

(C) @(A)+1

(D) @(B)+1

(E)  *(thumbs up)*

(F) Thank you for your kindness.

(G) @(B) What you said is that what I wanted to say.  *(shaking hands)*

(H) @(G)+1

In the above examples, Communicators (D) and (F) in Example 7 and Communicators (C), (D) and (H) in Example 8 made their own comments by means of ***mentioning*** other people. The content of the comments was not written language, but, instead, in the form of mathematical symbols and Arabic numerals "+ 1" (It means that he or she agrees with the former comments of the person he or she mentioned), together with the emoji of shaking hands, which also means he or she agreed with the person he mentioned. While Communicators (E) and (G) in Example 7 and Communicators (A) and (E) in Example 8 used emojis to

express their compliments on the good performance of the person who were complimented directly. These compliments obviously do not conform to the verbal forms of explicit compliments and implicit compliments. In addition, communicators could "give a like" (or give a thump-up) to the person who were complicated on the social media platforms, only by pressing the symbol "♡" to implement the compliments. This phenomenon can be seen everywhere nowadays. Thus, on the social media platforms, communicators can implement their compliments by means of using symbolic compliments.

According to the analysis of the above examples and the summary of the frequency and percentage of the one hundred comments collected, it could be seen that the compliment behaviors on the social media platforms are mainly realized by means of explicit compliment, implicit compliment, and symbolic compliment in terms of the person's appearance, ability or achievement, character or quality and belongings. Words used to comment are generally informal and they do not completely stick to the usual characteristics of written language, such as integrity of form and accuracy of grammar. Sometimes there are even mixed forms of Chinese and English. In addition, hot buzzwords and the catchwords in modern society could often be seen. From the perspective of function, these words have strong ideographic function and are close to oral and popular words. At the same time, the communicators who implement compliments will also use emojis to enhance the vividness of the language or to express their body language and micro-expression. However, both the use of written language and the use of emojis ultimately achieve the same goal that is to achieve the communicative purpose of compliment.

Conclusion

Language used on all kinds of social media platforms also belong to natural language, so it also has the functions of ideograph and information transmission. Following Herbert's classification model of compliments, and through the collation and analysis of the corpus, three types of compliments on social media platforms are summarized in this paper. In addition to the common explicit compliment and implicit compliment, there is a special type of compliment on social media platforms, namely, the symbolic compliment. Also, the compliments on social media platforms usually show the characteristics of simplicity, vividness, accuracy, and are easy to understand. At the same time, cutting-edge words in the current network and society are often used to compliment on the social media platforms. The mixed form of Chinese and English occurs from time to time, and the use of emojis is very frequent, showing an informal colloquial form.

This paper only explores the tip of the iceberg of Chinese Compliment speech acts during the new media era. However, there are some limitations to study compliment speech acts only from the perspective of discourse analysis. What's more, the scope of corpus collection and the regional differences of corpus sources should also be paid much attention in the subsequent research.

References

Dumitrescu, D. (2006). Noroc; merci; qué lindo!; sorry: Some polite speech acts across cultures. *Southwest Journal of Linguistics, 25*(2), 1-37.

Herbert, R. (1990). Sex-based differences in compliment behaviour. *Language in Society, 19*, 201-204.

Herbert, R. (1991). The sociology of compliment work in Polish and English. *Multilingual*.

Holmes, J. (1988). Compliments and compliment responses in New Zealand English. *Anthropological Linguistics*, *4*, 485-508.

Lorenzo-Dus, N. (2001). Compliment responses among British and Spanish university students: A contrastive study. *Journal of Pragmatics*, *33*, 107-127.

Manes, J., & Wolfson, N. (1981). The compliment formula. //COULMAS F. *Conversational Routine: Explorations in Standardized Situations and Prepatterned Speech*. The Hague: Mouton Publisher, 201-231.

Pomerantz, A. (1978). Compliment responses: Notes on the cooperation of multiple constraints. In S. Jim, (Ed.), *Studies in the Organization of Conversational Interaction*, (pp. 79-112). New York: Academic Press.

Rose. K., & Ng, C.. (2001). Inductive and deductive teaching of compliments and compliment responses. *Pragmatics in Language Teaching, 145*, 145-170.

Wolfson, N. (1981). Compliments in cross-cultural perspective. *Tesol Quarterly*, *15*, 174-196.

Xia, D., Yin, C., & Lan, C. (2017). Research on tripartite compliment response strategy. *Foreign Language Teaching and Research, 49*, 688-698.

Yuan. (2001). An inquiry into empirical pragmatics data-gathering methods: Written DCTs, oral DCTs, field notes, and natural conversations. *Journal of Pragmatics, 33*, 271-292.

Fragmentary Hero – An Analysis on Jim's Image in *Lord Jim*

Yu Xiaohong
Eastern Liaoning University, Dandong, China
Email: visityu@126.com

[Abstract] This paper uses the method of case analysis to analyze and interpret the image of Jim from the perspective of fragmentary hero in *Lord Jim*. The purpose of this paper is to let people treat their mistakes correctly and bravely take responsibility. First of all, this paper analyzes Jim's character from the aspects of his heroism in his youth, his cowardice in the Patna incident, and his heroism on Patusan Island. Secondly, it describes Jim's tragic fate. Jim's escape and Jim's death show his different performances in the two situations. Compared with the coward before, Jim is a hero in Patusan. Through the analysis of Jim's image, it can be seen that Jim is a fragmentary hero. Most importantly, Jim learned how to deal with his mistakes and realized the responsibility he should take. From Jim, a vivid character, people can understand the special social environment, the contradiction of human nature and the meaning of life in England at that time.

[Keywords] fragmentary hero; fate; cause; *Lord Jim*

Introduction

Joseph Conrad (1991) was an influential writer, and whose work, *Lord Jim,* has been regarded as a monumental work and hit the traditional novel rule in England. *Lord Jim* is "an art novel, a novelist's novel, a critic's novel, perhaps the first important one in English after *Tristram Shandy*" (Moser, 1968), widely considered as a key work, even "a supreme exemplar" (Raval Suresh, 1986) of literary modernism.

The hero in *Lord Jim* is a controversial figure in the eyes of critics. Morality is a hot topic in the book. Some critics think that the novel mainly embodies courage and responsibility. They think that Jim is a flawed sailor because he escaped in the Patna accident. Other critics have pointed out that Jim made a wrong decision, admitted his mistake, and at the end of his life, he chose death to prove his reputation, which is understandable. Despite the fragmentation of the hero's image, Jim is a man to be praised. Actually this paper mainly analyzes Jim's image from the perspective of the fragmentary aspect trying to show people how to correct themselves and admit their own faults. People should sense the enlightenment from Jim because he can admit his mistakes and undertake his responsibility. Jim deserves admiration for his righteous death. Jim, indeed, is a fragmentary hero.

Literature Review

Lord Jim, which is Conrad's masterpiece, has already attracted a lot of critics' attention around the world. Hugh Glifford (1987) felt that "*Lord Jim* is the most important and indeed, is in some respects the greatest of Mr. Conrad's book". In foreign countries, there are all kinds of opinions about *Lord Jim*. Richard Curle (1974) claimed that it "raises a fierce moral issue in a very definite form and carries it through on a high level of creative intensity". He believed that bravery and cowardice are the two moral questions in this novel. Daniel R. Schwarz (2001) claimed that Jim's action has hindered "the fixed moral standards of the merchant marine – the code, honor of fidelity, courage, and responsibility". Jim is representing courage, cowardice, and responsibility, and in addition, his image is a hero who experienced so many hardships and his death is a kind of distillation of his life.

Different people have different comments about Jim; some critics feel Jim is pathetic because he struggles all his life. Jocelyn Baines (1960) concluded that *Lord Jim* extended "the emotional and moral

isolation of the individual" (p. 528). Jocelyn Baines's view does make sense, and he thinks Jim seems to isolate from his original life. The critics in China have also done a great deal of research on *Lord Jim*. Dong Junfeng (2003), a Chinese critic, is aware that the view of tragedy is more suitable and he professed that Conrad has created a tragic ideal; above all, in *Lord Jim,* Conrad established an unethical tragic hero. Xu Xiaowen (1994) considered that "*Lord Jim* is a modernist work abounds with ethic morals" (p. 63). But Jian Changhuai (2003) studied Conrad's view on imperialism, claiming that the novel embodied the imperial ideology (pp. 114-116). The tragedy is inevitable because of the background at that time and Jim's shortcomings in his personality. Jim's characteristics decide his destiny. Jim always has his heroic dreams because of his experience of marine life. However, "the two worlds of ideal and reality are different, when the danger comes in the real life, Jim behaves in a cowardly way and his heroic dream inevitably vanishes" (Xia, 2012).

An Analysis on Jim's Image – Fragmentary Hero

Jim's Characteristics

Jim is the son of a priest and has a good family background. Jim's thoughts were influenced by the culture and literature of that time. He read a lot of books about the image of heroes and followed their example. In addition, he looked forward to the life of sea exploration. Jim wanted to be a naval hero who could fight against danger and save people. Later, he was sent to a training commander's ship which sailed as a merchant ship. Jim studied very quickly and obtained some good scores. In addition, Jim was popular for his cool, alert mind and strong body.

Jim was still addicted to his heroic fantasy. He was very fond of sailing and often forgot to be on board. At the same time, Jim continued to daydream his adventure as a hero. When the sea was calm, Jim thought that there would be destructive storms and all kinds of dangers, which would provide him with an opportunity to fight against the storms and waves and give full play to his ability. He also imagined that he was saving the people on the wreck. All in all, Jim had always been in the fantasy of heroes.

Although becoming a hero was Jim's dream, the reality was cruel. Jim became a chief mate in Patna through his efforts. The ship, Patna, was very old. One day Patna carried about 800 persons who prepared to go on pilgrimage. Unfortunately, Patna struck a rock because of a furious storm in the Arabian Sea. Jim immediately wanted to wake up the passengers on shipboard who were sleeping soundly and help them escape. But he feared that it would make all the passengers panic. The ship would sink at all times and the number of lifeboats was not enough. Jim considered so many unfavorable factors that finally, he chose to say nothing. As the ship sank slowly, Jim who continuously dreams to be a hero loses his heroic mettle.

At the critical time, Jim fell into a fearful and panic position. When the skipper and three other officials ignored the lives of passengers and escaped quietly, Jim looks down upon them as cowardly. As a matter of fact, Jim was supposed to finish his heroic dream by courageously saving the passengers like the heroes in the books he has read. But at the eleventh hour, Jim was frightened of the disordered situation. He jumped from Patna to the lifeboat like the white officials who he scorned and joined the ranks of running for their own lives.

Why does Jim jump from the ship Patna? Saving his life is the one and only answer. The ideal is plentiful, but the reality is skinny. All in all, there is a giant gap between ideal and reality. Jim doesn't become a hero in the Patna accident. On the contrary, Jim turns into the coward whom he despises.

It is a pity that Jim saves himself and loses his soul. Simultaneously his jump in the Patna accident decided that Jim deviated from the principle of moral responsibility and betrayed his ideal. It is the nature of human beings that shatters Jim's heroic dream. At the same time, Jim's choice reveals the weakness of human nature.

Jim as a Coward in the Patna Accident

Although becoming a hero is Jim's dream, the reality was cruel. Jim becomes a chief mate in Patna by his efforts. The ship Patna is very old. One day Patna carries about 800 persons who prepare to go on pilgrimage. The Patna was finally rescued and the passengers on board survived, and Jim and other sailors were deprived of their sailing qualifications. Jim not only lost his job, but also his dignity and his hero's dream as well, which was a fatal blow. Jim doesn't have the courage to see his father. At the same time, Jim can't get a firm foothold in society of navigation. Eventually, Jim had to go to an eastern island called Patusan, which was far away from white European society. He went into the world of primitive inhabitants, which was threatened by increasingly serious crisis and was full of internal chaos. The local people in Patusan find hope in Jim. He is brave, chivalrous, strong, and smart. Jim also tried to show his charisma and courage.

Relying on the help of Doramin, the chief of Patusan, Jim defeats a lot of enemies of Patusan and suppresses internal disorder. So Jim becomes a hero in the natives' eyes in Patusan. In addition, Jim is respected and supported by all the natives in Patusan because of his character and morals. One day, the white pirate Brown changes everything. Brown tries to attack Patusan secretly, but he fails. So the natives in Patusan prepare to kill him. Jim pretends as a hero this time, and he also loses his life. Jim implores the chief Doramin to let Brown go. At the same time, Jim pledges that Brown and his companions will not attack the natives in Patusan anymore. If these pirates break their promises, Jim will die in the quest. To Jim's surprise, the pirate Brown leads his followers to attack the natives again in Patusan. Many natives lose their lives including Dain Warris, who is Jim's best friend and the son of the chief Doramin. "This calamity not only makes Jim be regretful, but also lets Jim fall into his moral crisis" (Gong, 2012). For the sake of his dignity and authority he has gained, Jim moves towards the chief Doramin without hesitation and eventually he atones his sin with life.

Image of a Fragmentary Hero – Jim's Tragic Fate

There is no doubt that Lord Jim is a tragedy and Jim has his unique tragic fate. From Jim's exile and death, his tragic fate is revealed and simultaneously Jim becomes a fragmentary hero.

A Fragmentary Hero's Tragic Fate: Jim in Exile

Jim's certificate as a sailor was cancelled and he took a job as a water clerk in different ports. Although others didn't know or care about his past, Jim feels that the influence of his past is so terrible, that what he has done is too far away from his ideal. Maybe these people who work with Jim don't talk about him, but he is too sensitive. In fact, it's not others who care about his past, but Jim himself, hence, Jim undergoes a period of time in exile. Jim can't stick to any of the jobs Marlow has introduced. Wherever Jim goes, he will listen to those who talk and laugh at him. Jim has become an abandoned man.

When Jim is lost in torment and all his hopes dashed to pieces, it is also the captain Marlow who helps Jim. Marlow finds his friend Stain, a rich businessman and adventurer, and Stain helps Jim hunt a job. So Stain assigns Jim to Patusan, an eastern island which is far from the white European society. Patusan is an island which is nearly cut off from the outside world and nobody knows Jim and his past. Jim can be far from all the disgraces and nightmares. Above all, Jim can build his honor again and achieve his moral ideal.

This is the reason why Stain chooses this place. “This exile made Jim lose his roots in Europe, and his wandering life aggravated his loneliness” (Du Mingye, 2011).

A Fragmentary Hero’s Tragic Fate: Jim’s Death

The white pirate Brown is the real offender who kills so many natives in Patusan. However, Jim is punished and loses his life. Jim chooses death because he wants to fulfil his commitment and express his loyalty to his friend, Dain Warris. Jim’s death is an act of atoning for his crime; it also proves that Jim is a hero. Jim’s death is a heroic act because Jim observes his promise. From this aspect, Jim is worthy of the name of hero. Not everyone can fulfill his commitment by sacrificing precious life. Jim’s death not only proves that Jim keeps his word, but also witnesses Jim’s growth. Jim has learned how to bear his responsibility instead of choosing to escape like last time. From this aspect, Jim’s death is noble. It is painful to sacrifice one’s life, but if not, Tillich Paul (1952) held, it “would prevent us from reaching our actual fulfillment”. But Ian Watt (2000) felt that Jim “dies for his honor”.

Analysis of a Fragmentary Hero – Jim’s Heroism Image

As for Jim, different people have different comments. Jim is a fragmentary hero. In Jim’s short life, although he brings peace and safety to the island Patusan, the mistakes he made are his flaws forever. At first, in the Patna accident, some white officials on board fled immediately and did not have the courage to face the trial. On the contrary, Jim hesitated on board. He had the idea of saving people. Jim, in particular, bravely accepted the trial. Admirably, Jim calmly faced the public trial and questioning. In a way, Jim is a hero who has the courage to take responsibility for his mistakes.

Second, in the island Patusan, Jim won a brilliant record. He brought peace to the local people in Patusan. His name was Lord Jim. He became the real ruler of Patusan. Jim realized his dream of being a hero. He wanted to be there all his life. In addition, Jim also gained self-confidence. In fact, there is a kind of hero who can save other people’s lives and bring peace. Jim defeated the leader of the enemy, and he liberated his followers and ordinary people. In addition, Jim suppressed Patusan’s internal disorder. From these heroic deeds, it can’t be denied that Jim has saved many lives. Jim is a real hero.

Third, in Patusan, Jim used his death to keep his promise. Although Jim acted as a hero when the white pirate Brown invaded, he assumed the responsibility of trusting the pirates too easily. Jim trusted the pirates because they were all white and had the same roots. Jim was a kind man. He didn’t want to see bloodshed. Compared with Jim, the white pirate Brown is a completely despicable man. Brown was rescued by Jim and his gang, but they were not grateful and even went back to kill so many local people. It was Brown who put Jim in despair. Finally, Jim chose death to become a hero.

All in all, Jim is a fragmentary hero. Jim is different from the traditional perfect hero. Jim is a fragmentary hero because he has shortcomings. No one in the world is perfect in every way. In fact, Jim’s defects made him work hard in his later life, and gradually he learned to face difficulties bravely and calmly.

Conclusion

Joseph Conrad, author of *Lord Jim*, portrayed Jim as a fragmentary hero. Jim’s image is in tatters because he acted cowardly and escaped the Patna accident. However, Jim did his duty, so he was a hero to some extent. From the accident in Patna to the life on Patusan, Jim had been fighting with himself. He overcame the cowardly side of his character and became wiser and braver. Most important of all, Jim matured. Jim’s death is great because Jim chose his ideals and responsibilities. He died for his own reasons, including his personality flaws and the influence of those around him.

This paper analyzes the image of Jim from the angle of the fragmentary hero. Previous studies are of great help to make this paper more comprehensive. This paper reflects the views of predecessors on Jim's bravery and cowardice. Jim made a mistake, which was reflected later in his life. From his experience, it is more appropriate to think of Jim as a fragmentary hero.

References

Baines, J. (1960). *Joseph Conrad: A critical biography,* (p. 528). London: Cox and Wyman Ltd.

Conrad, J. (1991). *Lord Jim*. Oxford: Oxford UP.

Curle, R. (1974). *Joseph Conrad: A Study.* London: Kegan Paul.

Dong, J. (2003). Loss and reacquisition of dignity – On Joseph Conrad's tragic novel *Lord Jim*. *School of Foreign Languages, Zhejiang Wanli University*, *4*, 19-23.

Du, M. (2011). Confusion of identity: An interpretation of Conrad's novel Lord Jim. *Journal of Tangshan University*, (4), 66.

Gong, M. (2012). Moral torture on the death of Lord Jim. *Literature Education*, *5*, 37.

Glifford, H. (1987). *Joseph Conrad: Lord Jim*. New York: W.W. Norton Company.

Jian, C. (2003). Postcolonial interpretation of Lord Jim. *Journal of Jingzhou Normal University*, *3*, 114-116.

Moser, T. C. (1968). *Lord Jim, Joseph Conrad.* New York: Norton Company.

Raval, S. (1986). *The art of failure: Conrad's fiction*. Boston: Allen and Unwin.

Schwarz, D. R. (2001). *Reading Conrad*. Columbia: University of Missouri.

Tillich, P. (1952). *The courage to be,* (p. 5). New Haven & London: Yale University Press.

Watt, I. (2000). *Essays on Conrad,* (p. 356). London: Cambridge University Press.

Xia, L. (2012). On the inevitability of master Jim's tragic fate. *Journal of Changjiang University (Social Science Edition)*, *5*, 30.

Xu, X. (1994). Conrad and his Lord Jim. *Foreign Literature*, *2*.

A Brief Survey on the Material Culture Background and Application of Material Function in *The Bonesetter's Daughter*

Lili Guo
Heihe University, Heihe, China
Email: guolilikyxx@163.com

[Abstract] In *The Bonesetter's Daughter*, the frequent appearance of "things" has a strong symbolic meaning and carries significant functions, which fundamentally represent identity attribute and memory bearing. In view of the large number of material details described, consciously or unconsciously in this text, it is helpful to interpret the author's cognition of material life and historical memory better by rendering the atmosphere and presenting the theme with specific, trivial, or continuous objects under the social historical context, from a multidimensional writing strategy on the meaning of things themselves.

[Keywords] social historical context; material function; nature

Introduction

The Bonesetter's Daughter is the most autobiographical and deeply moving work on the relationship between mother and daughter of Chinese immigrants created by Chinese-American writer Amy Tan. At present, the research on this work shows a trend of a hundred flowers blossoming, which began as early as 2003, in which the research has been mainly focused on narrative strategy, female growth, trauma, Chinese elements, identity construction, ethical criticism and other perspectives. At present, the study of Amy Tan's *The Bonesetter's Daughter* from the perspective of material culture criticism still belongs to a relatively new category. In view of the large number of material details described consciously or unconsciously in this text, it is helpful to interpret the author's cognition of material life and historical memory better by rendering the atmosphere and presenting the theme with specific, trivial, or continuous objects. Focusing on *The Bonesetter's Daughter*, this interpretation method will enable readers to understand more accurately the good continuity of the things listed in the novel as the carrier of material culture, so as to form ample Chinese social cultural accumulation and construct a deeper and more creative Chinese literary model. This paper first introduces the material culture criticism, narrates the social historical context of the novel. Second, it points out the representation and deep symbol of the "things" in the work which represents the identity attribute and memory bearing, such as the paper and skull. Finally, it analyzes that the objects can plays the role as material Heal, such as memoir .

Material Culture Criticism and Social Context in *The Bonesetter's Daughter*

The study of material culture began in the 1970s, and at that time, the study of material culture was illustrated to derive from anthropology, historical sociology and art history, which provides the fundamental research perspectives and approaches (Martin, & Garrison, 1997). Therefore, it has always been the focus of scholars and archaeologists. The material culture really got the attention of anthropology, history, sociology, psychology, and many other disciplines in the 1980s and 1990s. During this period, theoretical study became a hot trend, attracting many scholars from different fields. Moreover, a special material culture center was established and several seminars were held, which made the study of material culture become more mature. Researchers from different fields combined their own disciplines

with material culture studies, while scholars in the field of literature applied material culture studies to literary criticism, making material culture criticism a new perspective of contemporary literary criticism.

Material culture is involved in the relationship between material and culture. The so-called material, from the philosophical point of view, refers to the objective existence independent of human consciousness, which can be reflected by human feelings, namely the "things". But early anthropologist Marcel Mauss broaden the way to analyze the material world and culture. In his famous book *The Gift: Forms and Functions of Exchange in Archaic Societies*, he elaborated on the things which are alive and he often personified and tried to bring to its original clan and homeland some equivalent to take its place (Mauss, 1966). Such material has been ample with vitality. Once "things" are endowed with life and attributes to be studied, their social and spatial meanings can be diffracted, thus being connected with culture – material culture. The study of material culture can help us discover people's identity, human history, cultural traces and so on.

When the critics of material culture discuss the relationship between "things" and human, they often discuss how the "things" relate to the subject by its own property. The literature is the art of language, so its fundamental characteristic is the way in which the creative subject links to the natural objects through the linguistic representation. It transforms the social activities and historical experience of human beings into the types of spiritual exploration, and uses poetic language, imagination, and fiction to enhance the understanding of human beings, the external world and historical situation from different aspects.

The "nature" of things provides an important research foundation for understanding the relationship between "things" and people, such as the possession of things to people and the construction of subject consciousness. The explanation of "nature" in the post-modern context answers an important theoretical hypothesis in the study of material culture, that is, why "things" can affect people's psychology. In addition, starting from the "things" in the text, the concept of "material nature" can be used not only to examine the psychological identity of the characters, but also to consider the social identity construction of the characters, such as gender and ethnic identity (Han, 2013). In a word, the concept of "nature" can help us understand the psychological structure and cultural identity of the main characters with the help of "things" writing, which provides an important perspective for studying the relationship between "things" and human in literary texts.

The Social Historical Context of <u>The Bonesetter's Daughter</u>

In terms of context, it can be divided into narrative context and social historical context. What is the social historical context? It mainly refers to the social and historical status in that particular era, and the economic, political, cultural, ideological and other aspects that involved and can be placed in the category of social historical context. Classical narratology focuses on the narrative context but ignores the social historical context. On the contrary, post-classical narratology combines the two concerns in its research. This combination, obviously, makes more sense (Tan, J., 2008). In the field of post-classical narratology, we not only focus on the text, but also combine the text with the context surrounding it.

In the narrative process, *The Bonesetter's Daughter* takes the specific history of China as the background and skillfully connects the fate of the characters in the novel with the historical events at that time. The story spans two continents – China and America, under the broad historical background of China and the United States from the 19th century to the 20th century. It is interwoven with many major historical events and contains a lot of important historical information, such as Chinese feudal etiquette, and early capitalism bud, American missionaries in China building foundling homes, ancient Chinese

fossils – the excavation and theft of a Peking man skull, Japanese atrocities in China during the Anti-Japanese War, American church-friendly people protecting the Chinese people during the Japanese occupation, early experience of the Chinese people in the continental United States, and so on (Xia, 2011). These important historical events are connected with the fate of the characters in the novel, which promotes the development of the plot, and also reflects the author's national feelings and transnational reflections.

The Function of Material Evidence in *The Bonesetter's Daughter*

Material Evidence – The Tools of Memory Storage

In the novel, the "things" can be seen as the material evidence. In particular, the paper sheet mentioned is the most critical tool of memory storage, which is a card that Precious Auntie wrote to LuLing in the beginning of the novel, entitled "Truth" from LuLing's manuscript. In this part, LuLing first mentioned her husband and daughter without too much description. Then she tried to recall a last name that was at the back of her mind. It was a cold winter's morning, Precious Auntie woke up LuLing from her drowsiness, and then wrote a word on the paper sheet to LuLing to see, but because of the dark, LuLing did not see clearly. Then Precious Auntie helped LuLing wash her face, dress, and used body language to tell her a story, this part of description is very detailed, including the appearance and expression of Precious Auntie. Later Precious Auntie took her to worship ancestors, she took out the scrap of paper with the writing she had showed Luling earlier. She nodded toward her and said with her hands: My family name, the name of all the typesetters. She put the paper name in front of her face again and said never forget this name, then placed it carefully on the altar (Tan, A., 2001, p. 11).

Here we can see that this paper sheet is the surname of all bonesetters' daughters, and also represents the root of all Chinese children. The name is expected to be remember by others, especially by the children, which not only results in the most severe depersonalization, but also represents the protagonist's desire to open herself to the multiplicities that pervade him and the intensities which run through her whole being (Baraitser, 2009). But after many years, LuLing couldn't remember what was written on the paper. She kept thinking, "was the name uncommon? Did I lose it because I kept it a secret too long? Maybe I lost it the same way I lost all my favorite things…" (Tan, A., 2001, p. 11). LuLing's memory loss is pointed out, but actually it is an escape from the past life. The early experience and the guilt to Precious Auntie are deeply wrapped around her, so that she is not willing to face. But after years of living in the United States and gradually suffering from symptoms of Alzheimer's disease, LuLing tried to recall that last name, which represents a search for memories of the past, and the secrets of the past are gradually revealed.

Another thing is the meteor possessing two meanings. On one hand, Tan writes, her mother, though, had often told Ruth throughout her childhood that shooting stars were really "melting ghost bodies" and it was bad luck to see them. If you did, that meant a ghost was trying to talk to you. To her mother, just about anything was a sign of ghosts (Tan, A., 2001, p. 15). Here meteors are ghosts. In a country like America where there is no superstition, ghosts do not exist. The description here is endowed with oriental charm, and the author's description of ghosts is actually intended to seek a kind of cultural identity through the spiritual sustenance of the folk customs in China, so that the traditional Chinese culture can be inherited. On the other hand, it refers to the name of Precious Auntie, the meteor is taken from the homophony of *LiuXin* (流星), which was written in the poem by the younger uncle. Tan believes that while characters' names are not important to the story line, they have an infinite power that needs to be

remembered. The names also reveal the most sincere wishes of human beings, and the names indicate the existence, continuation, and development of a family (Zeng, 2013). As a result, the meteor is not just a name, but a memory. It is the most distant memory and the sense of belonging inside the overseas Chinese.

Material Evidence – Confirmation of Collective Memory

Apart from the above two things illustrated, there are also other objects which can be witnessed as the confirmation of collective memory. The discovery of the skull -- the bone mentioned many times in the novel, provides evidence for the existence of human ancestors millions of years ago and represents the root and affiliation of Chinese people. In the chapter "Character", Miss Grutoff tells us,

> *The bones of Peking Man are lost……They've disappeared. All the pieces of forty-one ancient people. As I listened, I felt my own bones grow hollow. All of Kai Jing's work, his sacrifice, his last trip to the quarry – all was for nothing? I felt as if those bones were Kai Jing's (Tan, A., 2001, pp. 303-304).*

From the description above, we can see that the skull not only has archaeological significance, but also represents the origin and root of the Chinese people and is the essence of the nation. And "lost" means "lost root", which is the trampling on the past history. More importantly, the term "Peking man" not only highlights the historical background meaning of the partition of China by foreign powers, but also indicates the importance of the archaeological motif to Tan's representation of the relationship between ethnic origin, cultural origin, and diaspora identity. The bones of "Peking man" are inseparable from the place where they were found, and the remains of Precious Auntie are also directly related to this land. Individual and land, subjectivity and history are interwoven, emphasizing the indivisible nature of the land from ethnic and cultural ancestors. More importantly, the bones serve in the text to linking the family trees of the mother and grandmother to the entire ethnic group, which originated in China.

In addition, the novel says in the third part,

> *Her grandmother had a name. Gu LiuXin. She had existed. She still existed. Precious Auntie belonged to a family. LuLing belonged to that same family, and Ruth belonged to them both. The family name had been there all along, like a bone stuck in the crevices of a gorge. LuLing had divined it while looking at an oracle in the museum. And the given name had flashed before her as well for the briefest of moments, a shooting star that entered the earth's atmosphere, etching itself indelibly in Ruth's mind (Tan, A., 2001, p. 392).*

The bones here represent the Chinese immigrants' commitment to ethnic identity. It was because of the deep roots that LuLing remembered her mother's name and Ruth's heart burned. At the same time, the homophony of "bone" and "Gu" also represents the unity of the three generations of mother and daughter to their own identity.

The Function of Material Heal of *The Bonesetter's Daughter*

Memoir – The Reshaping of Family Relationship

In the chapter "Ghost", the author describes when Precious Auntie was not working in the ink-making studio, she was writing, sheet after sheet after sheet. She sat at her table, grinding the inkstick into the inkstone, thinking what, the daughter could not guess.

> *...she looked at the first page. "I was born the daughter of the Famous Bonesetter from the Mouth of the Mountain," it began. ...They concerned the tradition of her family, the loss of her mother, the grief of her father, all the things she had already told her daughter. And then the little girl saw where it said: "Now I will tell how bad this man Chang really is." Right away, the little girl threw those pages down. She did not want Precious Auntie poisoning her mind anymore (Tan, A., 2001, pp. 237-238).*

At that time because of the wayward, LuLing did not know that Precious Auntie was actually her own mother. After the death of Precious Auntie, she just understands Precious Auntie's good intentions. This part is also the content that LuLing wishes to remember most after suffering from Alzheimer's disease in old age, thinking of the name of Precious Auntie, thinking of her desperate and guilty about forcing her own mother to death due to wayward. So in the Epilogue, Ruth remembers how her mother used to talk of dying, by curse or her own hand. She never stopped feeling the urge, not until she began to lose her mind, the memory web that held her woes in place. And though her mother still remembers the past, she has begun to change it. She doesn't recount the sad parts. She only recalls being loved very, very much. She remembers that to Bao Bomu she was the reason for life itself. Therefore, Precious Auntie's memoir, her mother's memoir, are both trying to build a complete family relationship, seeking the final reconciliation between mother and daughter. In this way, the three generations of women of Precious Auntie, LuLing and Ruth maintain an inseparable affection(Gao & Zhou, 2013).

Manor – The Construction of Spiritual Home

At the end of the story, Ruth and her boyfriend find her mother a Miramar manor, which is actually a nursing home. The author gives a very detailed description of this manor, including the grass and trees in the manor, as well as the various services provided by the manor, all of which are for the old people who enter the manor to find spiritual sustenance. Each resident has an orchid plant. The flowerpots are painted with the names they've given their orchids. As the reader may have already noticed, about ninety percent of the residents are women. And no matter how old they are, many still have a strong maternal instinct...Many of the residents have named their orchids after their husbands or children or other family members who've already passed. They often talk to their plants, touch and kiss the petals, fuss and worry over them.

At this time, Ruth understood that her mother was her true destination, her mother was the earth, the home, the refuge, the "root" of herself. This is also what the author wants to express that the Chinese descendants are struggling to go back home to find their own "roots", which are the spiritual homeland and driving force of Chinese people struggling in foreign countries.

Conclusion

The "things" frequently appearing in *The Bonesetter's Daughter* have a strong symbolic meaning and bearing function. It starts with the "paper sheet" at the beginning of the novel. As a symbol of process memory, the paper sheet represents the Chinese immigrants' search for past memories. As a tool of cultural inheritance, meteor reflects the overseas Chinese's sense of identity and belonging to traditional Chinese culture. The skull is the proof of the existence of human ancestors millions of years ago, representing the root and affiliation of the Chinese people, which is the evidence of transnational affiliation. The memoirs mentioned in the novel are aimed at trying to build a complete family relationship and seeking reconciliation between mother and daughter. The Miramar manor at the end of

the story is a symbol of the construction of a spiritual home, which is the conversion of the mother and the pursuit of "root".

Step by step, through the analysis of these "things", we can understand the author as a Chinese descendant, regained her dignity and confidence in the confusion of ethnic identity. She understood the fundamental trade-offs between Chinese and American cultures and learned the best of the two. Lost will be dispersed, the identity of the positioning and fusion of two kinds of culture is the foundation for these Chinese to continue to overcome the demons of psychological trauma. In her novels, Amy Tan firmly sticks to the Chinese culture and treats her "double identity" correctly, so as to heal her psychological trauma. This is an in-depth interpretation of the inner theme of *The Bonesetter's Daughter*, and a reflection of the dependence of Chinese descendants on Chinese "mothers".

References

Baraitser, L. (2009). Maternal encounters: The ethics of interruption. East Sussex: Routledge.

Gao, W., & Zhou, C. (2013). Seeking the way of self-identity – The autobiographical interpretation of Amy Tan's *The Bonesetter's Daughter. Literary Criticism, 5*, 91-94.

Han, Q. (2013). Multidimensional writing of transformation – The material and cultural criticism of Faulkner Snoops' trilogy. Nanjing: Nanjing University.

Martin, A. S., & Garrison, J. R. (Eds.) (1997). *American material culture: The shape of the field.* Knoxville: University of Tennessee Press.

Mauss, M. (1966). The gift: Forms and functions of exchange in archaic societies. London: Cohen & West.

Tan, A. (2001). *The bonesetter's daughter*. New York: Putnam Publishing Group.

Tan, J. (2008). Introduction to narratology: From classical narratology to post-classical narratology. Peking: Higher Education Press.

Xia, N. (2011). Interpretation of historical context in *The Bonesetter's Daughter*. *Masterpiece Appreciation*, *6*, 86-88.

Zeng, Y. (2013). "Carrier of family memory" – A brief analysis of the significance of dragon bone to Precious Auntie in *The Bonesetter's Daughter*. *Youth Literature*, *33*, 48-49.

The Analysis of Max Frisch's Play *Santa Cruz* – Based on Freud's Theory of Personality Structure

Wu Sha
Wuhan University of Science and Technology, Wuhan, China
Email: ilisabeth2000@163.com

[Abstract] *Santa Cruz* is the first play of Max Frisch, a Swiss contemporary playwright. In the play, the author depicts two characters who are in mental crisis, so as to explore people's mental dilemma. It is an important theme to probe into human identity and mental dilemma in Frisch's dramatic composition. From the perspective of Freud's theory of personality structure, the two main characters in *Santa Cruz* have developed split personalities due to the imbalance between the id and superego in their personality, and the causes of their personality dilemma are quite opposite. After the disorder of the relationship between id and superego, their personality structure experienced restoration and reconciliation respectively.

[Keywords] Max Frisch; *Santa Cruz*; Freud; theory of personality structure; personality dilemma

Introduction

As one of the most influential contemporary Swiss novelists and playwrights, Max Frisch (1911-1991), along with another prestigious Swiss novelist and playwright, Friedrich Dürrenmatt (1921-1990), became known as the twin stars of contemporary Swiss literature world (Mayer, 1992, p. 8). Additionally, Frisch occupies a relatively important position in Germany and even in global literary world. Not only have his novels been included in secondary school textbooks in German-speaking countries, but these novels have been translated into dozens of languages and distributed in many countries around the world; his plays, as distinguished as his novels, have also gained international reputation, among which the most representative plays *Biedermann and the Arsonist* (1957) and *Andorra* (1961) have impressively entered the vision of the world audience and had a prodigious impact.

With a unique insight into the nature of play, Frisch holds that a play does not imitate reality, but is an existence "beyond the real world" (Frisch, 1976, p. 264), the essence of which lies in "explaining the world" (Frisch, 1976, p. 264). Therefore, in his plays Frisch often constructs an external content that is different from the real world but alludes to it, and then hides the philosophy in the play by means of symbolism, abstraction, and metaphor, etc., so as to stimulate audience's thinking and interpretation. Known for phenomenal creativity as well as productivity, Frisch not only shows strong passion for philosophical thinking, but also lays great emphasis on insight into the realities of society. After experiencing World War II first-hand and witnessing the growing postwar spiritual and existential crisis of the modern West, Frisch stayed primarily focused on reflecting on war and dissecting man's spiritual dilemma during the creative process, especially the latter, which had been depicted in many of his works, sharply exposing the phenomenon of alienation in modern Western society.

Santa Cruz (1944), Frisch's first published play, which is highly fictitious, symbolic, and metaphorical in form, and thematically explores the spiritual crisis of man, is generally regarded as a successful attempt on play creation both from the perspective of external form or internal thought (Mayer, 1992, p. 9). The exploration of the play is thus undoubtedly of great significance for the overall grasp of the development of Frisch's creative process and a deeper understanding of the connotation of his works.

Looking at the current status of relevant domestic research, discussion and analysis on *Santa Cruz* are obviously lacking, so this paper will, therefore, analyze the character image and development of Rittmeister and Pelegrin in the play, so as to deeply discuss its ideological connotation. In addition, this paper will also dissect the above figures in accordance with Freud's theory of personality structure. The reason why this theoretical method is chosen is on the one hand because *Santa Cruz*'s creation is deeply influenced by Freud's personality theory, and on the other hand, because the adoption of this research method can more clearly grasp the outbreak, resolution, and root cause of the mental crisis of the characters, thus better achieving the research purpose.

Literature Review

Overall, scholars at home and abroad have made valuable research on Frisch's plays, but discussion on *Santa Cruz* is still insufficient. Although foreign research on Frisch's plays is comparatively rich and all-round, there are not many studies specifically for the play *Santa Cruz*, and they are mainly part of the comprehensive research monographs on his plays. Manfred Jurgensen, in his monograph *Max Frisch. Die Dramen*, classified *Santa Cruz* as a "poetic play" (1976, p. 23), and conducted an analysis of its content and art form. Manfred Durzak believed that Frisch had achieved the integration and development of the traditional retrospective form of play by constructing synchronic scenes in *Santa Cruz* (1972, p. 156). In *Deutsche Dramatiker des 20. Jahrhunderts*, Alo Allkemper and Nobert Otto Eke pointed out the "intertextuality" between Frisch's play *Santa Cruz* and his short story *Bin or the Travel to Peking* in terms of theme and characterization (2002, p. 335). Klaus Müller-Salget explored *Santa Cruz*'s "dream narrative" in his book *Max Frisch. Literaturwissen*, arguing that the play is a typical ideological one beyond time and space (1996, p. 140).

Compared with foreign countries, domestic research on Frisch's drama is relatively scarce, mainly in the discussion of relevant literary history monographs, such as Yu Kuangfu's *History of German Literature* (1991) and *History of German Literature in Post-War Switzerland* (1992), Han Ruixiang and Ma Wentao's *History of German Literature in Austria and Switzerland in the 20th Century* (2004) and *History of German Literature* (Volume 5) (1991) edited by Fan Dacan, which contain the overview of contents and themes of some of Frisch's plays. The study of Frisch's plays is mainly based on the author's two most famous plays, *Biedermann and the Arsonist* and *Andorra*, both of which have Chinese translations, and there is no study of the play *Santa Cruz* at present.

In summary, the attention and interpretation of *Santa Cruz* by domestic and foreign academic circles is highly insufficient. Although foreign scholars have studied *Santa Cruz* from different perspectives, these studies are primarily relevant discussions in comprehensive play research monographs or papers and have not dug deep into a certain aspect due to the limitations of the length of articles; while domestic research on *Santa Cruz* is virtually missing, and therefore needs to be further explored.

Methodology

The analysis of this paper is based in part on the personality structure theory of Austrian psychologist Sigmund Freud (1856-1939), which allows for a fuller understanding of the personality dilemmas of characters in *Santa Cruz*. On the basis of Freud's theory of personality structure, personality is composed of three parts: Id (Es), Ego (Ich) and Superego (Über-Ich). Among them, id is man's "most primitive, subconscious and irrational psychological structure" (Freud, 2004, p. 108), and it is "full of strong impulses of instinct and desire, dominated by the principle of happiness and blindly pursuing satisfaction" (Freud,

2004, p. 108); the ego, located between the id and the external world that people contact, represents people's consciousness and following the principle of reality and pursues to exert the influence from the external world on the id, thus restraining it; as the highest and superego part of the personality structure, superego aims to guide the ego to restrain the impulse of id and represents people's conscience and morality. It determines people's moral behavior standards according to ethics and social norms. Freud pointed out that the normal personality state should be that the three parts of id, ego, and superego coordinate with each other and are in balance and stability, but in fact, the three parts are not always in balance, especially because there is a certain antagonistic relationship between id and superego. According to Freud, when an individual releases one part of personality and represses another part excessively, the relationship between the three parts of personality structure will be unbalanced, resulting in split personality. This imbalance can be divided into two types: one is the excessive indulgence of id, which suppresses the superego, so that the superego cannot control and restrain ego; another is that the superego excessively suppresses the impulse of id, so that the instinctive desire cannot be satisfied.

According to Freud's discussion on personality structure, this paper will analyze the personality structure of Rittmeister and Pelegrin respectively (that is, the specific content of id, ego, and superego), and further explore the outbreak and solution of their personality dilemmas and study the root causes of their spiritual dilemmas on the basis of the theory of personality structure imbalance causing personality split.

Research Method

Santa Cruz consists of five acts, with a vague space-time background. The plot takes place mainly in Santa Cruz (a fictional place) and a castle somewhere. Two protagonists in the play, Rittmeister and Pelegrin, have completely different identities and lives. But they have their own ideal lives: Rittmeister lives a decent aristocratic life, while Pelegrin, a pirate and wandering artist, roves all over the world and enjoys exotic adventure and freedom. In fact, both two protagonists have longed for different lives, and each of them deeply hides their longing for each other's life. The unexpected reunion thirteen years later makes their secret inner desire abundantly clear, and they even fall into the situation of split personality.

Personality Structure of Rittmeister

In *Santa Cruz*, there is a superego that strictly defends order and an id that is exceedingly rebellious and adventurous in Rittmeister's personality structure. Ostensibly, Rittmeister is a strict defender of order. The superego part of his personality is mainly reflected in his almost stern maintenance of the rules in the traditional sense in daily life, which is the self-ideal symbolizing morality, conscience, and social sense in his personality, and is at the same time reflected in his attitude towards others and himself. In the first act of the play, Rittmeister dismissed his groom because the groom stole a pinch of his tobacco every day. Although the groom had worked for Rittmeister for eight and a half years and was appreciated by Rittmeister so much for his excellent competency that Rittmeister admitted he "can't find a better groom" (Frisch, 1976, p. 16), he did not give leniency to the groom's mistakes. In terms of the seriousness of the groom's mistakes, Rittmeister's punishment seemed harsh and inhuman, because a little tobacco was a tiny asset to the rich Rittmeister, and the groom sincerely admitted his mistake and offered to compensate for the loss. The reason why Rittmeister punished the groom severely was not that he cared about the insignificant economic losses, but that he believed the importance of this matter "does not lie in tobacco" (Frisch, 1976, p. 17), but "order". In his few conversations with the groom, he stressed three times that "everything must be in order"(Frisch, 1976, p. 16). Rittmeister apparently reckoned that the groom's theft

had undermined the order he had worked hard to maintain and explained to the clerk the decision to expel the groom as follows:

> *If I forgive him, he will think that in order not to find a new groom, I can only do so in the end, so he may feel that he has done nothing wrong. In fact, it is easier for me to forgive him, but in this way, I do him a disservice: he might become presumptuous. He needs a master he reveres. (Frisch, 1976, p. 17)*

It can be seen that it is extremely important to abide by the code of ethics and maintain order in Rittmeister's concept, so he can't tolerate those who break the rules and therefore, gives them severe punishment.

Rittmeister is not only strict with the law, but also strict with himself. He rigorously conforms to the order and performs his due responsibilities as a feudal lord. As the ruler of his own territory, Rittmeister is in charge of all affairs, such as formulating tax system, hiring and managing farmers, etc. These duties make him maintain a monotonous and dreary aristocratic life in the castle all day, and his personal freedom is limited to a great extent. Rittmeister also expressed dissatisfaction with this kind of life. In the first act, he confessed to his diary clerk:

> *What can people like us experience in a week?[…] Responsibility is like endless snow here. I haven't even ridden a horse, or even a small adventure of hunting hares… I celebrated my wife's birthday on Sunday. We ate a roast goose. It was wonderful… Moreover: I dismissed my groom… In addition: everything must be in order…(Frisch, 1976, p. 17)*

Although Rittmeister is dissatisfied with his work and life as a lord, he chooses to bind himself to his duties under the control of the superego that sets the standard of moral behavior.

In Rittmeister's heart, there is also an obsession to become an adventurer, that is, the id representing the primitive instinct in his personality structure. His id is embodied in his inner rebellion and strong desire for freedom and adventure. In his early years, Rittmeister tried to break through the shackles of rules and order under the control of id. He showed his passion for adventure and unrestrained wandering life in Santa Cruz seventeen years ago. The local life full of vitality awakens his inner desire for foreign lands and exploration, so he takes the initiative to ask Pelegrin, the pirate he met, to participate in maritime adventure. Despite the great danger of sailing adventure, Rittmeister did not hesitate to sacrifice his noble identity, life, and title. He even excitedly called the adventure to distant islands "the desire of men" (Frisch, 1976, p. 15). Even his servant was incredulous that his master would give up his "beautiful castle" for "this dirty ship (Pelegrin's pirate ship)". Although the adventure failed due to the intervention of Rittmeister's then fiancée, now his wife Elvira, his passionate and impulsive side for reckless adventure has fully revealed the id part of his personality.

The Imbalance and Restoration of Rittmeister's Personality Structure

In the play, after the imbalance of personality structure, Rittmeister's split personality occurs mainly due to the repression, that is, the excessive suppression of the superego that represents morality and rules on the id pursuing freedom. In the seventeen years since Rittmeister returned from Santa Cruz to aristocratic and family life, he still harbored an inner desire to pursue freedom and break through the shackles, but this appeal was always suppressed by the powerful superego. After his return to the castle, he often recalled the sights of Santa Cruz and fantasized about his unfulfilled adventures. In the first act, Rittmeister confessed to his wife his thoughts about the pirate Pelegrin, claiming that "I often think of that guy... As long as I live, he's alive... As long as I live, my longing will accompany him" (Frisch, 1976, p. 21). An imbalance in

Rittmeister's personality structure erupted after an unexpected reunion with Pelegrin seventeen years later. The long-lost Pelegrin told Rittmeister about his adventurous life, which completely stimulated Rittmeister's long instinctive desire, and his id broke free from the superego. In the third act, after talking to Pelegrin late at night, Rittmeister revealed his self-repressed voice to the clerk and foreshadowed his upcoming extraordinary decision:

> *For years I have strangled my cravings and buried them with silence [...] Ever since I talked to this stranger, it was as if I suddenly realized that I would die someday [...] I long to live again, cry again, laugh again, love again, tremble again with the fragrance of the night, cheer again... I long to feel alive again (Frisch, 1976, pp. 42-43).*

Rittmeister, at this point, was well aware that the excessive suppression of the superego over the id had led to the deprivation of instinctive desires. Driven by instinct, the superego's inhibition came to a halt. On impulse Rittmeister forsook his wife and daughter, fled in the middle of the night, and ran to a distant place to complete his long-cherished wish for adventure. Rittmeister, who disregarded the superego and released the id, contrasted so much with his previous stereotypes that the clerk and the servant who only understood its conformist side were greatly shocked. In the eyes of the clerk, his master was "a sane man, a decent man"(Frisch, 1976, p. 41) , and he expressed puzzlement about Rittmeister's move, believing that he was insane. He said to the servant: "there are some things in the world that do not happen for us to understand, but still they happened. This is called madness" (Frisch, 1976, p. 41). The servant was also surprised by the fact that his master had left his duties and family behind to embark on an adventure, and expressed the same sentiments as the clerk: "would a man with a castle, wife and children go away like this? [...] Who will negotiate with the tenant farmers after that? Who pays? I can't believe that Rittmeister had gone away like this, as if he were only responsible for himself" (Frisch, 1976, p. 41).

Nevertheless, Rittmeister's personality imbalance was only temporary, and after the impulse he regained his senses in time and returned to the castle shortly after running away from home. As a lord, husband, and father, Rittmeister was quite mentally tortured and the id in his personality cannot fundamentally break free from the shackles of the superego and, at the same time, the responsibility as well as moral consciousness of the superego prevail over the id. In the fifth act, the returning Rittmeister confessed to his wife, "I want to go away, but that's not possible" (Frisch, 1976, p. 73). After reconciling with his wife, his personality structure was restored to its original position.

Personality Structure of Pelegrin

There is an unrestrained id and a superego that yearns for a stable and decent life in the personality structure of Pelegrin, a wandering artist. Contrary to Rittmeister, Pelegrin is a man who blindly satisfies the instinctive impulse to pursue freedom and is not bound by ethics and etiquette. This is mainly demonstrated in the following aspects: first of all, Pelegrin follows the instinctive sensory pleasure and is unwilling to take responsibility. He met Elvira in Santa Cruz and was fascinated by her beauty. And he seduced her even though he knew she was engaged. After that, he irresponsibly abandoned Elvira who had fallen in love with him in the hope of marrying him and living a stable life, because in his view, taking responsibility and forming a family would limit his freedom. In the fourth act of the play, Pelegrin said after learning that Elvira wanted to marry him: "marriage… I've been afraid of the word for a long time" (Frisch, 1976, p. 49). Pelegrin suggested that "marriage is the coffin of love" (Frisch, 1976, p. 47), and family is "a nest that people can't leave […] It needs men to cut off their only wings" (Frisch, 1976, p. 49). In his relationship with Elvira, Pelegrin enjoys the instinctive passion and free love without scruples, while marriage and

family are regarded by him as a cage. The status of husband or father would force him to shoulder many responsibilities, which would become the shackle of his freedom, thus Pelegrin abandoned Elvira.

In addition, Pelegrin is notorious for his boorish behavior. In the first act, when Elvira, who had become Rittmeister's wife, insisted on inviting Pelegrin to dinner, the servant placed Pelegrin's dining seat far away from Rittmeister and his wife, and euphemistically advised Rittmeister's wife not to entertain guests with high-end tableware. According to the descriptions of servants who had observed Pelegrin's behavior, he had no table manners whatsoever. He said Pelegrin always looked "drunk" (Frisch, 1976, p. 24) and thought that "his etiquette was to throw empty glasses into corners after drinking, every time" (Frisch, 1976, p. 25).

At the same time, the lifestyle chosen by Pelegrin also follows the instinct of pursuing freedom, that is, roving all over the world as a vagrant and pirate. In the first act, Rittmeister's servant, after hearing about the miscellaneous anecdotes experienced by Pelegrin, relayed to his master:

> *The stranger is really a magical man! He sat on the table with a guitar and told us about the naked people who had never seen snow. They didn't feel fear, didn't have responsibilities, didn't know what interest was, and didn't have cavities in teeth. This is true. And those mountains that spray sulfur, smoke and glowing stones into the blue sky, that's it; He saw it with his own eyes. It is said that this is the core of our earth. And those fish can fly as long as they like. He also said that if people look up at the bottom of the sea, the sun will shine like green glass... There was a coral in his pants pocket. Sir, we all saw it. [...] He's been everywhere. He just told us about Morocco, Spain, Santa Cruz... (Frisch, 1976, p. 19)*

However, in the deep heart of the seemingly raffish Pelegrin still hides a contradictory desire to become a cultured gentleman who can enjoy domestic bliss. He craves knowledge and morality to restrain and suppress his own instinct for wanton indulgence, namely, a superego that can guide ego to curb the impulses of the id. The superego in Pelegrin's personality is exposed without reservations before his death: being seriously ill, he learned that his time was running out, so he ended his wandering life and decided to meet his lover Elvira seventeen years ago and his daughter, who may also be his own flesh and blood. Not being able to be directly received by Elvira, who had become Rittmeister's wife, the humble Pelegrin without hesitation spent the last week of his life waiting for the fulfillment of his wish. Pelegrin lived in the narrow kitchen of Rittmeister's castle and told the servants about his adventurous life of riding the wind and waves, on the one hand, trying to attract Elvira's attention, and on the other hand, to get a close taste of the life he longed for in his heart and had not yet achieved.

Conflict and Reconciliation of Pelegrin's Personality Structure

Pelegrin's personality structure shows the process of falling into conflict and reconciliation eventually in the play. The cause of his personality dilemma is just opposite to Rittmeister's situation, which is manifested in the excessive release of the id in pursuit of freedom, free from the control and domination of the superego representing morality and norms.

On the surface, Pelegrin has spent his life in an uninhibited way of following the instincts of pleasure, but in fact, in a long-term state of overextending of the id and without superego constraints, he has also had contradictions and struggles in his heart. While pursuing too much to meet his instinctive needs, his personality still has the influence from superego. The fierce collision between Pelegrin's superego and id makes him show his self-contradictory side, that is, the desire for the restraint of instinct and the yearning for a stable and decent life and happy family. In the first act of the play, after being invited to dinner with

Rittmeister and his wife, Pelegrin expressed his envy to Elvira at the sight of Rittmeister's Castle: "your place is so beautiful, just like the residence I've always dreamed of" (Frisch, 1976, p. 27). In the final act of the play, Pelegrin also confessed to Elvira that the real purpose of his visit was to feel a life he craved but couldn't have:

> *I love books that I don't know... If I live again, I want to learn to play the piano; I think it will be a wonderful thing... Painting is also very beautiful... And many things are fabulous... How nice it would be if we could spend an hour quietly like we are now! Just like this... You can knit wool or read books; I look at these collections of books, these butterfly specimens, and all these paintings of plants... (Frisch, 1976, p. 71)*

In view of this, Pelegrin, who keeps wandering and lives a free life, is also eager to become an educated person, have elegant hobbies, and feel the warmth of his family with his wife and children. This emotional outburst is not only the declaration of Pelegrin's long-cherished wish in life, but also the self-testimony of his inner suffering due to the conflict between superego and id.

After seeing the life he longed for and his daughter, Pelegrin was finally relieved of the incompleteness of life. In the fifth act, Pelegrin calmly expressed his thoughts to his old flame Elvira: "it seems that people can't have two things at the same time. One has the sea, the other has the castle; one has Hawaii and the other has children. [...] I want to feel our life again [...] Then I can leave" (Frisch, 1976, p. 72). At the end of his words, Pelegrin's inner conflict was reconciled and finally died peacefully in Rittmeister's castle.

Conclusion

This paper is intended to explore the issue of split personality in Frisch's play *Santa Cruz*. Based on Freud's theory of personality structure, Rittmeister's split personality occurs due to the excessive suppression of the superego that represents morality and norms on the id pursuing freedom, while Pelegrin, on the contrary, falls into split personality because the id in pursuit of freedom is so much over-released as to break free from the control and domination of the superego representing morality and norms. By clarifying the personality split in the play, it can be clearly seen that Frisch actually demonstrates the common spiritual crisis of people in real society in light of the character image and development of the above two people. The play also revealed the dilemma of self-alienation that people cannot get rid of due to the contradiction between reality and desire. Moreover, the author also expresses his pessimistic view of life in *Santa Cruz*. In Frisch's view, no matter what kind of life we choose or have, we cannot avoid inner dissatisfaction and pain, because choice also means loss and abandonment. "We always have an eternal 'the other' buried in our hearts" (Frisch, 1976, p. 77). In this regard, Frisch also explains that the word Cruz in the title of *Santa Cruz* is Kreuz (German: cross; suffering), which means the suffering of fate that everyone is doomed to bear. As the author puts it, "every Kreuz (cross) is heavy, but at the same time comforting: there are no accidents in our lives, and at least at crucial turns, it is not worth recalling the past; for no one can have a life other than one's own" (Frisch, 1976, p. 77).

Acknowledgement

This paper was supported by Social Science Research Youth Project of Department of Education of Hubei Province "Research on the Image of Intellectuals in Max Frisch's Play" (No. 21Q028), and by Shanghai Foreign Language Education Press's National College Foreign Language Teaching and Research Project "Study of Classical Swiss Literature: Writing of Intellectuals in Max Frisch's Plays" (No. 2021HB0465).

References

Allkemper, A., & Otto, N. (2002). *Deutsche Dramatiker des 20,* (p. 335). Jahrhunderts. Berlin: Erich Schmidt Verlag.

Durzak, M. (1972). Dürrenmatt, Frisch, Weiss. Deutsches Drama der Gegenwart zwischen Kritik und Utopie, (p. 156). Stuttgart: Philipp Reclam.

Feud, S. (2004). *The ego and id*, (p. 108). C. Wenbo, (Trans.). Changchun: Changchun Publishing House.

Frisch, M. (1976). *Gesammelte Werke in zeitlicher Folge Band III,* (pp. 15-19, 24-27, 41-43, 47-49, 57, 71-73, 77). Frankfurt am Main: Suhrkamp Verlag.

Frisch, M. (1976). *Gesammelte Werke in zeitlicher Folge Band IV I,* (p. 264). Frankfurt am Main: Suhrkamp Verlag.

Jurgensen, M. (1976). *Max Frisch Die Dramen,* (p. 23). Bern: Francke Verlag.

Mayer, H. (1992). *Frisch und Dürrenmatt,* (pp. 8-9). Frankfurt am Main: Suhrkamp Verlag.

Müller-Salget, K. (1996). *Max Frisch,* (p. 140). Literaturwissen. Stuttgart: Philipp Reclam.

An Analysis of the Image of Abbie in *Desire under the Elms* from a Feminism Perspective

Tong Yuxin
Liao Dong University, Dandong, China
Email: 71156748@qq.com

[Abstract] This paper analyzes the whole process of Abbie‘s choice of marriage, adultery, infanticide, and pursuit of true love. Focusing on Abbie‘s change from a cowardly and oppressed traditional woman to a witch in the mouth of people who bravely change their lives, Abbie‘s change reflects to readers that although women have been oppressed by men for a long time, they can still gain power through effort. At the same time, although women’s status is now changing, women still need to take more action to safeguard their interests. These findings highlight the image of women, create a clear picture of feminism perspective, and lead a bright woman’s future.

[Keywords] feminism; rebellion; change; struggle

Introduction

Desire under the Elms is the first play in American history to reflect the real life of American women. Eugene O’Neill got the highest achievement with his wonderful language and strong rebellious spirit. In this play, Eugene creates two completely different female images. One is Cabot’s first two wives, they just obey; the other is Abbie, who rebels in many ways. These two female images make the conflicts vivid, and these conflicts clearly convey the main point of view. This great play is regarded as the Chinese *Thunderstorm*.

Eugene O’Neill is a famous American playwright, who was born in New York City. He won the Pulitzer Prize four times and a Nobel Prize once. Raleigh (1961) said, “He opened up the American drama and made it for the first time of world drama”. This paper studies a woman’s growth process, which can also be said to be the process of Abbie’s breaking through the cocoon and becoming a butterfly from the perspective of feminism through literary analysis. Its purpose is to show the heroine’s current situation, oppression, conscience and moral struggle, and her voice resistance, so as to reflect the charming image of the heroine, deepen the theme of the article, and create a vivid image of Abbie.

Literature Review

Women in a patriarchal society have few rights; they lived a hard time and suffered a lot. This situation was changed when feminism and feminist criticism started. In 1848, the first Women’s Rights Convention started, which was put forward in *Seneca Fall*s. “It was organized by Elizabeth Cady Stanton and other women who had been denied a place at the international anti-slavery conversation in London in 1840 (Madsen, 2007, p. 3).” At that time, women began to realize the need of pursuing their rights, and they got the right to vote. American women participated in the revolution and gained equal rights as men. Of course, these rights shocked traditional culture, but women’s rights were not totally equal to the men.

In the early 1960s, there started the other wave of American feminism. Women and men should have the same rights, and be able to pursue freedom and equality. “Feminists initially accepted that the subordinate social position women were rooted in socially assigned sex roles” (Steans, 2006).

Scholars have shown great passion for Eugene O'Neill and his play, *Desire Under the Elms*. The images which are shaped by Eugene O'Neil are very controversial, so his works have been widely researched in literature. In order to study the true meaning of American women, many scholars have studied *Desire Under the Elms,* both at home and abroad. Western researchers have studied the play, *Desire Under the Elms* from the aspects of feminism perspective on the image of women and the language of the play. In general, the study has a wide zone. Most scholars have become interested in the play due to the movements of feminism, and they give their opinions. Arthur Nethercot (1960) and John H. Houchin (1993) have negative views about the characters of Eugene O'Neill's plays. The feminist Judith Barlow (2000) holds that O'Neill shapes the world ruled by men, and accepting the images shaped by men is the only way for women to integrate successfully into this world.

In China, more scholars have begun to focus on O'Neill and his works. O'Neill shows his genius and his plays are popular in China. Chinese scholars such as Rui Yuping (2001), Zou Huiling (2004), Yang Jianzheng (2003) have criticized that O'Neill did not cast off the constraints of traditional patriarchy. The author of this thesis believes that *Desire under the Elms* is a great play conveying feminism. In this play, it exposes women's oppression and setbacks in patriarchal society, so this thesis focuses on the differences and complexities of Eugene O'Neill's heroine and the image of a struggling woman.

The Metamorphosis of a Caterpillar into a Butterfly

The Oppression Abbie Endured: Treating Abbie as a Working Tool

In the traditional patriarchal society, men were the leaders of everything, economic hegemony, political power, and social status. In other words, the world was ruled by men at that time. In *Desire Under the Elms*, women are in such a hard situation that men are the rulers of families. Old Cabot treats his wives as working tools and money-making tools. He does not love any woman because he loves himself only. The two former wives of Cabot were treated as farm labors and money-making tools. They worked hard day and night like slaves. And they were tormented physically and mentally. Finally, they died on Cabot's farm.

As matter of fact, Cabot treated Abbie in the same way as his first two wives. As Abbie's husband, Cabot never gave Abbie a little love and warmth. He only told Abbie to work, work and work. Abbie also suffered in physical and mental work, so she had a bitter life full of endless sufferings. From Abbie's experiences, readers can easily know that she is only a tool for work; in other words, women are all treated as labor tools. Abbie's life has only manual labor, she has to be a tool for others to work constantly for survival.

The Oppression Abbie Endured: Enslaving Abbie as a Child-Bearer

Women were defined as two identities by men, one is a working tool, the other is a child-bearer. For Abbie, she wanted to change her fate, so she decided to marry old Cabot who was over seventy years although she was very young. Abbie thought she would get Cabot's farm with her youth and beauty, but the reality was crucial. Cabot's original notion was just to leave the farm to his son. He pointed out that his wife was not his dear relative; his son was his own blood, his flesh. All that he had now he would leave to his sons, not his wife. So if Abbie wanted to get the farm, she had to give birth to a son. If Abbie could not have a son but a daughter, then she would get nothing. In a word, Cabot regarded Abbie as a child-bearer but not a wife.

The Awakening of Abbie in Thoughts

Abbie is the only woman in the play who has a strong consciousness of rebellion. This rebellious spirit is shown not only in her sharp language, but also in her reckless actions. Abbie has no secret of her true inner motivations, and she never covers her desires. In her marriage, Abbie is not like old Cabot's two former wives who suffered a lot, but Abbie actively fights for all she wants. She enters the farm, and then she shouts at the world as the farm hostess gesture: The house is really beautiful, very beautiful and I do not believe this is really mine! (Dir Delbert Mann 1958). As for actions, Abbie is more active and even unscrupulous. To justifiably get the farm, she abandons ethical constraints, and does her best to lure Eben and have his child. Abbie's words and actions show that she has got rid of the oppression from the traditional patriarchal society. She is a true rebellious woman. Abbie's rebellious spirit is also reflected in killing her child and pursuing true love.

Abbie's Struggling in Thoughts and Morality

Abbie suffered a lot in this home and she learned lessons from Cabot's first two wives. For her, she experienced pains and oppression from her husband and all the other men, which brought her life a tragedy. So she told herself to fight in order to achieve her own liberation and make herself to be free like men. But at the same time she is struggling in thought. Because she knew clearly the way to revolt a man was not so smooth. The oppression from her husband and the society made her wish out of reach. She wanted to prove herself in her inner thoughts. But it was another thing to fight with actions. She wanted to show that she was not a temptress but an independent woman, but she wanted to change her occasion now. She did not want to be an angel to please men, and she was afraid that people would contempt her. So she was struggling in her thought whether she should take actions.

In the early 1960s, the majority of women did not have their own independent identities, and they had no self-consciousness. Women images were divided into two kinds (Rui, 2001). One is the extremely destructive temptress, holding a strong desire to control, and they are the opposition of men. This kind of woman will destroy the traditional sense of women; they will be bad wives and bad mothers. They even destroy their husband's career, and are unable to complete the task of educating their children. But the other kind of woman is willing to sacrifice everything for the husbands like an angel, who is an idealized woman in a man's view.

Abbie does not want to be an angel, but she wants to get some rights as a woman. So she is struggling to break the rules which are defined by men, she does not want to be a labor tool and childbirth tool anymore, which will break the definition of women. She becomes the image which is full of restlessness, wild spirit, and a chaotic mysterious force. A beautiful love myth starts from here who is struggling in her morality. Abbie is in deeply entangled. For one thing she can't let desires go. For another, she understands that doing so is contrary to morality, and it will be despised by others. And she will depart from the good quality of women. Abbie cannot get rid of the black nature of desire, and is bonded by morality, so she sinks into this endless struggle, unable to escape which leads to her tragic fate.

The Revolting of Abbie: Committing Adultery Shamelessly

Abbie's rebellion against the patriarchal society can also be reflected in her adultery with Eben. In a patriarchal society, women have to follow men at home and outside. Losing virginity is considered the biggest sin, even for women who seek power and break traditional rules. They are also seen as unruly women. Men are proud of the responsibility to protect their families, and women's only honor is to keep

chastity. Therefore, women who attempt to usurp power or betray their husbands are the worst in the society ruled by men. However, Abbie breaks this tradition and chooses adultery, so in the novel, Abbie is defined as such a bad woman without exception. Abbie is a real rebel. She bravely challenged the taboos of patriarchal society. She fought for her rights as a woman. Abbie's pure and passionate love helps her get rid of the shackles of materialism and sublimate her human nature. There is a distinct difference between her natural human nature and her moral social hypocrisy. That's why Abbie is called a bad woman. It is the nature of human nature that shines with the brilliance of resistance.

As a woman of that society, "Female's status is lower than male" (Deng, 2009). Abbie can get rights only by marrying a rich man and giving birth to a baby. In order to achieve the purpose of possessing the farm forever, she must have a son to inherit it. So she chooses adultery initially so that she can completely meet her material needs because this is the only way that can help her survive the power in the male-dominated society. However, this turns into love finally, and in order to pursue love, she kills her son. The process of pursuing love makes her humanity twisted. She uses her hands to ignite the flame of her life, but she is burnt by the fire she sets. But Abbie's humanity reaches to the peak after self-destruct. She is like the beautiful plants green all over the desert after a spring rain, but abruptly dies then. This is the tragedy as well as a comedy to Abbie.

The Revolting of Abbie: Killing her Child Cruelly

Killing her child cruelly is Abbie's another rebellion against the male society. In a society where women are considered to be male fertility, mothers are regarded as the caregivers and protectors of babies, so it is inconceivable for a woman to kill her baby. In fact, infanticide in a patriarchal society breaks the shackles of blood and shakes the deep meaning of women as rooted in tradition, which is a kind of resistance. Abbie can be regarded as one of the earliest women who resisted the patriarchal social system. Abbie killed the child for showing her pure love for Eben. Although this is cruel to a mother, it also means that her love transcends her desire to transcend material bondage, and her ardent and sincere love makes their love transcend all needs. Abbie and Eben finally understand each other, admit each other, share the sin, bear the death, and accept the pure and natural love. Therefore, the killing of children is a way to grasp economic power and get rid of oppression on women, and also a challenge to such a materialistic society that distorts everyone with money.

Abbie can be said to be a strong challenge both to men and to the patriarchal society. What's more, Abbie is proved to have not only the universality of human history, but also the unique qualities of a revolted woman. Abbie is not a witch, on the contrary, in her body; she is given a lot of ideal personality.

The Revolting of Abbie: Chasing her Love Venturesomely

In this play, Abbie becomes a beautiful woman because of chasing her love. When her raging love is like a monstrous flood, she breaks all the shackles of bondage, and she falls into Eben's arms at once. Abbie suddenly turns into a cute woman like an angel, her hair is matted to her shoulder, and her cheek is supple, soft and beautiful. She becomes serene and holy like Tess, the best one of civilization heritage in patriarchal society for thousands of years.

In addition, Abbie's abandonment of marriage and his choice of death are also strong evidence against the patriarchal society. It is marriage that constrains women, imprisons them in traditional gender roles and hinders them from gaining economic power. They must be attached to women and work for men as labor tools. Abbie chooses to marry a man she doesn't love, and then she becomes the victim of her marriage.

But once she found her pure love for Eben, she was full of passion and hope. She tried to get rid of the fetters of love. She gave up a rich man and even killed her child to prove her true love. Although the killing of her son led to her death, it was also her last rebellion in the patriarchal society.

Abbie is not a revolutionist, but she can face difficulties bravely and optimistically. For a vulnerable woman living on the edge of society, when she is faced with strong social repression, the only way she can think of is to choose death. Although death is not a reasonable, positive and social way to resist patriarchal oppression, it can be regarded as a challenge to patriarchal society. Death is not an act of escape, but it transcends the spirit. So Abbie chose to die for love. In fact, she is taking her life to a higher level. She has transcended her own life and social values. Different from traditional women, Abbie regards marriage as the only choice in her life. She bravely accepts death and gets rid of the shackles of marriage.

Conclusion

O'Neill gets a high achievement in *Desire under the Elms* although it is considered as a tragedy. This drama shows a woman's desires from many aspects. In the play, Abbie struggles hardly by choosing her marriage, falling in love with her stepson and finally, killing her son. All these actions are collected, so she is shaped as a vivid woman and an evil one with shining spirit. Her life is colorful. This play describes the conflicts between men and women. It is a wonderful drama which reflects human's real emotions and natural desires. These desires make Abbie beautiful and real. Besides, the thesis tells people to arm themselves with courage and rebellions. A woman's change is the metamorphosis of a caterpillar into a butterfly. For women, they must struggle in conscience, morality and finally stands up to revolt. Only in this way can women remove the resistance. And all these rebellious actions also lead readers a hopeful way, raise women's issue to a certain height. And the rebellions of Abbie drives all people to think deeply, convey to all people that women can get out of the shackles of male supremacy, liberate themselves only by standing up bravely to resist. And there exists a very long way for women to be equal and it hopes that more researchers will study this topic further.

References

Barlow, J. E. (2000). O'Neill's female characters, In M. Marrheim, (Ed.), *The Cambridge Comparison to Eugene O'Neill*, (p. 174). Cambridge: Cambridge University Press.

Deng, S. (2009). An analysis of *Desire under the Elms* from a feminist perspective. Diss. Sichuan Normal University, 49.

Houchin, J. H. (1993). *The critical response to Eugene O'Neill*. London: Greenwood Press Westport.

Madsen, D. L. (2007). *Feminist theory and literary practice,* (p. 10). London: Pluto Press.

Mann, D. (1958). *Desire under the Elms*. Perf. Sophia Loren.

Nethercot, A. (1960). The psychoanalyzing of Eugene O'Neill. *Modern Dram*a, *3*.

Raleigh, J. H. (1961). Eugene O'Neill. In K. Lindblom, (Ed.), *The English Journal. Urbana: National Council of Teachers of English,* 368.

Rui, Y. (2001). The female 'id' and the male 'superego' – An analysis on women in O'Neill's works. *Journal of Tianjin Institute of Foreign Languages*, *1*, 34.

Steans, J. (2006). *Gender and international relations,* (p. 10). Cambridge: Polity Press.

Yang, J. (2003). A brief analysis on the image of women and the patriarchal limitation in O'Neill's later works. *Journal of Henan Normal University (Philosophy and Social Sciences Edition)*, *1*, 67.

Zou, H. (2004). *A study on male patriarchy in O'Neill in the 'Strange Episode'*. Shanghai: Shanghai Foreign Language Education Press.

Analysis of Austen's Art of Irony and Humor in *Pride and Prejudice*

Liu Xiaoying
English Department, Xianyang Normal University, Xianyang, China
Email: 987191563@qq.com

[Abstract] Jane Austen is a famous British writer. *Pride and Prejudice* is her most famous masterpiece, which is a very realistic novel. She established her important position in British literature through this novel. The book not only expresses the author's own view of marriage, but also her dissatisfaction with the hierarchical system existing in British society in the 19th century. From the female's perspective, the author describes in detail the love and hate dispute in the four marriages, which indirectly reflects the living conditions of the British people at that time. In the words of love with pride and prejudice, humor and irony naturally become the typical way of expression used by the author. This paper mainly probes Austen's language creation style from two aspects – irony and humor through which the author hopes will help the reader to better appreciate the novel and feel British women's clear-cut attitude towards marriage in the 19th century.

[Keywords] *Pride and Prejudice*; irony; humor; the language style of the characters

Introduction

Pride and Prejudice occupies a very high position in the history of English and even the world of literature. The theme of this novel is taken from the daily life of an English village. Although this literary work is quite different from the popular literary creation at that time, the novel truly reflects the real life conditions in Britain from the end of the 18th century to the beginning of the 19th century. As one of the most influential female writers in Britain, Jane Austen created a new era of female images in the novel *Pride and Prejudice* (Liu, 2019). Love is the eternal theme of the novel. With love and marriage as the primary theme, *Pride and Prejudice* naturally appeals to readers. But with so many novels about love, it is hard to find a place in the world's literature like *Pride and Prejudice.* What makes *Pride and Prejudice* one of the most famous novels of the world, rather than the average romance novel? It has its own charm. The entire novel revolves around the marriage of Elizabeth and her sisters and applies the art of irony and humor to criticize British society at that time, making its criticism more powerful.

At present, many scholars in China have conducted in-depth studies on *Pride and Prejudice* from different perspectives, such as Elizabeth's feminist thought, women's view of marriage and character analysis, etc. (Kong, 2020). On the basis of these studies, the author of this paper interprets it from a newer, more comprehensive perspective, that is, the use of humor and irony. Around the core of this idea, the paper first, briefly introduces the author, the main plot and literary status of *Pride and Prejudice.* Second, it analyzes and demonstrates the application of irony and humor in detail in the novel. Finally, a conclusion is drawn that a success of a novel depends on both the plot of the novel and the author' s writing language creation style.

Jane Austen and *Pride and Prejudice*

Jane Austen was born in a pastoral family in rural England. Therefore, from childhood she was often exposed to the knowledge group of the middle class and pastors. Living in the comfortable environment of rural life, she had a strong ability to perceive life, and could accurately express her feelings through language. As a result, many of her works are very close to everyday life and the simple love stories between

man and women are very delicate and moving. *Pride and Prejudice* has been very popular with readers because of its rationality and dramatization, as well as its conflicted plot. It is precisely because of the guidance of Jane Austen's realistic creation that a lot of English literature at that time gradually got rid of the low period when there was no reader, and Britain also gradually found a more suitable direction for the development of English literature at that time (Ju, 2017). Austen's novels paved the way for the climax of 19th century English realistic novels, which really changed the writing of novels at that time.

Pride and Prejudice is one of Austen's classic works, which mainly describes the love and marriage of gentlemen and ladies. Elizabeth, the protagonist, is the younger sister of the Bennet family, a landlord family, in which there are 5 girls to be married. The long life in the country makes Elizabeth and her four sisters bored. Bingley and Darcy are just at this time into their life. The novel is based on the love entanglements between Bingley, Darcy and the five sisters. In the novel, the author mainly expresses the recognition of the equal marriage relationship between Elizabeth and Darcy which they gradually pursue the negation of the marriage relationship based on money and lust. Although Elizabeth and Darcy had their ups and downs on the way to marriage, in the end, equality is the lasting happiness of marriage.

The Irony and Humor Art in *Pride and Prejudice*

Irony is regarded as a form of conveying meaning, which is often the opposite of the literal meaning and expresses the speaker's opinion and attitude towards the words and deeds of the discussed person. By means of irony, the utterance can be endowed with inner meaning, that is, literal meaning and extended meaning. On the surface, the speaker values the literal meaning, but the intended meaning lies in extended meaning. *Pride and Prejudice* is one of the representative works of English realism in the late 18th and early 19th century. The Romantic era insisted on the realistic method of writing, so that the tradition of realistic novels in the middle of the 18th century was continued and became the forerunner of realistic novels in the 19th century (Zhu, 2017). The novel takes irony and humor as its key tone to describe Bennet's view on love and marriage with witty and humorous words and depicts the distinctive characters with the appropriate speech behavior, with appropriate conflicts and rich plot to reflect the feelings of the upper class in the late 18th and early 19th century in Britain.

The Embodiment of the Irony Art

Irony is a technique of artistic expression, which is widely used in both Chinese and British and American literary works, especially in some relatively successful works. Most use irony in language expression. The ironic language style is a major feature of the language in *Pride and Prejudice*. In this novel the use of irony is mainly reflected in the following aspects.

Presentation of Social Phenomenon with Irony

Since the opening of a novel is not only essential to the success of the work, but also a true reflection of the author's artistic style, it is carefully conceived and carefully designed by almost all novelists. Austen is unique in the opening of this novel. She opens with a pithy epigram and ironic remark, and sets the key tone for the novel, "It is a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife". Obviously, this opening of *Pride and Prejudice* not only has a strong irony, but also reveals the theme of the whole novel. In an exaggerated way, Austen describes as the truth the idea of money supremacy and the marital status dominated by economic interests of the English middle class in the early 19th century, thus arousing the readers' attention to this moral reality. As the novel progresses, the

reader discovers not only do the likes of Mrs. Bennet agree with this "truth", but that Darcy and Bingley, two wealthy bachelors want to marry a wife (Li, 2017). In the form of a declarative sentence, it strikes a responsive chord in the hearts of the reader blandly, but directly, and the subsequent sentence, "he is considered as the rightful property of someone or other of their daughters" overturns the previous sentence. The subsequent sentence does not mean a single rich man wants a wife, instead, an unmarried woman wants to find a rich man, especially the farce in Collins with Miss Lucas expresses this sentence vividly. Collins is eager to marry, but his proposal is rejected by Elizabeth, because there is no love between them, and Miss Lucas accepts Collins. Why was that? Because Miss Lucas likes his money, not because of love. In addition to the material satisfaction, the spiritual satisfaction of Miss Lucas in this marriage can be said to be a wilderness. From a resonant statement of the "Truth" to a marriage farce that overturns the "truth", the author's irony is very obvious, satirizing the distorted view of the upper middle class in England in the late 18th and early 19th century (Dong, 2018).

Expression of the Ideas of the Characters with Irony

The speaker expresses his mental state according to certain objective facts, which is also the speaker's attitude towards the listener. Expressive irony is a derogatory statement about the behavior of the random listener. In most cases, the speaker's speech act is different from his intended meaning. The true meaning of expressive irony can be inferred by the context of the conversation as well as the speaker's attitude. It is mainly reflected in the dialogue of the important characters, which not only vividly depicts the characters' images and personalities, but also echoes the ironic tone set in the opening of the novel (Kong, 2020). For example, Mr. Collins, a coy, uncouth, sycophant figure in the novel, visits the Bennet family once and finding the Bennet daughters cooking, praises "What a beautiful room, what a beautiful potato! I haven't had such a vegetable for years." Elizabeth replies, "How can I compliment a good cook before my fair cousin?" Collins, who covets the Bennet fortune, is disliked by the Bennet daughters. This "fair cousin", which sounds like a reciprocal compliment but is ironic in nature, is deeply felt by the Bennet daughters for his self-righteousness.

Creation of the Characters with Irony

In *Pride and Prejudice,* there is another important person – Lady Catherine de Bourgh. In the portray of the image of Lady Catherine, the author uses the expression technique of irony incisively and vividly. It can be said that without her gratuitous interference, the hero and the heroine will not finally get married. In the author's description. we can see Lady Catherine is an extremely rude and arrogant woman. In her gratuitous intervention, the hero and the heroine not only fail to make estrangement, but contribute to their feelings, so that the two lovers get married. Such a description of the author shows its ridiculous place, the irony is particularly strong.

When it comes to Lady Catherine, Elizabeth remarks "Lady Catherine has been of infinite use this time, which ought to make her happy, for she loves to be of use". This sentence is once again an ironic expression of language in the law, satirizing Lady Catherine's ridiculous business. In the novel there are also ironic descriptions of other characters, and the thoughts and behaviors of the characters, which increases their clarity and makes the characters' personalities more vivid (Xu, 2020).

Construction of the Story Plot with Irony

Austen's irony is also embedded in the whole story. This forms the author's understanding and evaluation of life. The arrogant Darcy first determines that the Bennet daughters would have few chances to marry

men who have status. However, he falls in love with the Bennet daughter, Elizabeth. And Elizabeth blames Darcy, flatly rejects his marriage proposal, but eventually finds herself having fallen deeply in love with him. In this way, Austen presents the absurdity, contradiction, and ridiculousness of the world in front of the reader with irony, creating for us a comedy world full of wit and humor (Xu, & Yin, 2011).

The Embodiment of the Humor Art

If the ironic language style is the witness of the changes of the English literary world after the Renaissance, then the British humor can be the soul of the English literary language creation. As a major feature of English cultural language creation, the use of humorous language expression in the article can not only increase readers' interest in reading, attract readers to read, but also make the whole plot and the whole story more interesting. Language, at the same time brings the content of the article closer to life, closer to the reader, readers will resonate.

Collins is described as "plain, frivolous and flattering" through humorous expression. He is a distant nephew of Mr. Bennet. According to the law of the time, Collins is Mr. Bennet's family heir to the property. Collins has his own intentions, and relies on Lady Catherine to ascend to the priesthood. He caused Elizabeth a lot of trouble. For example, in order to obtain the right to inherit the property, he hopes to marry Elizabeth. But Elizabeth doesn't think well of him and rejects him decisively. Failing to propose marriage to Elizabeth, Collins turns to Elizabeth's neighbor Charlotte. The author uses this kind of humorous style of language to let the readers define Collins' negative image. The image of villains sprang out of the paper (Xu, 2020).

Define the Theme in a Humorous way

When the author defines the theme of love described in the novel, she uses a humor at the beginning. She expresses the pursuit of love by men and women in the society with a metaphor and a lighthearted humorous tone. From a male perspective, the author writes that the ultimate goal of every "golden bachelor" is to pursue a happy marriage, which serves as a foil to their wealth and freedom. The value referred to here is more about the value of money (Li, 2018). They emphasize more that the good love and happy marriage are secured by their sufficient wealth; The author goes on to say, from a woman's point of view, the criteria for looking for a marriage partner is that the man is a high achiever and is single. This kind of humorous expression seems to have set up a fixed standard for choosing a mate and the construction of love and marriage and whether the following event will develop according to the author's opening description can arouse the readers' strong interest. The way of humor makes the whole description of love full of dramatic color (Guo, 2021).

Highlight the Characters' Characteristics with Humor

The most humorous character in this novel is Mrs. Bennet, the mother of the five daughters. From the perspective of the whole character setting, Mrs. Bennet's goal of marrying all of her daughters to a rich man highlights her vanity and money worship, and her humor, which is almost silly, is presented around this goal. For example, in the eyes of Mrs. Bennet herself, she is a bit nervous, but in life, she just seems to be firm, a little paranoid, and absolutely confident in the way in her decisions and in the way she acts. Even if her husband sometimes expresses his dissatisfaction and, she could not hear the "implication". When she learns that her daughter Lydia runs away with Wickham, she first laments that her wish to find an ideal husband for her daughter has been fulfilled, without thinking about whether her daughter could get real happiness. This strange logic makes readers confused and laugh at it.

Improve the Vividness of the Plot with Humor

In the novel description, the vividness of the plot not only depends on the flow of the plot itself, but also the humorous expression, which is an effective way to improve the vitality of the plot. In the novel, many of the plots contain abundant elements of humor. The specific humor is reflected in language expression of the characters. From the beginning of the novel, Darcy and Elizabeth have a misunderstanding at the ball. The arrogance of Darcy's character repels Elizabeth, which has buried hidden troubles for a series of contradictions produced between them. With the development of the plot, there are more and more contradictions between Darcy and Elizabeth, but from the other aspect, more contradictions reflect their frequent and in-depth touch, which indicates that their difficult and tortuous love road finally takes a comedic turn. Darcy's feeling for Elizabeth undergoes a subtle change. But the arrogant Darcy uses very strong language even when he confesses his love to Elizabeth. He says arrogantly: "You must allow me to tell you how ardently I admire and love you". Darcy speaks love in words and expressions, yet his arrogant attitude and the unwilling and angry feeling hurt Elizabeth (Long, 2018, pp. 152-153). This contrast of emotion and language expression is undoubtedly a humorous element; and it is this humor that makes the development of the story more vivid. In the eye of the readers, their respective arrogance and refusal are the turning point before the arrival of a beautiful love.

Implications and Conclusion

In terms of language, Jane Austen has shown great literary talent. Through the profound description of characters in a variety of ways of expression, the characters and language are integrated, constantly pushing the plot of the novel to the climax, and at the same time highlighting the theme of the story. In addition, Jane Austen makes the entire novel more readable and further optimizes the story structure of the whole novel through the flexible application of irony language. Thus, one of the main reasons for the enduring popularity of Pride and Prejudice is the author's clever use of different language styles.

To sum up, Jane Austen has her own special mode in the aspect of language art. Humor and irony are very strong in *Pride and Prejudice.* They are used in both the shaping of characters and the flow of the plot in varying degree to improve the vividness and readability of the novel. Through irony and humor, her characters' personalities and social backgrounds at that time are foiled to the maximum extent, making the readers feel emotions, and she shows the literary mode and enriches the whole content of the novel. At the same time, the author uses irony and humor to reflect the state of British upper middle class life and the British women's different views on love and marriage in the late 18th and early 19th century. It can be seen that in the novel creation the integration of the appropriate way of language expression and the right entry point with the specific plot of the novel description is an important way. Therefore, one of the main reasons for the enduring popularity of *Pride and Prejudice* is the author's clever use of different language style.

References

Dong, H. (2018). Analysis of the ironic dialogue in the novel *Pride and Prejudice*. *Journal of Lanzhou Institute of Education, 34*(9), 51.

Guo, H. (2021). A study of humorous irony in *Pride and Prejudice*. *Journal of Qiqihar Teachers College*, (1), 36-37.

Ju, J. (2017). *The moon and sixpence*. Beijing: Knowledge Press.

Kong, X. (2020). The irony art in *Pride and Prejudice* from the perspective of speech act theory. *Journal of Suzhou Education Institute*, *23*(3), 21.

Li, W. (2017). *A history of the artistic development of the* English novel. Shanghai: East China Normal University Press.

Li, X. (2018). Analysis of speech irony in *Pride and Prejudice* from the perspective of speech act theory. *Modern Communication*, *20*, 78-79.

Liu, X. (2019). The linguistic appreciation of *Pride and Prejudice* from the perspective of pragmatics. *Journal of Chifeng University* (Soc. Sci), *40*(7), 104-106.

Long, L. (2018). Translation of humor from the perspective of Nida's functional equivalence theory. *Overseas English, 7*, 152-153.

Xu, H. (2020). Appreciation of British literary language writing style in *Pride and Prejudice*. *Journal of Chifeng University* (Soc. Sci), *41*(12), 71.

Xu, Y., & Yin, G. (2011). Humor and irony in *Pride and Prejudice*. *Journal of Hei Longjiang College of Education*, *30*(10), 136.

Zhu, L. (2017). *A study of the development of English literature*. Beijing: National Library Press.

Ruined or Saved: Spiritual Crisis in *The Power and The Glory*

Wang Fang
School of Foreign Languages, Wuhan University of Technology, Wuhan, China
Email: fangw@whut.edu.cn

[Abstract] As the most highly praised and respected work by the public, Graham Greene's *The Power and The Glory* displays the complexity and an insight to human nature. With the research focus on the spiritual crises of the Whisky priest and the lieutenant in the novel, this paper studies their tortuous psychological development and unprecedented struggle, exploring their unknown inner world in depth and analyzing the complicated reasons behind it. The research result of this paper shows that their spiritual crisis derives from the uncertainty and bewilderment. Their choices predestine their fates to be saved or ruined. It is expected to provide valuable references for understanding the phenomenon of spiritual crisis in Graham Greene's other novels, and help contemporary people to understand and deal with spiritual crisis to a certain extent.

[Keywords] *The Power and the Glory*; spiritual crisis; the Whisky priest; the lieutenant

Introduction

Graham Greene (1904-1991), an English novelist, playwright, and literary critic, is hailed as one of the greatest writers of the 20th century. His works dynamically combine popularity with seriousness, and therefore, have received high welcome and evaluation from writers and critics at home and abroad. As one of his Tetralogy of Religion, *The Power and The Glory is* created on the basis of the experience in Mexico in March and April of 1938, in which Graham Greene had been exhausted in shuttling back and forth in the southern Tabasco and Chiapas by himself (Surin, 2012). In the 1930s, mixed with political unrest and religious persecution in Tabasco, Mexico, all religious beliefs were banned and all priests were chased by, or killed, or forced to marry. The novel, suffused with Manichaean darkness and penetrating description to tribulation, recounts a tale of a weak and sinful Mexican priest fleeing from the political persecution during that period, and made Graham Greene one of the greatest contemporary novelists in England (Zhang, & Wu, 2002).

Many scholars and critics, domestic and abroad, interpreted this classic novel from, mostly, the perspectives of the religious theme, profound humanity and writing technique. Since 1980s, over fifteen important works concerning *The Power and the Glory* have been published, including collections of short novels, travels and autobiography at home. In the 21st century, the research on Graham Greene and *The Power and The Glory* has exhibited an exponential increase (Xia, & Fang, 2014). As estimated, about fifty relative research theses were issued and he entered into the line of the top 20 popular writers. The religious theme and human nature have been the major concern and the unique writing skills are highly appreciated. Song Yang, in his master's degree dissertation, pointed out that the priest's struggle and martyrdom was a complex directed by his ego, id, and super-ego (2010). Zhang Yue explored the underlying, as well as instinctive, love and goodwill from the Whisky priest (2013). Thus, a sense of beauty from human nature was discovered from a new perspective. However, foreign scholars mainly focused on the unique writing techniques and the narrative strategies. Murray Roston highly praised Graham Greene's exquisite arrangement of narrative point of view, his tortuous development of the plot and absolutely new characters (2006). Although researchers have made various comments on this novel, integral and systemic explorations should be made more extensively.

This paper focuses on Graham Greene's depiction of the escape process of the Whisky priest and his struggle with the lieutenant, in which their spiritual developments and psychological struggles are demonstrated. To be saved menially or ruined freely becomes an everlasting spiritual crisis for all the people in that era (Wen, 2005).

The Whisky Priest: Saved or Ruined

Uncertainty between Dauntlessness and Timidness

It is indeed thought-provoking to live cravenly with concealing original identity or live dauntlessly within fulfilling sacred duties. In the long process of fleeing, the uncertainty between dauntlessness and cravenness haunts the mind of the Whisky priest from time to time (Jiang, 2001). Such kind of spiritual crisis had continuously tormented the Whisky priest for eight years. Though he wanted to be saved as a distinguished martyr, he knew it made no difference for him and the public; the Whisky priest determined to live menially in order to look forward to another new era for Catholicism. As a result, he embarked on the road of no return to be saved.

With the Whisky priest's fear and cowardice being evident in the long-term escape, it is also worth mentioning that the author didn't address the priest as a Catholic father in the first chapter. "The stranger" was the only moniker for him. Afterwards, he turned up with a distinctly brand new identity. He desires for his original holy name eagerly, but always is defended by the cruel reality with fanatic chase by the lieutenant. He does not have the ability to control his inner fear and anxiety for the crazy lieutenant, his precocious daughter, the decadent belief and even his unknown future.

There are, in total, sixty four times "fear" is mentioned in the novel to display the Whisky priest's spiritual struggle for choice-making in boldness and timidness. The Whisky priest always hesitated for a while, but never made any minute change for his instinctive fear. In the Captain Fellows barn, he chose to shy away from the lieutenant under the protection of a little girl named Coral. There was nothing strange that he made steadfast determination to live only on the pretext of "It's my duty not to be caught. You see, my bishop is no longer here" (Lang, 2011, p. 37). Every time he just escapes from momentary suffering and is left in the incessant torture at last. It seems logical and reasonable, but what he did is also a kind of blasphemy to Catholicism to a large scale. Apparently, it is nothing more than a dissemblance for the death.

As a Catholic father, the Whisky priest abandons everything he possesses to prove his real identity. At first, he deserted the altar stone, with which the Mass could be conducted, merely because he thought it was too risky to take along with him. Moreover, the papers on the case, which loaded his entire significant and reputable youth conferred by his parishioners of Concepcion on the fifth anniversary of his ordination, were also discarded decidedly when considering his personal safety and the risk of being caught. Even though the Whisky priest introspects himself in depth and is dying to be brave, what all he does is but surrender to the reality. It is completely impossible to conquer the innate cowardice. The Whisky priest not only gave up his divine stuffs, but also betrayed his humanity. In front of the lieutenant, he camouflaged himself as an ordinary husband in his parish. When the lieutenant threatened to take a hostage as the punishment for the villages' silence in reporting the Whisky priest, he was tempted to admit himself, but he was also afraid of death because he was uncertain whether he could get forgiveness from the God. Psychological torment makes him lose the courage to live, but his fear for death shrinks his courage to give up current life. Therefore, he betrayed his humanity and delayed his own death once more at the sacrifice of another innocent villager.

It is widely acknowledged that the Whisky priest yields himself to brutal oppression of the government. He also makes attempt to be brave, to be great, and to be beneficial. Nevertheless, his reason eventually conquers ideal. Undoubtedly, his self-righteous obligatory duty to live given by God becomes a heavy burden for him in the struggle of dauntlessness and cravenness (Liu, 2011). In a sense, the Whisky priest ruins himself because of his fear for lieutenant, the belief and future. There is no turning back to be saved to some extents.

Bewilderment between Holiness and Evilness

What makes the Whisky priest live harshly is the spiritual struggle between being holy and evil. Certainly, it is also sarcastic that the address of "Whisky" is given to him because he is extremely addicted to brandy. Alcohol was banned for a sacred father in Catholicism. But the Whisky priest overturned such stern dogma and considered brandy as his life. In addition, he also had a daughter named Brigida, evidence of immoral sin that cannot be forgiven. Under such sordid and villainous circumstances, the Whisky priest recognized himself thoroughly and struggled fiercely in his mind. In the end, the instinct of evilness wholly beats the hope of holiness.

In an early scene, the Whisky priest wanted a covert and safe place to drink brandy because brandy was closely regulated by the government. Then he went to Mr. Tench's home, shared and talked with him. Mistaken as a doctor, he was asked to save a severely ill woman, which was totally beyond his abilities as a Father. All of these led to his failure to miss General Obregon. Later, owing to extreme desire for brandy, the Whisky priest, after a two-day-hunger, was arrested and sent to prison, experienced another narrow escape, and gave the wrong name of a baby in his baptism. Drinking alcohol is not to be blamed. However, what matters is that he loses himself in the brandy. He cannot be a good Father anymore, he is not able to perform his duties, and he is not capable of saving the public because he even does not have the ability to save himself. All society needs is a positive belief to give them a sense of hope. He also makes his utmost to be holy, to be respected, but he overdoses himself in brandy so much that there is no way for him to save himself entirely.

More ironically, owing to deep drunkenness and inner emptiness the Whisky priest had a mistress named Maria and had a girl named Brigida. The existence of this bastard girl turned into an eternal scar in his mind, a humiliating witness for his sin of impurity. For one thing, Brigida lived in a circumstance filled with indifference and violence. As a consequence, she was over mature and aloof. The Whisky priest could not feel a sense of love from this seven-year-old girl. The fear and embarrassment arose spontaneously at the thought of his father-absence for seven years. For another, the Whisky priest wanted to save this little girl but failed because the harsh environment doomed the girl to ruin herself. Precipitate impotence made him realize how difficult it is to save people's souls. However, his belated love made no sense to the growth of his daughter. Degenerate nature rooted in his heart prevented him from being saved.

The Whisky priest spent his lifetime struggling between self-salvation and self-destruction. Actually, his initial purpose determined his failure in the way to be a Holy Father even if he tried to sublime himself. As the son of a small cantina owner, he was convinced that he would have enough ability to make good fortune as a Holy Father in the church, which gave him a feeling of hatred for poverty and a sense of pride for shrewdness. He paid too much attention to the promotion and money instead of pursuing faith and saving the world. It is his impure purpose that prepared his way to self-destruction in the end.

The original start is just the tip of the iceberg, it is what he did in the long escape that indeed matters a lot. The Whisky priest littered the strict feast-days, fast-days, and abstinence-days. The essential

breviary and altar were also deserted. Prayer, Mass, Baptism and Confession were made impatiently with profitable purpose. He also grabbed a bone with a slight bit meat from a hurt dog and brought the last lump of sugar from the corpse of a boy barely for his own survival. Sometimes, he nearly wanted to resign and lingered out a feeble existence like Padre José. The only existing honor drove him to say Prayers and Mass for people, even at the risk of being caught by the lieutenant. But all of these are nothing for his sins. How can a Father with sin save the broken society? No doubt the Whisky priest was unable to be a spiritual pillar like the past for the public, and his function to the whole society resembled a rag that can be deserted whenever and wherever people want. At the same time, the Whisky priest is similar to a tree leaf, easily blown away without a root anymore, a kind of condition on the verge of collapse. To conclude, a heart with slight dignity engulfs the Whisky priest into ruining himself and his faith inextricably.

The Noble Lieutenant: Saved or Ruined

Uncertainty between Publicity and Individuality

The Whisky priest gets bogged down in the tough dilemma between self-destruction and self-salvation. Likewise, the lieutenant is also caught in the bewilderment between publicity and individuality. On behalf of the central government, the lieutenant, without a certain name, was entitled to arrest the Whisky priest. Like a stubborn peg-top, he revolved around chasing after the Whisky priest, which took up all his time and energy. In the process, he lost himself in serving people or living for himself only. In the name of eliminating sufferings from Catholicism, what the lieutenant did is totally a revenge for the misery aggravated by the Catholicism in his childhood. The choice between publicity and individuality hovered in his mind until the Whisky priest was captured by him. It is also worth noting that his underlying purpose predestines him to ruin finally himself.

What jumps in our sight is the serious and resolved image of the lieutenant with the small and thin figure. The lieutenant took it for granted that what he did was to build a new world for people, in which there was no misery, poverty, superstition and corruption (Lang, 2011, p. 53), while, unexpectedly, it was simply ideal and impractical owing to the cruel reality. The suffering and poverty were exacerbated by the church and priests instead of been dealt with completely. This becomes an ever-lasting irretrievable trauma rooted deeply in his mind. In the spiritual struggle for people and himself, he chose the latter. In a sense, killing the last priest in the world only was regarded as spiritual comfort as well as meaningless revenge for the lieutenant because this Whisky priest did nothing for his own misery at all. Hence, the lieutenant losing serving people and living for himself took him far away from being saved.

Pursuing this further, the lieutenant was impotent to build a new world and save himself in virtue of his extremity and ruthless. In order to capture the Whisky priest, the lieutenant threatened all the villagers and took hostages from every village. As he said, “I shall shoot as often as it’s necessary…A little blood never hurt anyone” (Lang, 2011, p. 51). And he made preparation for that. For the lieutenant, what he does was for people’s sake wholeheartedly. But what the people received was actually nothing but endless hurt. The lieutenant also struggled to be great, to eliminate poverty, and to build a new society, but it made no difference in front of the ruthless reality. It was the lieutenant himself that chose a dead-end path. Consequently, he was bound not to be saved and redeemed the society.

Bewilderment between Faith and Glory

The spiritual crisis between the faith and the glory is still seen as an elusive question for the lieutenant. Even if the lieutenant sticks with his faith for well intention, it is unlikely for him to be received and respected by the public (Jiang, 2001). It also makes him confused that there exists a sense of inner emptiness and deficit in faith. In the process of building a new society for the public, the lieutenant spared no efforts to capture the last whiskey priest, for the latent glory to be a respectable pioneer of the new society or for the firm faith to build a new society. He is also confused, as well as mixed in them, in which self-destruction is predestined without retreat to the ground.

The lieutenant showed his secret affection and love for the children in poverty and got a fleeting sense of an insecure happiness from them. It enhances his willpower to save them and build a brand-new world for them. In contrast, he is self-contradictory against such great faith in the later. He enslaved and killed them, which also belonged to the poor he wanted to protect. As he said, "Those men I shot. They were my own people. I wanted to give them the whole world" (Lang, 2011, p. 164). Apparently, what the lieutenant did is a kind of dehumanization and obliteration of self-awareness. His massacre for the three hostages is the result of the powerful conquering the weak. Therefore, his kind-will faith surrenders to his underlying glory. In other words, in his internal bewilderment between the potential glory and his hypocritical faith, he loses all his humanity and compassion. What is only left is his satisfaction of desire for power and vanity. Thus, his deceptive faith and brutal action make him unable to be saved.

Meanwhile, the lieutenant felt slightly empty after the Whisky priest was caught. Not any satisfaction and happiness could be received from the above-mentioned honorable glory. In the contrary, a feeling of self-salvation was brimming with his inner heart after giving the Whisky priest brandy and a promise to make confession by Padre José. As he depicted in the novel, "He wished he had promised the priest nothing, but he was going to keep his word – because it would be a triumph for that old corrupt God-ridden world if it could show itself superior on any point – whether of courage, truthfulness, justice..." (Lang, 2011, p. 167).

As a matter of fact, the lieutenant participates in the consolidation of the old catholic-dominated world, which is a kind of betrayal to his steadfast faith. He is bewildered about his so-called glory. It looks like that his faith and glory mean nothing to him and the society. Spiritually, his valueless faith is nothing and he lives like a hollow man without soul. Physically, his glory ruins the hope of a leading figure in building a new world and leaves him an unexpected notorious fame in the society (Wen, 2005). Thus, it ruins all his life and future.

Causes of the Spiritual Crisis

Undoubtedly, the 1930s were a harsh time for all Mexicans physically and spiritually as well. As the typical representative of that time, the spiritual crises of the Whisky priest and the lieutenant were real reflections of the public's psychological state. The spiritual dilemma between faith in Catholicism and government and choice in nobility and humbleness become the biggest concern for the public, especially in the transition of an era from Catholicism-dominated society to government-dominated society.

Deep-rooted Catholicism

Since Catholicism was introduced into Mexico a hundred years ago, it became the spiritual pillar of the entire society. The religious belief was rooted in mind of the public and the religious customs became an indispensable habit of their daily lives. Catholicism was the only way to eliminate their physical and spiritual suffering. During that period, the public were forced to abandon their beliefs; all relevant

churches were destroyed and all the priests were chased, or killed, or compelled to marry others. Thus, the Whisky priest became the last existing spiritual pillar of the Catholicism for the whole society.

Nevertheless, the public also realized Catholicism was not as perfect as they imagined. The Whisky priest and Padre José ruined their expectations for Catholicism. More exactly, Padre José accepted regulations of the government by means of marrying a middle-aged fat woman. Due to the dread from the heavy pressure of government and his wife, he was occupied with nothing except eating and sleeping, living idly like a hollow man without soul. The significance of his existence was a betrayal for Catholicism and a flaunt for government power as well. The Whisky priest shared some similarities with Padre José even if he set his feet on escape. He didn't dare to use his real identity, and thus lived under the mask of others. Instead of alleviating people's sufferings, he searched for hostages being taken in front of him for his own safety barely. His selfishness and heartlessness made it impossible to receive the respect of the public. As the cock of the walk in spirit, all priests are impotent to fulfill their bounden duties. Instead of trying their best to save the whole public, they, as the leading spiritual support, live just for the sake of remaining alive. And what they did had nothing to do with eliminating the sufferings and torment as Catholicism advocated, and thus, left an exceeding disappointment for the public. Their inner perseverance for the Catholicism fades away gradually, thus falls into the spiritual crisis in the end.

As mentioned in the novel, the public showed their silence in facing the menace of the lieutenant for their ignorance and confusion. When the Whisky priest returned to his previous parish, the villages were not passionate to welcome the priest as before. There was nobody kissing him and asking for blessing from him, which formed a sharp contrast to the last time. All excitement and gaiety completely vanished. However, with extreme fear for the government, the villages also wanted to confess their sins and longed to be saved from this Whisky priest, even though they all knew that the Whisky priest himself was also ridden with sins. However, the villages could do nothing to change this situation. As described in the novel, "He was the only priest the children could remember. It was from him they would take their ideas of the faith. But it was from him too they took God – in their mouths. When he was gone it would be as if God in all this space between the sea and the mountains ceased to exist" (Lang, 2011, p. 59).

Sarcastically, in their cognition, the Whisky priest played a decisive role in their belief. Therefore, they shut their mouth during the lieutenant's thorough cross-examination and seductive reward of seven hundred pesos. They also realized the corrupt nature of Catholicism, and it was nonsense to wash away their sins simply through saying Mass and confession. But they had no choice except for confusion, their dilemma in believing Catholicism and government was certain to be ultimately ruined.

Severe Suppression of Government

Apart from the dilemma in Catholicism alone, the uncertainty for the government also makes the public get into struggle as well. For one thing, on behalf of the government, the lieutenant outlined a perfect and prosperous world for the whole public, in which there was no poverty and corruption at all. He also showed his tender care for the children in poverty. After all, the government held a dominate position in the society. The lieutenant acclaimed and gave the public a sense of comfort as well as hope for their promising future. Thus, the public built a new trustful faith for the government. It can be inferred that the frustration for Catholicism also enhances their anticipation for the government.

Also, the public were afraid of the severe surveillance and suppression from the government. The lieutenant was unscrupulous in their efforts to capture the Whisky priest, and the governmental suppression was so thorough and relentless that it compelled the public to be on the side of government

without reserve. To be specific, they threatened the public, took three hostages and shot them remorselessly. Even though the lieutenant claimed what he did was eradicating poverty and building a newly different world for them, the bloody and unfeeling actions made the public beg to differ. It might be an eternal scar for the public. In addition, the instinctive inner fear for the new government also aggravates uncertainty in believing the government. What the new world would be like? Would it be the same as the lieutenant acclaimed? Would it be different from the deceptive Catholicism? All of these doubts and uncertainty establish an insurmountable barrier for the public's choice in the government. Therefore, the harsh suppression and unknown fear prevent the whole society from being saved by the government physically and spiritually as well.

To summarize, under such conditions, Catholicism and the government were unable to alleviate the public's spiritual struggles or physical pains at all. Abandoned by Catholicism and government, the public lost themselves in choosing their faith and future. Thus, they were caught in the abyss of suffering. It is indisputable that such self-abandonment of the public missed the opportunities to be saved. Given all that, the spiritual dilemma between the Catholicism and government for the public is much harsher than the actual tough life. Hence, all of them are puzzled about their unknown future on salvation or destruction.

Conclusion

As seen in the novel, the Whisky priest, spending his whole life struggling between self-salvation and self-destruction, loses his power of saving people and his glory of a holy father; it is himself that doomed him to be unforgivable and self-ruined. The lieutenant, also striving for his self-salvation, becomes more hypocritical and cruel than what people expected because he aims at eliminating poverty and building a new world for the public in order to conceal his own actual and ambitious goal of a great pioneer; the impure purpose and relentless actions deepens his sin and makes him cannot be saved by others. The Whisky priest and the lieutenant reflect the spiritual state of the whole society. The uncertainty between the deep-rooted Catholicism and new government engulfs the public into the elusive spiritual crisis.

Graham Greene's concerns of religious struggle provided him an access to the analysis of people's spiritual states. Evidence can be found in his other works as *Brighton Rock*, *The Heart of the Matter* and *The End of the Affair* in which the clashes between good and evil, escape and chase, sense and emotion are dealt with (Wang, 2010). The characters in his works, though isolated and bewildered, always try to come to terms with life (Sharma, 2015), whereby lies the revelation for the present-day people when confronting with different kinds of spiritual struggles.

References

Graham, S. (1986). *The achievement of Graham Greene*. New Jersey: The Harvester Press Ltd.

Jiang, H. (2001). A tragedy of modern Faustus – A comparative study of the characters in Graham Greene's *Power and Glory*. *Journal of PLA University of Foreign Languages, 24*(3), 89-92

Lang, K. (2011). *The power and the glory*. Beijing: Harlequin Books.

Roston, M. (2006). *Graham Greene's narrative strategies*. New York: Palgrave Macumillan.

Song, Y. (2010). The choice of ego: Analyzing Whisky Priest in *The Power and The Glory* from the perspective of Freud's tripartite model of mind. Jilin: Northeast Normal University.

Surin, K. (2012). *The essential writer's guide: Spotlight on Graham Greene, including his personal life, genres, analysis of his best sellers such as the man within*. Beijing: Webster's Digital Services.

Sharma, A. (2015). Theme of salvation through suffering and damnation in Graham Greene's *The Heart of The Matter*. *International Journal of English Language, Literature and Humanities*. Retrieved from http://www.ijellh.com/papers/2015/January/24-229-242-January-2015.pdf.

Wen, H. (2005). On the religious theme of Graham Greene's novels. *Journal of PLA University of Foreign Languages, 28*(3), 98-102.

Wang, L. M. (2010). The existential paradox in Graham Greene's religious novels. *Contemporary Foreign Literature, 3*, 62-71.

Xia, Z. X., & Fang, Y. J. (2014). The study of Graham Greene in China. *Journal of Hunan University of Technology (Social Science Edition), 19*(4), 89-93.

Zhang, D. Q., & Wu, G. (2002). *A new concise history of English literature*. Shanghai: Shanghai Foreign Language Press.

Mormon Biographer Fawn Brodie and *No Man Knows My History*

Zou Yunmin

Jilin University, Changchun, China

Email: zouym@jlu.edu.cn

[Abstract] Fawn McKay Brodie is paradoxically well-known for her biography of Joseph Smith, which cost her Mormon membership but won her recognition of the scholars from both within and without the Mormon community. She exemplifies a troubled believer who struggled to interpret her religion to the generally hostile audience, as well as a confused scholar who managed to work her scientific mind into belief. Brodie reshaped the image of the first Mormon man and his millions of followers, and this changed the Mormon historical narrative and helped turn the tide favoring the LDS in the following decades.

[Keywords] *The Book of Mormon*; Joseph Smith; Fawn M. Brodie; biography; LDS

Introduction

Fawn McKay Brodie (1915-1981) was born to a patriarchal and authoritarian family, and her male family members played active and important roles in the Church of Jesus Christ of the Latter-Day Saints (LDS, also better known as the Mormons) which was founded by Joseph Smith, Jr. in the 1830s. In the biographical work *No Man Knows My History: The Life of Joseph Smith, the Mormon Prophet* (1995), what she wrote shocked the Latter-Day Saints and aroused disputes over the authenticity and legitimacy of some church teachings. The church officials stated that she had denied "the divine origins Book of Mormon, the restoration of the Priesthood and of Church through the instrumentality of the Prophet Joseph contrary to the beliefs, doctrines, and teachings of the church" (Bringhurst, 1990, p. 216); and as a result, she and her book were generally rejected by Mormon readers. She became one of the most outstanding Mormon women of letters who were bold enough to even challenge church doctrines and principles in their rebellious writings in the 1940s. She basically created a different Mormon history and thereby, made history of her own as well.

This paper analyzes how she depicted Joseph Smith, the founder of the LDS church, as a self-made American entrepreneur in religious business, discusses the influence of this controversial biography *No Man Knows My History* on Mormon and non-Mormon American readers, and elaborates on how Brodie's writing started the transition of Mormon narration and accordingly, won certain recognition from mainstream readers.

A New Portrait for Joseph Smith

In 1945, Fawn Brodie challenged to reshape the image of Joseph Smith, the first Mormon man and the first president of the LDS church. *No Man Knows My History* cites a quantity of evidence to convince its readers that Joseph Smith was a charismatic man, ambitious enough that he "dared to found a new religion in the age of printing" (Brodie, 1995, p. vii). He was a typical American entrepreneur who was successful in the business of religion.

Brodie paid painstaking effort to demythologize Smith and revive him simply as an average American. She wrestled with the past, explored the inner drive for the first man of Mormonism, Joseph Smith, to start

a church, or a "cult" (Gorman, 2015, p. 36; Arrington & Haupt, 1968, p. 243) in the eyes of the majority of Christians. She concluded, "There was a great hunger in his people, and they accepted him for what he set himself up to be. They believed the best of him and thereby caused him to give his best" (Brodie, 1995, p. 404). Her emphasis on the importance of the Mormon converts over the years of constructing Mormonism was applauded by recent researchers like Leone, who went ahead to explain the roots of Mormonism today – "every Mormon is the preacher, teacher, exegete, and definer of meaning" (Leone, 1979, p. 169). Undoubtedly, this belief and practice comes from Smith, who claimed to restore the real Christian church, and follow the ancient pattern. Young Joseph Smith appeared nothing mysterious or saintly in Brodie's point of view, but "he dictated all of it to secretaries as the official history of his church. His story is the antithesis of a confession" (Brodie, 1995, p. vii). Down to the bottom, what drove such a soul to complete his pilgrim's progress was but a dream to "escape into an illustrious and affluent future" (Brodie, 1995, p. 18), just like every "Gatsby" in the well-known 1925 novel.

As to why she started writing such a book, she made it clear, "I felt that I wanted to give other young doubting Mormons a chance to see the evidence. That, plus the fact that I had always wanted to write, made it possible – made it imperative that I do a serious piece of history" (Stephenson, 1981, p. 106). She studied the local newspapers and the church archive, gathered information about polygamy that this first prophet advocated during the Nauvoo years, and she believed he was a faithful follower of this principle, i.e. "patriarchal plural marriage", which Harold Bloom believed to be Joseph Smith's "most audacious restoration" (Bloom, 1992, p. 99). She also noticed an interesting phenomenon, "[t]he Mormon Church has exaggerated the ignorance of its prophet, since the more meager his learning, the more divine must be his book" (Brodie, 1945, p. 69). This particular Mormon practice is just another proof of the incredibility of all the myths about Joseph Smith.

Brodie pointed it out explicitly that Smith was an exceptionally outstanding writer; however, what won him the enormous success was not his writing techniques, but his imagination. "Nimble-witted, ambitious, and gifted with a boundless imagination," (Brodie, 1945, p. 17) Brodie painted young Joseph Smith as a pleasant young man who suffered financial difficulties. Far from being convinced of the holiness of the most important Mormon bible, Brodie wrote with a mocking tone about *The Book of Mormon* and its producer. "For all the magic appliances at Joseph's disposal, the work progressed as unevenly as with the ordinary novelist" (Brodie, 1945, p. 61). He was, according to Brodie, "chiefly a tale-teller and preacher," and in the stories he told, "His characters were pale, humorless stereotypes; the prophets were always holy, and in three thousand years of history not a single harlot was made to speak." She criticized this divine text in such a harsh way: "he began the book with a first-class murder, added assassinations, and piled up battles by the score. There was plenty of bloodshed and slaughter to make up for the lack of gaiety and the stuff of humanity" (Brodie, 1945, p. 62). Even though some studies managed to compare them and identify the pattern and language of *The Book of Mormon* with those of *King James Bible,* it didn't impress Brodie as much divine as a Mormon should feel toward it.

On the other hand, Brodie, a greenhand biographer, was keen enough to identify the innermost connection between this Mormon prophet and American culture. She wrote in detail about how he "bucked cherished American traditions" (Brodie, 1945, p. viii), and enumerated the offenses he committed; i.e., when the law demanded a rigid separation of church and state, he experimented with new policies and ruled a kingdom with a church; when the American laws promised to protect private property of the people, he asked his followers to give up their belongings to the communistic United Order and become a part of the plan for building a New Jerusalem; when the law allowed one wife for each man, he married a lot and

encouraged his men to set up family kingdoms for eternity. Sure enough, the biography indicates that Smith had been experimenting with very different approaches when faced with the multiple choices for further development of a newborn community, and that was a desirable quality in the eyes of most American readers.

Brodie summed it up in this biography that Smith had made "a legend without parallel in American religious history" (Brodie, 1995, p. 402). She even dedicated the Joseph Smith biography to one of her late family members, her cousin Lieutenant Brimhall, who was killed in France September 1944. While exactly 100 years back in history, Joseph Smith was killed in a Carthage, Illinois jail, an incident later known to the Mormons as martyrdom.

If it is not a proof of a pure coincidence, then this detail conveys some essential information about the writer, i.e. she honored and respected the first prophet as much as others. This biography serves as a memorial to mark the heritage they left behind, so it is all about a people's past, its character, and its evolution.

A Transition in Mormon Narrative

This book invited great hostility from the LDS authorities and faithful followers. To the church, what she put in the biography had denied the divine origins of *The Book of Mormon* and the saintly prophet Joseph Smith, Jr. With this accusation she was officially excommunicated, not an unpredictable consequence, but still, she was not fully prepared for such a punishment. In one interview she protested, "I was excommunicated for heresy – and I was a heretic – and specifically for writing the book" (Stephenson, 1981, p. 102). Even after, she kept on writing and discussing the controversial issues about the Mormon community, becoming a "Scourge of the Mormons" (Bringhurst, 1990, p. 221).

The church authorities had good reasons to frown upon Brodie since her biographical writing went against a common practice among Mormon writers. Back in the late nineteenth century, a Mormon elder and apostle named Orson Whitney (1855-1931) called on literary efforts among the saints to develop Mormon literature and to cultivate future Shakespeares and Miltons in their own community (Whitney, 1888). Since then, to write for the sake of church and saints became the principle to guide literary production and appreciation. The Mormon church is known as "centralized, hierarchical, and patriarchal" (Daughtrey, 2012, p. 43); the Great Basin Kingdom in the early twentieth century was famous for being "the vast interior foreign enclave" (Bushman, 2006, p. 132). It is supposed that what's recorded for church history was beyond doubt and challenge. "Mormon history as Mormon literature" (Cracroft, & Lambert, 1974) was a very Mormon thing, and this was the prevailing mindset.

Brodie's writing was too offensive to Mormon readers. What she applied in her writing was a combination of social studies and psychological analyses. When she compared Smith's work to novel-writing, others did the same to her. A renowned Mormon literary critic commented that this book had "more the strengths of a novel than of biography" (England, 1996, p. xxii). One scholar from Brigham University, for instance, fiercely fought back. In one paper entitled "No, Ma'am, That's Not History", the author criticized Brodie for "accepting the weirdest extravagances of their local gossip" and "basing her assertions on her own imponderable knowledge of Joseph's inmost mental processes" (Nibley, 1991, p. 6). His point resonated among the Mormon readers.

To a certain extent, in writing *No Man Knows My History,* Brodie played the role of a Mormon clergyman. Of course, *No Man Knows My History* has many flaws, but as Bringhurst says in Brodie's

biography, "Fawn researched and wrote the book when she was only in her 20s, with very little source material and three small children in tow" (Bringhurst, 1999). What she recorded and discussed in the book became the fundamental knowledge for readers, especially non-Mormon readers, to learn about Mormon men and the LDS Church. In a review article of *Fawn McKay Brodie: A Biographer's Life*, the author wrote, "Whatever advertising it received had to be minimal compared to the national publicity campaign mounted by Knopf to promote the sale of Brodie's book" (Midgley, 2001, p. 47). It's a rewarding effort, for Knopf, for Fawn M. Brodie, and for the Mormons, too. What other books have made a Mormon writing so readable at that time?

In effect, an unanticipated reverberation of this biography to the Mormon community is that it got "the Saints to take seriously both the teachings and historical authenticity of *The Book of Mormon*"; and from this approach, Brodie functioned more than she was expected, for she spurred "the production of more accurate, detailed, and authentic Mormon history" (Midgley, 2001, p. 70). In the 1940s and 1950s, Mormon writers like Brodie worked together to help with the Mormon's successful transition from an alien "cult" to a church of members over 16,000,000.

It would not be wrong to say that she was as dutiful as any other Mormon writers who wrote of the Mormons and for the Mormons. She helped "bring Mormon history to a national audience" (Whittaker, 2015, p. 96) and also because she contributed to making the Mormons an "ethnicity" (Shipps, 2015, p. 20) during the "Americanization" period (Fluhman, 2012, p. 140; Mauss, 1994, p. 112; Leone, 1979, p. 5). She drifted away from the LDS church during the years she studied, married a secular Jewish scholar, and worked as a librarian at Chicago University. But she remained a Mormon, and despite her doubts in the authenticity of the creation of *The Book of Mormon,* Brodie held that this book was not only the essence to Mormonism, but also an invaluable constituent to American culture.

> *[T]he book is one of the earliest examples of frontier fiction, the first long Yankee narrative that owes nothing to English literary fashions. Except for the borrowings from the King James Bible, its sources are absolutely American. (Brodie, 1995, p .67).*

It's worthwhile to point out that Brodie gave full credit to the significance of *The Book of Mormon* and acknowledged that it "brought several hundred thousand immigrants to America in the nineteenth century" (Brodie, 1995, p. 67). Not many books can claim such an honor in American history. This even changed the long-established notion of "chosen people". "Instead of retelling the legends of the ancient chosen people, he [Joseph Smith Jr.] created a new chosen people."(Brodie, 1995, p. 93) The conflicts between the scientific studies in pursuit for truth and real history and the soul to follow the teachings are never a problem for one Mormon scholar. She wrote a biography based on the historical facts she could get access to, and the book turned into one best piece of Mormon literature. It's not her fault for being limited, instead every historian and biographer as well are all biased, consciously, or unconsciously.

In retrospection, Brodie produced the "most recommended biography" for Smith and this book is deemed as "a watershed in Mormon studies" (Whittaker, 2015, p. 98). Brodie was courageous enough to challenge the conventions of Mormon authority writing and became a leading dissenter in writing Mormon stories in the mid-1940s.

Conclusion

Only a few "leading sisters" (Beecher, 1982) managed to get published out of Utah and tried to establish themselves on behalf of all Mormon women, a "minority within a minority" (Passey, 2012), but Fawn

Brodie made it. Mormon women have long been stereotyped in literary works as well as in the popular mind. Their best description comes from the bestselling fiction in the 1930s, "I believe Mormon women are the best and noblest, the most long-sufferin', and the blindest, unhappiest women on earth" (Grey, 2002, p. 14). Cautiously balancing Mormon and American elements, as a female Mormon writer, Brodie announced her ethnical identity, while being audacious enough to challenge church teachings. She was a representative well-behaved woman, talented and insightful enough to seek a pathway for the maintenance of Mormon identity in American popular culture in the days when women found a chance to write, to work, and to establish themselves.

History changed and Mormon historical narrative also changed when Brodie finished *No Man Knows My History.* Her representative works that project the Mormon ethnicity and this people's intendancy to become more American in the 1940s. a challenging approach to the ears of Mormon audience but makes what she wrote sound more "truthful" to mainstream American readers. As one scholar put it, her writing "ushered in a new era of intellectually sophisticated appraisals of the Mormon past" (Givens, 2007, p. 214). She was faithful in sticking to the mission of Mormon "Home Literature". Acquainted with Mormon history and doctrines, she was the chosen one to complete this mission. There are enough convincing reasons to categorize her as a dutiful Mormon writer who contributed to the cultivation of Mormon culture no less than any other man or woman of letters.

This was Brodie's contribution during the years of transition to both her people in Utah, and to the broader world she was eager to embrace. No one can deny that her writing about the past has also turned to be a historical story of a Mormon woman writer.

Acknowledgement

This study has been supported by "Scientific Research Fund of Jilin Provincial Education Department" (No. JJKH20201138SK) and "Fundamental Research Funds for Central Universities" (No. 2021ZZ004).

References

Arrington, L. J., & Haupt, J. (1968). Intolerable Zion: The image of Mormonism in nineteenth-century American literature. *Western Humanities Review, 22*, 243-61.

Beecher, M. U. (1982). The "leading sisters": A female hierarchy in nineteenth century Mormon society. *Journal of Mormon History, 9*, 25-39.

Bloom, H. (1992). The American religion: The emergence of the post-Christian nation. New York: Simon and Schuster.

Bringhurst, N. G. (1990). Fawn M. Brodie: Her biographies as autobiography. *Pacific Historical Review*, *59*, 203-229.

Bringhurst, N. G. (1999). *Fawn McKay Brodie: A biographer's life*. Norman: University of Oklahoma Press.

Brodie, F. M. (1995). *No man knows my history: The life of Joseph Smith*. New York: Vintage Books. (Original work published 1945).

Bushman, C. L. (2006). Contemporary Mormonism: Latter-day Saints in modern America. Westport, Connecticut: Praeger.

Cracroft, R. H., & Lambert N. E. (Eds.) (1974). Mormon History as Mormon Literature Section Introduction: History. *A believing people: Literature of the Latter-day Saints*. Provo: Brigham Young University Press. Retrieved from http://mldb.byu.edu/abp-hist.htm.

Daughtrey, D. (2012). Mormonism and the new spirituality: LDS women's hybrid spiritualities. (Doctoral dissertation). Retrieved from ASU Electronic Theses and Dissertations. Retrieved from https://repository.asu.edu/attachments/93635/content//tmp/package-MaRgkt/Daughtrey_asu_0010E_11694.pdf.

England, E. (1996). Introduction: one view of the garden. In E. England, & L. F. Anderson, (Eds.), *Tending the Garden: Essays on Mormon Literature*. Salt Lake City: Signature Books.

Fluhman, J. S. (2012). A peculiar people: Anti-Mormonism and the making of religion in nineteenth-century America. Chapel Hill: The University of North Carolina Press.

Givens, T. L. (2007). *People of paradox: A history of Mormon culture.* New York: Oxford University Press.

Gorman, D. Jr. (2015). The untold stories of Mormonism exposed: Material culture, dime novels, and Mormonism in American society. *Concept: An Interdisciplinary Journal of Graduate Studies, 38*, 18-45.

Grey, Z. (2002). *Riders of the purple sage*. New York: The Modern Library. (Original work published 1912).

Leone, M. P. (1979). *Roots of modern Mormonism*. Cambridge: Harvard University Press.

Mauss, A. L. (1994). *The angel and the beehive: The Mormon struggle with assimilation.* Urbana-Champaign: University of Illinois Press.

Midgley, L. (2001). The legend and legacy of Fawn Brodie. *FARMS Review of Books, 13*(1), 21-71.

Nibley, H. W. (1991). No, Ma'am, that's not history. *Tinkling cymbals and sounding brass: The collected works of Hugh Nibley*. Salt Lake City: Deseret Book and FARMS.

Passey, B. (2012). Mormon liberals: A "minority within a minority". *USA Today*. Retrieved from https://www.usatoday.com/story/news/politics/2012/10/30/mormon-liberals-minority/1669155/.

Shipps, J. (2015). An interpretive framework for studying the history of Mormonism. In T. Givens, & P. Barlow, (Eds.), *The Oxford Handbook of Mormonism,* (pp. 7-23). New York: Oxford University Press.

Stephenson, S. E. (1981). Fawn McKay Brodie: An oral history interview. *Dialogue: A Journal of Mormon Thought, 14*(2), 99-116.

Whitney, O. F. (1888). Home literature. Mormon Literature Website. Retrieved from http://mldb.byu.edu/homelit.htm.

Whittaker, D. J. (2015). Mormon studies as an academic discipline. In T. Givens, & P. Barlow, (Eds.), *The Oxford Handbook of Mormonism,* (pp. 92-105). New York: Oxford University Press.

A Canary in a Coal Mine – An Analysis on James Shapiro's *Shakespeare in a Divided America*

Lijuan Wang

School of Foreign Languages, Northeast Normal University, Changchun, China

Email: wanglj591@nenu.edu.cn

[Abstract] In his newly published book, *Shakespeare in a Divided America* (2020), Professor James Shapiro, a distinguished American Shakespeare scholar, creatively compared Shakespeare's plays to "a canary in the coal mine", which functions as an alarming device to alert Americans to the ideological conflicts in the United States. Eight important historical moments associated with Shakespeare's stage performances and script adaptations in American Shakespearean reception history were chronologically collected to show how Shakespeare's plays were involved in the ideological disputes in American history and realities. The book drew on a large number of unofficial historical documents, such as private diaries, interviews, and anecdotes, etc., to reconstruct American history through "thick description". Intertwined with racial, sexual and class issues in America, Shakespearean reception history provides a new perspective to study American cultural history.

[Keywords] canary in a coal mine; divided America; Shakespearean reception in America

Introduction

Shakespeare in a Divided America, a newly published book by Professor James Shapiro, a famous American Shakespeare scholar, in March 2020, is highly acclaimed in the research field of "Shakespeare and the United States". The book features long coverage on American history spanning from the 19th century to 2017, more than 200 years. Each chapter opens with a fascinating story in relation to a Shakespearean performance, adaptation, etc.. An inextricable reception history of Shakespeare's plays in America is closely discussed with social and historical contexts in America, which reflect issues on race, gender, ethnicity, and class in American society. As Shapiro said, "My hope is that, taken together, these stories offer a fresh perspective on the history of the United States over the past two centuries, one that may shed light on how we have arrived at our present moment…." (2020, p. 23). So to some extent, the book is more a history on America than one about Shakespearean plays.

The word "divided" in the title of this book is the key to understand the book's motive. In recent days, "divided America" is highly quoted to refer to the deteriorating polarization of American politics. Shapiro challenged and wove the American political discussions through the interpretation of Shakespeare's plays. In this sense, the ideological representation of "Shakespeare" as a cultural icon has far exceeded its literary aesthetic significance. So the writing regarded Shakespeare's plays as a means to mirror the ideological divisions in American culture.

The Metaphor of "A Canary in the Mine"

Emerson's remarks on Shakespeare in 19th century, "Shakespeare is the founder of American culture" (Porte, 1993, p. 221), have long been resonating in American life. How Shakespeare won over America has been a myth in American life. In the introduction, Professor Shapiro tentatively explained the symbiotic relationship between Shakespeare, American society and history. He was keenly aware of the contradictory

discourse mode embodied in the interpretation and reception of Shakespeare's plays in the American cultural context. "…His plays were not interpreted by everyone in the same ways, especially as divisions deepened between social classes, between the industrial North and slaveholding South, between new waves of immigrants and earlier settlers, as well as between those who believed in American's Manifest Destiny and those wary of such imperial ambitions (Shapiro, 2020, p. 3) Here, Shapiro claimed that people of different backgrounds had drawn various conclusions from Shakespeare's plays to serve their own interests (2020, p. 3). Then, he gave several samples in chronological order to display how American culture used Shakespeare's plays to alert the public to contradictions and differences on issues such as race, class and gender. Readers could learn how different interest groups pushed Shakespeare to the front of public opinion disputes, or how to "shoot" their enemies with Shakespeare's plays as "spears" or defend their views with Shakespeare's plays as "shields". The canonical significance of Shakespeare's plays has been continuously rippling in the process of being interpreted, adapted and reinvented. At the same time, Shakespeare's plays provide a public forum for public to dispute over issues such as identity politics, class status and gender identity and etc.. Shakespeare's plays on the stage have become an indispensable part to see through the crisis of American political and cultural divisions. Therefore, the author associated the image of "canary in the mine" in English, skillfully and vividly to locate Shakespeare's function in American culture and highlighted the interactive symbiotic relationship between Shakespeare and the complex, pluralistic and divided cultural ideology of the United States.

This "canary" allusion can be traced back to the coal miners who were going down the mines. It is said that every time they went down the mine, they would take a canary with them, because the canary, with a keen sense of smell, would quickly respond to toxic gases in the mine. Once there is a potential danger, the canary will keep alerting. Behind the metaphoric use of Shakespeare as " the canary in American culture", Professor Shapiro delivered two layers of implications. First of all, too many political crises, cultural differences and ideological conflicts in the American culture have gone unnoticed by the public. In Shapiro's view, the canary warning reminds us to pay attention to the toxic prejudices that erode American culture, "At some deep level Americans intuit that our collective nightmares are connected to the sins of our national past, papered over or repressed in the making of America and its greatness; on occasion, Shakespeare's plays allow us to recognize if not acknowledge this " (Shapiro, 2020, p. 4). It can be seen that the canary's alert is constantly reminding the American people to fix up the divided land and to bridge the ravines caused by racial discrimination, class antagonism, gender conflict and so on.

In addition, the metaphor of "canary" highlighted the important political function of Shakespeare's drama as an artistic form of expression. Shakespeare's drama can burst out such great social energy in American society, which is related to the essential function of the dramatic art form itself. Wilmer, in *Theatre, Society and Nation: Staging American Identities* especially elaborated on American identity on the stage, "The image of the United States has been evolving since the republic was founded in the eighteenth century. As in other countries, the concept of the nation has responded to social change and times of stress. Theatre and other media have contributed to the changing discourse about national values and national identity (Wilmer, 2002, p. 4)." Meanwhile, a stage performance is also a public domain of ideological disputes. "Theatre has often acted as a site for staging national history, folklore and myths and for formulating national ideology in many parts of the world" (Wilmer, 2002, p. 1). In this way, Shakespeare's plays on the stage of American drama are an important means to write and define on American national identity. Shakespeare's plays, traveling across the Atlantic, were transplanted into America and were transformed into American ideology to express the values of American culture. Michael

Bristol firmly believes that "interpretation of Shakespeare and the interpretation of American political culture are mutually determining practices (Bristol, 1990, p. 3). With its valorization of American ideal, Shakespeare's reproduction was progressed in the shaping and development of national identity.

Canary in History by "Thick Description"

The form of historical narration of *Shakespeare in a Divided America* brought readers' great attention on it. Different from the previous works on Shakespeare reception in America, the author did not rely on the macro historical background, but instead shifted to the micro history in a new historical textural perspective to reconstruct American history.

First of all, each chapter took the year of a historical moment in American history as the title, such as 1819, 1849, etc. At the critical moment, the author shared a story in relation to Shakespeare plays as a breakthrough and spared no effort to trace the origin and development of this event. With the inclusion of the historical background, the narration had a broad historical vision, showing the relationship between the historical context and American Shakespearean reproduction, and deduced a history in the reception of Shakespeare's drama and the reception of Shakespeare's drama in history. For example, the second chapter was titled "1845: Manifest Destiny". The author sharply noticed that the outbreak of the American Mexican War was the trigger for the Manifest Destiny creed in the United States. After the U.S. Army entered the Mexican border in 1845, the garrison soldiers rehearsed the performance of *Othello*. The performance under the imperial discourse could be rewritten or reevaluated in a new form. When troops stationed on the U.S.-Mexico border staged *Othello*, young soldier Grant, later turning out to be American president, was at first chosen to play Desdemona for his feminine-like appearance, but soon he was replaced. Shapiro captured this detail and dug out the mystery of history by contextualizing the event. The fierce pursuit of white masculinity could represent the anxiety of Americans on national identity in the 19th century. Behind this casting event, there was an imperial ideological logic of American white supremacy in the 19th century. The establishment of historical context peered through the female casting incident in 1845 is of great significance for interpreting American imperial discourse in 19th century (Shapiro, 2020, p. 72).

In addition, this book showed special attention to unofficial documents such as anecdotes. The anecdote could be conceived as a tool with which to rub literary texts against the grain of received notions about their determinants, revealing the fingerprints of the accidental, suppressed, defeated, uncanny, abject, or exotic, in short, the non-surviving, even if only fleetingly (Gallagher, & Greenblatt, 2000, p. 52). Each chapter begins with an anecdote that was not familiar to the public or seems irrelevant to Shakespeare's plays. But through the narration, the association of the anecdotes with Shakespeare was built. The purpose of such kind of "micro history writing" was to reveal the history from the trivialities and to the liberation of forces restrained by the official history through observations on some unofficial and scattered historical materials. In this way, the diverse picture of American culture was shown, which consisted of the struggles between different cultural forces and different interest groups in the historical context, and mixed voices between various ideological discourses. There was no unified American culture in history.

Since the 1980s, under the influence of new historicism, a creative trend of cultural history has prevailed in the western scholarly circle (Hunt, 1989, p. 23).This kind of writing draws elements from the "thick description" technique in the study of human cultural history. It often starts from the historical details, deconstructs and unfolds the historical plot, and narrates the experience and mentality of characters or events by storytelling, with the intention of subverting the narrative of mainstream history and to reconstruct

history. Geertz, a cultural anthropologist, emphasizes "micro description" and believes that "the typical anthropologist's method is to find out the extremely small things in an extremely extended way, and finally achieve a broader interpretation and more abstract analysis(Geertz, 1997, p. 22). Through "thick description" of micro cultural history, this book allowed readers to see a narrative approach quite different from the official narrative discourse, so as to present a multifaceted American history. The anecdote produces the effect of the real, the occurrence of contingency, by establishing an event as an event within and yet without the framing context of historical successively, i.e., it does so only in so far as its narration both comprises and reacts the narration it reports (Fineman, 1989, p. 61). Therefore, the conflicts between different ideological values in American society under the micro writing through this book, subverted the previous discourse of American history and culture. The historical consciousness shown in this book timely responded to the new approach of Shakespearean study since the 1980s and 1990s, that is, the focus of Shakespearean study shifting into the involvement in historical contexts and ideological powers.

The "Canary" in Reality

In the first seven chapters, American history was reconstructed by the narration on micro history while the mainstream discourse was challenged. In the conclusion, Shapiro led readers to focus on American reality through his analysis on *Julius Caesar* directed by Eustis, an artistic director of the Public Theater, and the Delacorte production in 2017 to examine and question the current political situation in the United States. 2017 production triggered his writing project on the book. He constantly reminded readers that "a divided America" has not only existed in history, but also staged in reality (Shapiro, 2020, p. 224). Readers can see clearly that Shakespeare's plays, as a "canary in the mine", have never been absent from various crises of ideological divisions in the United States.

Professor Shapiro said, "while all this deepened my interest in how Shakespeare mattered to Americans, it was the election of Donald Trump in 2016 that convinced me to write about Shakespeare in a divided America" (Shapiro, 2020, p. 8). He recalled that when he learned that Trump was elected, he suddenly realized that the future of American democracy was uncertain, the contradictions between the two political camps in the United States were irreconcilable, and the problem of extreme political differentiation would be more serious. American Shakespeare researchers were adroit in adapting Shakespeare's dramas to allude to its significance in modern context. They have always moved from their own academic interest to concerns on the current American political culture by discussing the past and the present, criticizing the current social issues, and commenting on the American political culture. Marjorie Garber once wrote in *Shakespeare and Modern Culture* that the images of Lady Macbeth and Caesar in Shakespeare's plays have long become a part of American political discourse (Garber, 2008, p. 68). In the history of bipartisan struggles, these dramatic characters are often deliberately politicized to explain their respective political views. Julius Caesar has a long performing history in the United States, and the image of Caesar has a clear reception trace in American political discourse. In *Caesar in America*, Maria Wyke said, this drama related to the themes of usurpation, autocracy, tyranny, and assassination had been interpreted differently under the influence of ideological context in different periods of American history (Wyke, 2012, p. 101). So, American readers can embrace the drama easily and fit it into the American political culture. For example, they will naturally associate Roman party politics with American presidential campaign. The Roman dictator was used in cultural form and practice to openly seek to create or question the national status and American sense of identity. Therefore, in the American performance history of the play, any adaptation on

Julius Caesar must have some purpose hidden by the writer or director to allude to the American political realities.

In 2017, as a scholar in residence at the Public Theatre, Shapiro participated in the production of *Julius Caesar* by Eustis, director of the New York Public Theatre. Eustis intentionally selected an actor whose image was similar to President Trump to act as the assassinated Caesar. After the play was staged, it caused an uproar in the public. Republican supporters of Trump believed that the director deliberately employed the play to target the political conflicts and leaders of different camps and eventually incited the public to launch a violent conflict against the president. What followed was violence and war against the director on social media. The director had to repeatedly state that the original intention of the adaptation was completely misinterpreted by the media. His real purpose of the adaptation was to inspire the audience to think rationally about the development of history course after Caesar's assassination and to reflect on whether the overthrow of tyranny would bring the real democracy, and then to discuss the true meaning of democracy. However, the situation soon brought about fierce disputes and confrontation between the two political parties, left and right, in the United States. So far, a war of words rapidly fermented between different social groups representing the interests of the left and right political parties respectively.

Behind this uproar, the current political party politics in the United States has been torn apart. This debate truly described how the stage performance of Shakespeare's drama had opened the debating forum of contemporary American political views. After experiencing the online encirclement and suppression on directors and actors by the conservative forces of the Republican Party, Shapiro repeatedly warned that the right to freedom of speech of American citizens was severely threatened by the extreme conservative forces. He questioned the legitimacy of the freedom of speech in the constitutional amendment in the American political system.

As an artistic practice, both the adaption on Shakespeare's plays by the director Eustis and the book written by Shapiro touched on the current problems in the United States by producing, performing or interpreting Shakespeare's plays. Interpreting Shakespeare's text in connection with contemporary political, social and economic trends focused on the significance of Shakespeare in modern life and paid attention to the practical problems in the current reality with the help of the artistic power of Shakespeare's drama. Therefore, the value of Shakespeare's drama is no longer limited to the aesthetic category on the page or stage, but also rises to the political and cultural criticism in the field of ideology. Dipietro and Grandy remind readers that the core role of literary research is to investigate and question our culture, political paradigms, and values (2013, p. 113). The study of "the present Shakespeare" is becoming a new tendency of Shakespeare research in recent years. Shakespeare critic, Hawkes, comments, "a kind of Shakespeare's criticism loaded with 'now' is not eager to talk to the dead. Its ultimate purpose is to talk to the living" (2002, p 4). To explore the political problems in reality through Shakespeare's plays is a dialogue between Shakespeare and the living and the present. In recent years, the study of Shakespeare is becoming a public political discourse where Shakespeare's plays are intertwined with the issues, such as politics, ecology, environment, and women's rights. To some extent, the canonical value of Shakespeare's plays lies in their participation in the interpretation of practical problems and their renewals by being reproduced, reinvented and adapted to the current concerns in the world.

Conclusion

James Shapiro's *Shakespeare in a Divided America*, with a depiction of the blend of Shakespeare's performance, adaptation and reinvention with American culture and history, is a successful integration of Shakespeare reception history and American history. There is multifaceted American consciousness hidden behind Shakespeare's drama performance and adaptation. Relying on detailed historical materials, intriguing narrative techniques on history and the author's profound knowledge in the field of Shakespeare research, this book pays attention to the American reality and has ushered in a new approach for the discipline of Shakespeare study. In the conclusion part, Shapiro expressed his personal concerns on the future of Shakespeare study in the United States. He reiterated the symbiotic relation between Shakespeare's drama and the United States, "Yet his future also seems as precarious as it has ever been in this nation's history. There has always been a tug-of-war over Shakespeare in America… (Shapiro, 2020, p. 247). Both the future of American Shakespeare's drama and the future trend of democracy in the United States are uncertain. He intentionally moved back to the prohibition acts on Shakespeare's plays staging in England in 1642. Will the history be repeated? Where will Shakespeare's plays go in the United States? Will the Canary still alert to us? Shapiro deliberately unanswered those questions.

Acknowledgement

This paper was written as part of the processing project funded by Humanities and Social Science Project of Ministry of Education in China. The project is entitled as *Shakespeare and the American Civic Education in 19th Century* (No. 18YJC752032).

References

Bristol, M. D. (1990). *Shakespeare's America, America's Shakespeare*. London: Routledge.

Dipietro, C., & Grandy, H. (2013). *Shakespeare and the urgency of now*. London: Palgrave.

Fineman, J. (1989). The history of the anecdote: Fiction and fiction. In H. Aram Veeser, (Ed.), *The New Historicism*, (pp. 49-76). London: Routledge.

Gallagher, C., & Greenblatt , S. (1990). *Practicing new historicism*. Chicago: University Of Chicago Press.

Garber, M. (2008). *Shakespeare and modern culture*. New York: Pantheon Books.

Geertz, C. (1977). *The interpretation of culture*. Basic Books.

Hawkes, T. (2002). *Shakespeare in the present*. London: Routledge.

Hunt, L. (1989). *The new cultural history*. Berkeley: University of California Press.

Porte, J. (1993). *Ralph Waldo Emerson: Essays and lectures*. Zhao, Y.(Trans.). Beijing: SDX Joint Publishing Company.

Shapiro, J. (2020). *Shakespeare in a divided America.* London: Faber & Faber Ltd.

Wilmer, S. E. (2002). *Theatre, society and the nation: Staging American identities*. Cambridge: Cambridge University Press.

Wyke, M. (2012). *Caesar in the USA*. Berkeley: University of California Press.

Postmodern Narrative Techniques in Martin Amis's *London Fields*

Huang Linlin
Anshan Normal University, Anshan, China
SEGI University, Petaling Jaya, Malaysia
Email: icecream3353@126.com

[Abstract] Martin Amis is an outstanding contemporary British novelist. *London Fields*, published in 1989, is one of his representative works. The novel describes a mysterious murder in London at the turn of the millennium. The entire novel looks feels a disorderly game. With a lot of postmodern narrative techniques, Ames deeply satirized the society at that time.

[Keywords] Martin Amis; *London Fields*; postmodern narrative

Introduction

Martin Amis is an important contemporary British writer, known as a new talent of Oxford. Martin Amis was born in England in 1949. His writing style is accompanied by stream of consciousness, black humor, and strong magic realistic style. His works are highly praised for their creative forms and ingenious narrative techniques.

London Fields, published in 1989, has become one of Martin Amis's famous masterpieces. There are few studies on this work, and most of them analyze it from the perspective of ethics and character characteristics. Wang Li discussed Ames' deep reflection and deep concern for the morality and ethics of human society in *Martin in the Tragic fate*: *the Ethical Choice of the Main Characters in London Fields*: The social ethical order depicted in the novel is chaotic, and the relationship between people is only the relationship of interests (Wang, L., 2018). Huang Qichao analyzed the novel from the perspective of Literary Ethics in *On the Tragic Fate of the Characters in London Fields* from the Perspective of Literary Ethics: By describing the absurd and dark spiritual and living conditions of these characters, Ames reveals the extremely bad impact of the morbid British society on people's spirit and ethics, which also reflects his ethical concern (Huang, 2014). Wang Qiaochu discussed the significance and influence of Nicola as a character in Pioneer experimental novels in *Experimental Vanguard features of Nicola's Characters in London Fields* (Wang, Q., 2017).

The postmodern narrative techniques of the novel are quite distinct and deeply attract readers and there has been little systematic analysis of it so far. As one of the representative works of the avant-garde experimental school, the special characteristics of the novel should be paid attention to. It is this wonderful and unique narrative style that creates the representative position of the work in the experimental avant-garde novel, as well as the different reading experience of the work and the pungent satire of the deformed and absurd contemporary society. This paper will analyze the four main postmodern narrative techniques of *London Fields.*

Fragmented Narrative Technique

Fragmented writing skills are not the patent of postmodern writers. Modernist writers often use this writing skill. But the difference is that modernist writers believe that people's real life has already been fragmented, so they should strive to present readers with the integrity and coherence of life in their works. Postmodern

writers do not pursue these in their works. They combine the materials by collage, which makes the content of the novel messy and obscure. At the same time, they break the traditional novel narrative form and there is no coherent plot. Postmodern writers prefer to use fragmented writing, mainly because it is the demand of the development of the times. In *London Fields*, Amis describes in detail the fragmented life of people in a postmodern society through unique collage techniques and incoherent story plots. He also criticizes the social darkness at that time. In the novel, there are two related narratives, Samson's novel and his diary. Therefore, the first person is often transformed into the third person without any transition. In this case, Amis must connect these fragments. For example, at the beginning of the novel, Samson regards himself as a novelist from the perspective of the first person. When he is ready to start writing, he writes at the beginning of the novel, "let's start with that guy. Yes, Keith, let's start with the murderer" (Amis, 2015, p. 273). Later, in each chapter, Keith is introduced in detail from the perspective of the third person. As a result, the reader's impression is like reading a story which someone is telling, and the storyteller himself is in the story. In the first person and third person narration, there will be many different types of discourse intertwined, which makes the narration quite complicated.

Unique Narrative Time

In *London Fields*, the discourse timing is different from the story timing, which indicates the phenomenon of time reversal in the discourse, such as flashback, pre-narration, and middle-narration. On this basis, we know that the timing of the story is fixed and will not change. However, to some extent, narration can change. In many of Martin Amis' works, the narrative time can be reversed, which is different from the narration of traditional works. *London Fields*, involves the way of pre-narration which hints at future events. For example, Nicola, the protagonist, predicted that she would be killed. This plot is the narrative method of pre-narration. At the beginning of the novel, the reader has had control of a series of things to happen in the novel. The reader knows not only the murderer, but also the murdered. In this complex murder story, the writing characteristics of pre-narration are fully displayed. The effect of this narrative technique is to reveal the results of the story in advance, thus constantly stimulating readers' reading curiosity.

The story began when Nicola was 34 and ends when she is 35. The time span is no more than a year, but the narrative time is unbearably long, which has been expanded into a 578-page novel. In fact, the whole story is very simple. At the beginning of the novel, the reader has understood the whole thing, but the reader will find that the reading time is much longer than the event time. The reading time is the psychological time in the reader's brain, and the event time is the physical time or clock time. It is the frequent comments and descriptions that technically lengthen the narrative time, reading time or psychological time. The author, Samson's role in the whole development of the story is mainly to prolong the narrative time.

Martin Amis constantly changes the narrative frequency to obtain the richness and multilateralism of the narrative rhythm, so that the novel can further attract readers. Amis uses repeated narration, that is, telling something many times. Its function is to emphasize and to express some spiritual distress of the characters. Readers are no longer concerned about the matter itself, but the narrator's views and feelings about it. What they are interested in is the relationship between the narrative text and the frequency of the story text. An obvious example of repeated narration in *London Fields* is the continuous emergence of the word death. Death has become the most common phenomenon in the novel. It seems that everything is dying. There are countless deaths in the novel.

Intertextuality and Parody

Parody is a skill often used by postmodern writers in writing, and uses some exaggerated and joking techniques to imitate one or more works, so as to ridicule and abuse the writing style of literary writers (Baldick, 2000). However, parody is not the original creation of postmodern writers, as it is also involved in the works of modernist writers. For example, many postmodern writers parody either in language or in form. Sometimes some new elements are added to the novel story, but most of them are parodied in a detailed way. *London Fields*, embodies an important feature of future generations, which reflects the nature of intertextuality. Amis is knowledgeable and familiar with different literary genres. Moreover, different literary genres are integrated in the novel. For example, when Keith followed Nicola to the flower stand, he went up to her and said, "find the language of flowers and let their comforting words take away all your worries" (Amis, 2015, p. 320). It's interesting for Keith to say such words. At the same time, this sentence also satirizes the proliferation of advertising in British society. In addition, there is another sentence in the novel: "if the dream has come, will the pain be far away?" (Amis, 2015, p. 320). This is a poem in which Ames imitates Shelley, an English Romantic poet, "If winter comes, can spring be far behind?" (Percy Bysshe, 2018, p. 236). At the same time, Amis uses much space to describe some serious things in physical science research, especially the description of black hole is quite vivid and unique.

Through the parody of the diary, letter, business card, advertising language and poetry, as well as the inter-textual reference to physical science and detective novels, Martin Amis subverts the narrative of traditional novels and presents readers with a cynical and seemingly messy narrative. By imitating different literary genres, Amis criticizes the chaos of society and people's fear of environmental degradation and nuclear – with the development of science and technology, nature has been seriously damaged and polluted, without fresh air, healthy soil, and clean water resources. Britain has built its own nuclear power plant since it possessed nuclear weapons in 1950s, which had aroused great controversy in Britain. Amis expresses his dissatisfaction with nuclear weapons in his works. In *London Fields*, there is a description of nuclear destruction. People who are numb to everything in the novel often talk about nuclear weapons in their daily life, and a series of problems brought by nuclear weapons are mentioned in Nicola and Keith's dialogue on the origin of bikini. Ames expressed his concern about these serious problems by depicting the destruction of the earth by modern technology.

Narrative Strategy of Metafiction

The narrative form of metafiction has become a key to the works of postmodern writers. In the development of postmodern context, language is an independent element and has a certain connection with the external world to some extent. However, how to express this connection is an important problem to be solved at present. The narrative form of metafiction can explore this relationship to a certain extent. Therefore, David Lodge, a critic of English literature, summed up metafiction as: metafiction is a form of novel writing. It can consciously and systematically reveal the artistic identity of novel writing to a certain extent. The ultimate purpose is to strengthen the relationship between fiction and reality (Lodge, 2010, p. 286). Metafiction is usually summarized as the fiction of fiction. *London Fields* is such a novel. Samson, the narrator of the novel, reminds the readers from time to time that this is a real story. For example, the beginning of the novel clearly points out that "this is a real story, but I can't believe its real occurrence. This is a murder story, and I can't believe my luck" (Amis, 2015, p. 1).

Although Samson has always emphasized the authenticity of the story in his novels, there is still some fictional essence. Because this kind of narration has certain defects and is not very reliable. Samson is both

a reader and a narrator. As he read Nicola's diary, he thought it was worth writing. However, what also bothered him was that he didn't get enough details of the story and couldn't understand it's essence. In this case, Samson's writing could only be based on his speculation of the plot to write the next part. However, from the perspective of the essence of the novel, Samson's guess has a certain accuracy. For example, in the novel, Samson guessed that Keith and Guy might kill Nicola. Because Samson analyzed the nature of the two persons. Keith was a person who would do anything evil for money, and Guy would kill Nicola because of emotional deception. But to his surprise, Samson himself was the person who killed Nicola. Therefore, Samson is not only a character in the novel, but also a narrator of the novel. Metafiction narration is an important narrative technique of Martin Amis's *London Fields*.

Conclusion

From the perspective of traditional moralism, Martin Amis' novels not only have no function of persuading the good and punishing the evil, but also have no function of guiding people to distinguish the right from the wrong, whereas they are full of moral nihilism and value meaninglessism. Martin Amis transforms beauty into nausea and presents the subversive style of the novel through the means and stylistic features of anti-grand narrative. The novel subverts morality and ideas, which makes the connotation and existing value of the novel controversial and uncertain. In the period of post-modernism, literary works are generally far away from moral judgment, because modernism reflects a historical phenomenon, and the problem of moral judgment will be avoided to a certain extent. However, no matter how novel writers evade the moral judgment and moral connotation, they still integrate a large number of the content of moral judgment, just as art has become an indispensable part of the novel.

The unique narrative techniques of the novel make the novel vivid and unique. The deviation between the emotion reflected in the novel and the traditional value is a complete mistake, which was not only reflected in the reversal of gender emotions and father-and-son relationships, but also in the chaos of beauty and ugliness, as well as life and death. *London Fields* is Martin Amis's masterpiece, which deserves readers' careful taste. *London Fields* breaks the narrative mode of traditional novels and interprets the emotion of human nature and the chaos of society. Whether the novel is about love or murder, it has the meaning and value of reading.

Acknowledgments

I would like to express my sincere thanks to the editors and reviewers. Thank you for your guidance on my paper.

References

Amis, M. (2015). *London fields*. Lin Hong, (Trans.). Shanghai: Shanghai Translation Publishing House.

Baldick, C. (2000). Oxf*ord concise dictionary of literary terms.* Oxford: Oxford University Press.

Huang, Q. (2014). On the tragic fate of the characters in *London Fields* from the perspective of literary ethics. *Journal of Shangqiu Normal University, 11*, 61-63.

Lodge, D. (2010). *The art of fiction.* Lu Lian, (Trans.) Shanghai: Shanghai Translation Publishing House.

Shelley, P. B. (2018). Shelley poems. Mu Dan, (Trans.) Beijing: China Aerospace Publishing House.

Wang, L. (2018). Martin in the tragic fate: The ethical choice of the main characters in *London Fields*. *Chinese and Foreign Entrepreneurs, 7*, 232-233.

Wang, Q. (2017). Experimental vanguard features of Nicola's characters in *London Fields*. *Journal of Jiamusi Vocational College, 5*, 54-55.

The Analysis of Woman Archetype and the Connection between Myth and History in A. S. Byatt's *Possession*

Fei Wu
Department of Humanities, Luxun Academy of Fine Arts (Dalian campus), Dalian, China
Email: phoebewf@163.com

[Abstract] By analyzing the fairy tale "Melusina", the author of the paper examines woman archetype from the metamorphose of Melusina, LaMotte, and Maud in A. S. Byatt's *Possession*. The fairy tale "Melusina" successfully expressed A. S. Byatt's unique and original thinking and attitude towards love, marriage, and the status of women in society. These primitive archetypes re-establish the traditional values, providing an historical root for the modern people. Furthermore, the past in *Possession* provides a contrasting mirror for the present and a touchstone for the behavior of the characters, which helps them to find their self-identity. Thus, this novel conveys the connection between myth and history.

[Keywords] "Melusina"; woman archetype; self-identity; myth and history; A. S. Byatt's *Possession*

Introduction

A. S. Byatt is considered to be one of the most famous contemporary female writers in Britain. Her novel *Possession* won the highest prize of Britain – the Booker Prize – soon after it was published in 1990. The novel has two-line structure and tells two romantic love stories during the middle of the nineteenth century. Two of the main characters are similar in many ways. There is a recurrence of fairy tales and folklore, sometime explicitly, sometime implicitly among Byatt's works, such as "Proserpina" and "Melusina" in *Possession*. We regard these fairy tales as a vehicle by which Byatt transfers her ideas. And the characteristic use of fairy tales can be called "Byatt's storytelling style". As a female writer, Byatt shows special concern to women's lives and has profound views towards the female characters and their love and marriage. With Northrop Frye's archetypal criticism, this paper analyzes the fairy tale "Melusina" and identifies the woman archetype from the metamorphose of Melusina, Lamotte and Maud in *Possession*. The analysis of these women characters is quite helpful to reveal their various fates and social causes. Furthermore, the author of the paper aims to illustrate the connection between myth and history in the novel. The life experience of the couple in Victorian time re-establishes the traditional values for the one in 19th century, meanwhile provides historical root for the modern people.

Literature Review

Concerning A. S. Byatt's feminist point of view, Li Ying (2010) conducted a feminist overview of the women characters in *Possession* and stated that the fairy tales plays an important role in revealing that theme. Lin Zhiyuan (2013) roughly divided the female images into three types – "the angle", "the invisible women" and "the new women", and thus concluded that the three types of women displayed obedience or contention with their families and society. Zhu Yongling's essay focused more on the realization of the equality between men and women in an artistic area (Zhu, 2017). Meng Yufang (2007) retraced the female tradition and reconstructed female history in the novel *Possession*. Although some critics have noticed the special fairy tales Byatt used in *Possession*, there has been no critic who connected them with the analysis of the female characters. With Northrop Frye's point of view on myth

and archetype, this thesis tries to analyze the woman archetype in the novel and pays attention to its historical value.

Archetypal Analysis

As a form of literary criticism, archetypal literary criticism dates back to 1934 when Maud Bodkin published *Archetypal Patterns in Poetry* (p. 183). Archetypal literary criticism origins are rooted in two other academic disciplines, social anthropology, and psychoanalysis; each contributed to literary criticism in separate ways, with the latter being a sub-branch of critical theory (Guerin, 2004, pp. 162-163). Archetypal criticism was its most popular in the 1950 and 1960, largely due to the work of Canadian literary critic Northrop Frye.

Prior to A. S. Byatt's personal addiction in fairy tales and the past, the composition of *Possession* is by no means an accident. Byatt weaves her interest in classical and Nordic mythology into her work, using the symbols of the snake and dragon, with which she brings together the image of Melusina and the goddess in the Garden of Eden (Gillian, 2006, p. 43).

Fairy Tale: "Melusina"

Melusina is the latest personification of the great goddess, whose roots stretch down into prehistory. The oldest versions we have are those composed in French prose by Jean d'Arras. In fact, according to historian's research, there are different versions of the serpent goddess in different cultures, such as Wadjet in Egypt and Cihuacoatl in Mexico, while "Melusinian" in the work of Jean d'Arras produces a universal folkloric theme. In the mythology of France, Melusina, or Melusine, was a water-sprite described as the "Dames Blanches" . As everyone knows, they are irresistibly beautiful, yet cruel and furtive. Melusina and her sisters are referred to as "White Ladies". They also functioned as intermediaries between the living and the dead, and as a result possessed abilities to foresee deaths (Brunel, 1992, p. 791).

The narrative outline of the story is similar to the one of Hans Andersen's "The Little Mermaid", Eros and Psyche and *Beauty and Beast*. It can be summarized as follows: a supernatural being falls in love with a human being, follows him into the world of mortals and marries him, after making him promise to respect one interdiction. The pact is broken and the supernatural being returns to the other world, leaving behind a line of descendants. (Brunel, 1992, p. 788) The Melusina legend became rather widespread during the Middle Ages, particularly in the northern regions of France. Melusina was a beloved character among noblemen and royal families; some individuals even requested to be associated with her.

Metamorphose of Three Women

Actually, with Northrop Frye's archetypal analysis, we can see Melusina as a woman archetype of the two heroines – LaMotte and Maud in A. S. Byatt's *Possession*.

Melusina as a Woman Archetype of Christabel LaMotte in *Possession*

Christabel LaMotte in *Possession* identifies herself with Melusina. Take her appearance for example. LaMotte is never labelled as an attractive woman, but she resembles Melusina from appearance. First the audience can realize this when they see the photograph of her: "Very pale. Not sure if it was the effect of near-albinism or a defect in the printing. Probably the latter" (Byatt, 2000, pp. 133-134). Then in the novel, there is a poem of The Fairy Melusina written in Ellen Ash's journal:

The sinuous muscle of her monster tail
Beating the lambent bath to diamond-fine
Refracting lines of spray, a sancing veil
Of heavier water on the breathless air
How lovely-white her skin her Lord well knew,
The tracery of blue veins across the snow… …
But could not see the beauty in the sheen
Of argent scale and slate-blue coiling fin... (Byatt, 2000, p. 135).

After LaMotte becomes pregnant, she resembles Melusina even more. Her young cousin Sabine De Kercoz portrays her like this:

> *She came down to dinner that first time in a dark-checked woolen [sic]dress, black and grey, with a voluminous fringed shawl , very handsome , in dark green with a black trim. She is not elegant, but studiously neat and carefully dressed, with a jet cross on a silk rope around her neck, and elegant little green boots. She wears a lace cap.... Her hair is a strange colour, silvery-fair, almost metallic in its sheen, ...Her little face is white and pointed. I have never seen anyone so white.... Even the inner curl of the nostril, even the pinched little lips, were white, or faintly touched with ivory. Her eyes are a strange pale green…(Byatt, 2000, p. 372).*

Later, Sabine misunderstands the relationship between her father and LaMotte as sexual, so she starts to see her cousin in disgust: "And she changes in my sight. I hate her smooth pale head and her green eyes and her shiny green feet beneath her skirts, as though she was some sort of serpent, hissing quietly like the pot in the hearth, but ready to strike when warmed by generosity" (Byatt, 2000, p.3 96). And even afterwards when she finds that LaMotte gets pregnant, she says, "I still feel she is like Aesop's frozen serpent" (Byatt, 2000, p. 400).

What's more, the figure of Melusina, Christabel tells her lover – Ash, contains "two aspects – an Unnatural Monster – and a most proud and loving and handy woman" (Byatt, 2000, p. 174), who built castles and made fields grow. In "Melusina" Byatt has Christabel address both the issue of male construction of femaleness and the question of woman-in-herself. Like Melusina, the union with Ash in the beginning stimulates LaMotte's creativity, enabling her to write a number of good poems and creative works. However, driven by desire of possession and sexual love, Ash continuously invades the private space of LaMotte and demands excessive emotions and passions, interfering with her spiritual life and writing activities, which seriously hurts the dignity of LaMotte as an independent professional woman. Therefore, LaMotte decides to part with her intimate lover to resume her lonely but independent and free life. Even though she is pregnant and then gives birth to a daughter, she withdraws into her own space to live a secluded life by giving her child to her sister. Tortured by loneliness and lack of love, LaMotte's life withers away gradually and she is no longer productive or creative, alienating herself with society and other people.

The archetype of Melusina's being spied once again appears in LaMotte's fate. The male's biased eyes of spying diabolize the goddess of fertility. The rules and regularities imposed by the male-dominant society upon the women, ruins the genius women who scorn at the earthly codes of morality. LaMotte herself has realized the tragic ending of such women, but she cannot find means to change it. What she

can do is merely to sigh in her last letter to Ash: "I have been Melusina these thirty years. I have so to speak flown about and about the battlements of this stronghold crying on the wind of my need to see and feed and comfort my child, who knew me not" (Byatt, 2000, p. 544).

By and large, the half-woman Melusina is limited and bounded by curse. But she possesses the supernatural power of driving and manipulating nature and environment and consequently establishes the feat of fertilizing and irrigating the earth and descendants. She is a typical ancestor of the woman mythology, representing the woman worship in the maternal society of human beings' infantile stage. The Victorian woman poet Christabel LaMotte is an extraordinary and unique genius who is endowed with amazing creating competence. She has written a great number of good poems and owns a full and substantial spiritual world. She embraces sexual love enthusiastically and passionately without any affectedness or timidity. She is in some sense the pioneer of the women liberation movement. And she is also the victim of the cruel and apathy social and marital system of the Victorian era.

Melusina as a Woman Archetype of Maud Bailey in *Possession*

As the mirror-image, the resemblance among Maud Bailey, LaMotte and Melusina is remarkable. She has long blonde hair as well, and her favorite color is green. Except that she always wears green, she even used to drive a "glossy green Beetle". So the readers are not surprised to see that a jet brooch with the carved figure of a mermaid seated on a rock is pinned up on Maud's green scarf . In fact, it's the same brooch also given to Christabel by Ash during their stay in the countryside of Yorkshire. What's more, it becomes Maud's, and it is later explained that Maud is the direct descendant of Christabel's daughter.

In addition to her physical appearance, Maud resembles both Melusina and LaMotte in terms of their character – solitude. Though she has had lovers and remains haunted by the image of "a huge, unmade, stained and rumpled bed," she agrees with Roland Michell that "the best state is to be without desire" and dwells longingly on the vision of "a clean empty bed in a clean empty room, where nothing is asked or to be asked" (Byatt, 2000, p.2 67). Roland Michell always keeps distance from Maud's home in Lincoln. Unlike her previous lover, he promises that he will not "threaten your antimony" (Byatt, 2000, p. 352).

Furthermore, the two scholars are forced to stay overnight because of the awful weather in the country mansion of Sir George and Lady Bailey who are the custodians of the Ash-LaMotte correspondence. At bed-time, Sir George lends Maud a kimono "embroidered with a Chinese dragon" and guides her to "a majestic Gothic bathroom" (Byatt, 2000, p. 160). After waiting for a long time for Maud to wash up, Roland goes to the bathroom for his turn. But fearing to disturb her, he kneels at the keyhole to assure whether the room is vacant. At this precise moment, Maud suddenly opens the door and almost falls over him. Apparently, this scene echoes the fairy Melusina's betrayal by her husband.

The Connection between Myth and History

In *The Great Code*, Fry talks about his understanding about myth: "The word 'myth' ...mean(s) 'not really truth'" (p. 32). On the contrary, history is supposed to be about truth. What is truth? "Defined, it means actual fact, conformity to reality, verifiable, indisputable fact, genuine, actual existence, freedom from deceit" (Ryan, 2004, p. 29). At a glance, there is no connection between these two. However, Byatt combines them in *Possession* to a nicety.

The relationship between myth and history can sometimes become intertwined in the following two perspectives. Firstly, in Plato's dialogue, Sophist claims that a myth is certainly based on something. In other words, in the prehistoric times, a myth may refer to an incident, maybe a natural phenomenon, or a

factual situation. Thus history is composed of facts, which were afterward widespread by words of mouth through centuries, both exaggerated and utterly metamorphosed.

As a classical and Biblical scholar, Frazer in *Folklore in the Old Testament*, collects flood stories from all over the world, and then suggests that "in every case a local flood was the reason for the myth" (Frye, 1982, p. 35). Regardless of the genuine origin of myth, there actually are so many similar creation myth and flood myth in whatever races and nations, such as the famous myth of the goddess mending the sky in China. From this point of view, the prehistory is composed of various myths.

Secondly, to be honest, many characters in history are fictional, or sort of relatively imaginary. Myth and folktale begin to blend with real historical facts. *The Iliad*, the ancient Greek work, is one of the examples. Some people regard the poems to be pure narration and folktale, but some people claim that there are doubts about the accuracy in the historical stories. Another example is the Bible. Even though there are plenty of historical events, and references evidence in the Bible, a great majority of critics considers Bible a myth, for "The Gospels do not contain the history of an actual man, but only the myth of the god-man Jesus, clothed in a historical dress" (Greenberg, 2021).

What's more, according to Frye (1982), "mythology helps to create a cultural history" (p. 34). Because a myth, which rooted in a specific society, "transmits a heritage of shared allusion and verbal experience in time", thus "myths outline a specific area of human culture" (Frye, 1982, p. 34) and also help to foster the growth of history. Compared with Frazer and Jung, Frye notices the social importance of myth: "There are ...two aspects of myth: one is its story-structure, which attaches it to literature , the other is its social function as concemed knowledge, what is important for a society to know" (Frye, 1982, p. 47). In Frye's words, "mythology is not a datum but a factum of human existence: it belongs to the world of cu1ture and civilization that man has made and still inhabits" (Frye, 1982, p. 37). This concept is quite similar to the principle New Historicists adopt in their analysis-make up one's own history, according to his or her cultural and social backgrounds.

In the novel, there are lots of mythic stories, poems, and fairy tales with historical themes. Take Roland and Maud for example. They gradually find a way to loosen the bonds of tradition and get rid of their academic trappings, speak about their separate relationships with Val and Fergus Wolff, free themselves, and fall in love with each other just as their Victorian predecessors did. Meanwhile Roland encourages Maud to let her hair down, both literally and figuratively. Besides, both Maud and Christabel are the avatars of the Lettuce Princess in the tower. On the one hand, we are impressed by the confidence and passion of the Victorian couple, which allows them to love boldly and freely. On the other hand, the modern couple intensively focus on their individual psyches. In this aspect, Maud's loosening of her hair apparently stands for her evolution from the constrained self into emotionally developed individuals. As she does so, the author records that Roland is "moved-not exactly with desire, but with an obscure emotion that was partly pity, for the rigorous constriction all that mass had undergone, to be so structured into repeating patterns" (Byatt, 2000, p. 195). Hence, Maud's hair symbolizes their lives. They have been tied up in disciplines and boundaries. The moment Maud frees her hair, Roland confirms "as though something has been loosed in himself" and they both express a feeling of release (Byatt, 2000, p. 269). The two modern characters have renewed themselves from their shackles, and since then they make rapid progresses in their discovering Ash-LaMotte mystery.

In a word, myth and history represent alternative ways of looking at the past. After the study of the profound relationship between myth and history, their practical fusion in *Possession* also needs our attention.

Conclusion

Archetypal literary criticism is a type of critical theory that interprets a text by focusing on recurring myths and archetypes in the narrative, symbols, images, and character types in a literary work (Denham, 2014, p. 114). After this study, we can confirm that Byatt's application of the classical myths is in line with Frye's Archetypal Criticism. Through the analysis, the paper offers a new comprehension regarding mythical texts in historical perspective.

Melusina is not only a "tragic portrait of motherhood", echoing LaMotte's own experience (Franken 2001, p. 97), but also a "threatened artist, as LaMotte is, and as Byatt, presumably, fears to be herself" (Tiffin, 2006). As the "voice of women", Lamotte and Maud dare to resist the oppression of unfairness of the male-dominant society and completely subvert the traditional standards and values. What's more, through Lamotte and Maud's growth and empowerment, Byatt speaks about her contemplation about sex and its subsequent fear of talking bravely about love.

Last, but not least, in *Possession*, the life and beliefs of the Victorian poets connect tightly with the transformation of our present hero's social identity. As our 19th century hero said: "I...have lent my voice to, and mix my life with, those past voices and lives whose resuscitation in our own lives and warmings, as examples, as the life of the past persisting in us..." (Byatt, 2000, p. 116). At the beginning of the novel, both Roland and Maud are disappointed with their professional and personal lives. By reconstruction of the past, they discover their self-identity and deliver their reflection on love. Here Byatt restates that the satisfactory social roles demand an intimate identification with the past, which is accessible only by obtaining significant historical knowledge. Thus, it's easy to see how Byatt finds myth a particularly powerful medium to convey her ideas on history throughout the pursuit for self-identity and renewal in the novel.

The epic poem "Melusina" successfully expressed A. S. Byatt's unique and original thinking and attitude towards love, marriage, and the status of women society. Through the different life experiences of the female characters in *Possession*, it is understood that independence and self-confidence are the basis for women to develop their career, even though in some respects, love can stimulate their intelligence. In her portrait of Lamotte and Maud, Byatt movingly explores the ambiguities of freedom for creative women. "Like a serpent-goddess, we have to outgrow the skin of that which doesn't serve us" (Chatfield, 2018). In this way, she speaks to twentieth-century women, we can also regard these women characters as great females with the qualities of strength and insight, which persist throughout generations.

Acknowledgment

In this paper, the research was sponsored by Industry-University-Research Collaboration Project by Ministry Education of the People's Republic of China (202101182029).

References

Bodkin, M. (1930). Archetypal patterns in poetry. *British Journal of Psychology, 21*(2), 183-202.

Brunel, P., (Ed.). (1992). *Companion to literary heroes, archetypes.* W. Allatson et al. (Trans.) New York: Routledge.

Byatt, A. S. (2000). *Possession: A romance.* Beijing: Foreign Language Teaching and Research Press.

Chatfield, S. (2018). *Lessons from Possession: The myth of Melusine.* Retrieved December 14, 2021, from https://preraphaelitesisterhood.com/a-s-byatts-possession-and-melusine/.

Denham, R. D. (2014). Northrop Frye: An anatomy of his criticism by A.C. Hamilton (review). *University of Toronto Quarterly, 61*(1), 114-115.

Franken, C. (2001). A. S. Byatt: Art, authorship, creativity. New York: Palgrave.

Frye, N. (1982). *The great code: The Bible and literature*. London: The Gresham Press.

Gillian, M. E. (2003). Melusina the serpent goddess in A. S. Byatt's *Possession* and in mythology. Oxford: Lexington Books.

Greenberg, G. (2021). Jesus And Samson: The remarkable parallels. *Bible, Myth and History.* Retrieved December 10,2021, from http://biblemythhistory.com/page/3/.

Guerin, W. L. et al. (2004). *A handbook of critical approaches to literature*, 4th Ed. Beijing: Foreign Language Teaching and Research Press.

Li, Y. (2010). A feminist overview of A. S. Byatt's *Possession*. *Journal of Heilongjiang College of Education, 29*(4),97-98.

Lin, Z. Y. (2013). Obedience or contending: Women images in *Possession* by A. S. Byatt. *Journal of Hefei University of Technology (Social Sciences), 27*(4), 54-57.

Meng, Y. F. (2007). Retracing female tradition, reconstructing female history – On the feminist artistic techniques in *Possession* by A. S. Byatt. *Journal of Jilin Teachers Institute of Engineering and Technology, 23*(11), 4-6.

Ryan, D. M. (2004). The myth. *The Threepenny Review, 97*, 29.

Tiffin, J. (2006). Ice, glass, snow: Fairy tale as art and metafiction in the writing of A. S. Byatt. *Marvels & Tales*, *20*(1), 47-66.

Zhu, Y. L. (2017). Reconstruction of females' subjectivity – The three female artists in A. S. Byatt's *Possession* and *The Children's Book*. *Journal of West Anhui University, 33*(3), 94-98.

Shattering the Myth of Rural New England: A Reading of New England Landscape in Edith Wharton's *Summer*

Shiyu Zhou
School of Foreign Languages, China University of Geosciences (Wuhan), Wuhan, China
Faculty of English Language and Culture, Guangdong University of Foreign Studies
Guangzhou, China
Email: dakejuinf@163.com

Qianqian Liu*
School of Foreign Languages, China University of Geosciences (Wuhan), Wuhan, China
Email: lqq0922@hotmail.com

[Abstract] This article reads Edith Wharton's New England novel, *Summer*, through the lens of landscape studies in cultural geography. By comparing the rural landscape in the novel with the idealized image of New England Village in American culture, this analysis argues that Wharton shatters the myth of rural New England which has prevailed in America since the nineteenth century. Her delineation of landscape in *Summer* challenges the language of the pastoral and picturesque by exposing how the landscape aesthetics veil class disparity and ethnic inferiority.

[Keywords] Edith Wharton; *Summer*; New England landscape; pastoral; picturesque

Introduction

One of the most well-known female writers in American literary history, Edith Wharton (1862-1937) provides intriguing insights into the late-nineteenth- and early-twentieth-century American life. *Summer* (1917) is one important novel published in Wharton's second phase of writing career (1905-1920) and chosen by the author as one of her own favorite works (the other four are *The Custom of the Country*, *The Children*, *Hudson River Bracketed* and *The Gods Arrive*). The heroine Charity Royall is rescued as a child from the lawless community of the Mountain by Lawyer Royall, whose ward she becomes. She falls in love with a young architect from New York City, Lucius Harney who comes to the New England village for a summer vacation. Their love affair continues throughout the summer until Harney returns to the city and Charity discovers her pregnancy and eventually marries Lawyer Royall.

Much of the criticism devoted to *Summer* centers on the discussion of Charity's fate from the feminist perspectives. While Ammons (1980) sees the story as a tragedy which exposes "the patriarchal sexual economy" (p. 133), Skillern (1995) suggests that Charity manages to "express her resistance to the symbolic order" (p. 119). Critics also notice the issue of race in the novel. Kassanoff (2004), for instance, proposes that the book reveals Wharton's "conservative paean to the racial uniformity" (p. 119).

Although Wharton provides her most lavish description of landscape in *Summer*, the New England landscape has not drawn enough attention from scholars. Reviews mainly focus on whether her novel offers a realistic portrayal of local life or not. While Whaley (1982) rightly detects the importance of landscape by stating that it serves as a metaphor for the writer's "own life divided between art and society" (p. 2), her study mainly traces the American Transcendentalists' influence upon the writer's opinion about nature instead of analysing the landscape in the novel.

This article first scrutinizes the myth of rural New England in American history and culture since the nineteenth century. Then it compares Wharton's portrayal of the representatives of rural New England landscape in the novel – the New England village, the Mountain, and colonial houses – with the idealized images conventionally associated with the region's identity. By analyzing the different ways in which urban tourists and local villagers appreciate the rural landscape, this paper argues that Wharton uses the delineation of landscape to shatter the myth of rural New England and expose the limitations of the two dominant ways of reading landscape in the nineteenth- and early-twentieth-century America: the pastoral and the picturesque.

The Myth of Rural New England in America since the Nineteenth Century

As an important symbolic landscape in the United States, the rural New England region carries connotations of stability, continuity, and intimacy for generations of Americans. According to D. W. Meinig (1979), the New England village has been closely associated with a "Godfearing, family centered, and morally conscious" community since the early nineteenth century (p. 165). As the image of the village symbolizes a utopian pastoralism which integrates the early American agrarian ideals with the modernizing forces associated with the industrial city, its rural landscape thus serves as a settlement model for the middle ground between civilization and nature (Marx, 1967, p. 23).

Increasingly challenged by the ills of the industrial cities, Americans in the last quarter of the nineteenth century were fascinated with all that was not modern, urban, or industrialized, such as the history and artifacts of the colonial period in American history and the old days associated with preindustrial farm and village life. Consequently, they not only looked for pastoral scenes in rural New England, but also expected to see quainter villages, or as Dona Brown (1995) says, a mythic region called "Old New England" – "rural, preindustrial, and ethnically pure" – a reverse image of all that was most unsettling in late nineteenth-century urban life (p. 9). City dwellers looked for an Old New England that was believed to exist in the remote villages, especially in the mountainous areas where railroads and the latest fashions had not penetrated. For the turn-of-the-century Americans, this region served as a refuge from an increasingly modern world. Among all the quaint features in the villages, the colonial buildings were one of the most sought after by tourists. Old houses were bought and restored as summer homes, used in photographs and paintings or as settings for stories and sketches (Brown, 1995).

In addition to the challenges brought by the modernization, the influx of immigrants from Western and Eastern Europe during the nineteenth century contributed to Americans' desire to reinvent an ethnically homogeneous New England. According to Bramen (2000), by 1910, over three-fourths of the inhabitants in New York City were either foreign-born or the children of immigrants (p. 445). Feeling uneasy at the ethnic and socioeconomic heterogeneity in big cities and towns, early twentieth-century urbanites turned to the rural New England as "the last outpost of Anglo-American purity" (Kassanoff, 2004, p. 122) and looked for religious and ethnic homogeneity in the remote villages of this region.

However, the visual images that best signify the history and quaintness of Old New England were in fact signs of isolation and economic failure. Due to the decline of agriculture, the lure of the Gold Rush, and the progress of urbanization, emigration from rural New England either to the American West or to the manufacturing cities drained off large numbers of the population and left some towns virtually abandoned. More than ten thousand farms in Massachusetts and Rhode Island alone were abandoned in 1860 because half of the residents had moved to cities (Wortham-Galvin, 2010, p. 24). Goldthwait (1927) also mentions that an average of one-third of the houses in New England villages were deserted between 1860 and 1892

(p. 551). Facing economic difficulties, the villagers showed considerable enthusiasm for tourism which brought beneficial changes to their hometowns. However, the conflicts over money, class and power between the urban sightseers and rural residents were commonly seen and widely recorded by contemporary writers. For example, in their works, both Henry James and William Dean Howells describe the discomfort and anger expressed by the locals at work toward the people at play whom they serve.

Situated in such historical and social milieu, the hero Lucius Harney in *Summer* is created as a summer vacationer who works as an architect in New York City and comes to look for old houses in a remote New England village – North Dormer. His activities in the village highlight the conflicting ways of reading rural landscape between visitors and locals.

Wharton's Challenge to the Pastoral Way of Seeing the New England Village

The New England scenery in the novel is based on the actual landscape surrounding Lenox, Massachusetts where the author spent the summers of 1902 to 1911 in her elaborate country house, The Mount. Although she fictionalizes the name of the village, Wharton gives a picture of the typical rural landscape in the remote mountainous New England region in the opening pages of *Summer*. The protagonist Charity Royall, a village girl in North Dormer, sees a pastoral landscape when she goes out of home.

> *It was the beginning of a June afternoon. The springlike transparent sky shed a rain of silver sunshine on the roofs of the village, and on the pastures and larchwoods surrounding it. A little wind moved among the round white clouds on the shoulders of the hills, driving their shadows across the fields and down the grassy road that takes the name of street when it passes through North Dormer […] at the other end of the village, the road rises above the church and skirts the black hemlock wall enclosing the cemetery. (Wharton, 1917, p. 1)*

North Dormer seems like a typical idyllic New England village with its trees, tall-steepled church, and white buildings. The New England village has been widely assumed as the best embodiment of American pastoralism since the nineteenth century (Wortham-Galvin, 2010, p. 24). Although the pastoral ideal had been used to define the meaning of America ever since the Age of Discovery, a fully articulated pastoral idea in the United States did not emerge until the end of the eighteenth century (Marx, 1967, p. 72). Due to the overwhelming power of industrialism in the country, the ancient Greek pastoral (as represented by Theocritus and Virgil) have been transformed into a fusion of "garden and machine", a "middle landscape" between the uncivilized wilderness and industrialized cities (Marx, 1967,p. 73). In "Pastoralism in America", Marx (1986) further states that different from European pastoralism based on nomadic agriculture which celebrates the lifestyle in which the herdsman abandons the mechanical civilization and devotes himself to the primitive nature, American pastoralism always attempts to reconcile the idea of material progress with the ancient dream of regaining harmony with nature (p. 49).

In *Summer*, Wharton at first seems to create the New England village North Dormer as such a middle landscape: it is geographically placed between the modern city named Nettleton and the primitive Mountain. The name "Dormer" also hints at its middle state: the word can either refer to "dormant" – "temporarily in abeyance yet capable of being activated" (Merriam-Webster, 2021) – or "dormer" window – "a window set vertically in a structure projecting through a sloping roof" (Merriam-Webster, 2021). Thus, North Dormer on the one hand symbolizes the early American agrarian ideal which has not been tarnished by industrialization; on the other hand, it also suggests the potential changes brought by the modernizing forces associated with cities.

However, the delineation of New England pastoral is immediately interrupted by the appearance of Harney whose "city clothes" and "careless laugh" makes Charity feel "the shrinking that sometimes came over her when she saw people with holiday faces" and then go back into the house and pretend to look for her key (Wharton, 1917, p. 1). In fact, the reason why she returns home is that she must check her face in the mirror. Taking the popularity of tourism in the turn-of-the-century rural New England and the conflicts between the urban sightseers and rural residents into consideration, we can see that she reacts in such an odd way because the presence of Harney reminds her of the unequal social and economic status between urbanites and villagers like herself. That also explains why Charity "wished for the thousandth time that she had blue eyes like Annabel Balch" (p. 5) – the only city girl she knows – when she looks critically at her own reflection. As Goldsmith (2010) points out, Charity's desire for Annabel's eyes suggests her desire to "experience the privileges of leisure-class femininity" (p. 110) which long precedes her encounter with Harney. The "shrinking" she feels, therefore, actually derives from the sense of inferiority caused by her status as a lower-middle-class village girl.

In addition to the inferior social status, Charity's reaction also results from her anxiety about her racial otherness. Wharton uses "swarthy" to describe Charity's skin colour. At the turn of the twentieth century, the word "swarthy" were usually used to describe Southern and Eastern European immigrants who had darker hues than Anglo-Saxons. The physical distinctions between Charity and the fair-haired and blue-eyed Annabel should be read in the context of racial hierarchy at that time. In his influential *The Passing of the Great Race* (1916), Grant links human beings' physical characteristics with racial superiority and claims that among the three primary European races, the fair-skinned and blue-eyed Nordic race is superior in heredity to the Mediterranean and Alpine races with darker eyes, hair, and more "swarthy" skin (p. 20). Such distinctions also reflect the racial discourse of the contemporary eugenics-era. Charity's swarthy skin and Eastern European associations links her to a dysgenic and uncivilized community engaged in unregulated production of the lower races which threatens the white Anglo-Saxon Protestant America. Charity's attention to her swarthy skin and dark eyes thus reveals her awareness of the inferior racial identity.

When Charity goes outside and sees the same landscape once again, her response to the bucolic picture alters dramatically: "How I hate everything!" (Wharton, 1917, p. 1). Her bitter exclamation tells that at this time she re-examines her surroundings through the eyes of the outsiders such as Harney and Annabel instead of her own eyes as an insider (Panniter, 2006, p. 130). Thus, she feels that the place is in fact "a weather-beaten sunburnt village of the hills, abandoned of men, left apart by railway, trolley, telegraph, and all the forces that link life to life in modern communities" (Wharton, 1917, p. 2). Her different responses to the same landscape demonstrate that landscape is "a way of seeing through which certain classes of people have signified themselves and their world through their imagined relationship with nature" (Cosgrove, 1998, p. 1). Her changed views of the landscape in fact result from her understanding of the gulf caused by both class and racial hierarchies at that time.

The presence of an urbanite in her familiar environment makes Charity critically examine North Dormer to imagine how it looks like to people from the cities. Nevertheless, to her surprise, Harney does not regard North Dormer as a decadent village which is not worthy of tourists' interest at all. On the contrary, he is charmed by the remote village which has no shops, no theatres, or any other signs of modernity and even attempts to convince her of the village's values. While Charity regards the empty village as the sign of isolation and abandonment caused by economic failure, Harney takes it as a prefect representative of the peaceful rural life which serves as an escape for him from the restless New York City. By carefully describing their different attitudes towards the same landscape, Wharton highlights the chasm between the

outside viewer and the inside habitant and therefore challenges the pastoral way of seeing the New England Village. The "idyllised" vision of rural landscape in fact veils the power and control in a hierarchical society by chiming with elite visions of human society and nature (Cosgrove & Daniels, 1988, p. 10). In this sense, Wharton points out that the pastoral way of seeing landscape not only reflects the issue of status but also reproduces the values of the privileged city dwellers at the turn of the century.

Wharton's Challenge to the Picturesque Way of Seeing the Mountain and Colonial Houses

In addition to seeing North Dormer from the perspective of pastoralism, Harney follows the picturesque way of appreciating landscape in dealing with the Mountain and old houses in the New England village. Originated in the seventeenth century Italian and Dutch landscape painting, picturesque as an aesthetic ideal was introduced into England by landscape theorists such as William Gilpin, Uvedale Price, and Richard Payne Knight in the eighteenth century, and then travelled across the Atlantic to establish itself as a principal way of seeing and representing landscape in the nineteenth-century America. As a specific aesthetic category emerging out of a blending of Edmund Burke's the "beautiful" and the "sublime", the distinct elements of the picturesque include "variety, intricacy, wildness and decay" (Brook, 2019, p. 42). While the pastoral equates with the beautiful in landscape terms (Brook, 2019, p. 41), the wild Mountain and dilapidated colonial houses in *Summer* fall into the category of the picturesque in urbanites' eyes.

With its scarred cliff and perpetual blackness, the Mountain for the local inhabitants represents a dangerous and uncivilized world where a gang of outcasts, alcoholics and thieves live outside the jurisdiction of the valleys. As Totten (2012) points out, Wharton's description of the "swarthy" Mountain dwellers as a "gang of thieves and outlaws" coincides with the popularly held contemporary stereotypes about the Italian immigrants (p. 70). Their previous experience as railroad workers also reminds readers of the large number of Irish immigrants who worked on the railroads during the late nineteenth century. In this way, Wharton links the picturesque Mountain landscape with the well-known racial narrative at the turn of the century.

Although he is quite aware of the fact that the outlaws' life in the Mountain must be miserable, Harney constantly expresses his interest to visit with such romanticized expressions as "a curious place", "a good deal of character" and "a little independent kingdom" to describe the place (Wharton, 1917, p. 40). Clearly, he does not care about the mountain people since they only serve as the background of an exotic landscape which arouses his imagination as an urban adventurer. Following the picturesque way of seeing the rural landscape, Harney transforms the menacing Mountain into the charming mountain scenery, with the desperate inhabitants into romantic anarchists. Furthermore, from its beginning, the aesthetics of picturesque landscape is closely associated with racial discourse by providing "a racial allegory of civil society" in which whiteness represents "inclusivity and purity" and swarthiness "variety", while blackness is "pejoratively defined as pure absence and absolute monotony" (Bramen, 2000, p. 452). When the racial characteristics of the dwellers are taken into consideration, we can find that the reason why he thinks they are charming is also because those immigrants' swarthiness adds variety to the picturesque landscape.

What is more, he even regards Charity as part of the landscape when she tells him that she comes from the Mountain. Ignoring that her origin brings great senses of inferiority and shame which make her hesitant to talk about the life up there, he looks at her with newly inspired interest: "You're from the Mountain? How curious! I suppose that's why you're so different ..." (Wharton, 1917, p. 41). It seems that he takes the girl as the representative of the picturesque Mountain which gives him a sense of escape from the familiar city life. The villagers such as her are thus reduced to part of the landscape and objectified by the detached

observer. As Panniter (2006) notes, Wharton exposes Harney's inability to imagine the locals outside of their surroundings by emphasizing his "short-sighted" vision for several times in the story (p. 134).

In addition to the Mountain, Harney also sees the old houses in North Dormer with the picturesque aesthetics. As Price (1794) summarizes, the dilapidated houses, huts, old barns, gypsies, and wild foresters are typical picturesque materials which serve as the embodiment of irregular beauty for artists (p. 91). Whereas Charity sees the empty houses as a picture of hopelessness, Harney is drawn by the history and quaintness they represent. His way of appreciating landscape falls into John Ruskin's description about "the lower picturesque" of which the observer heartlessly delights in the scenes of poverty, darkness, and guilt instead of sympathizing with the poor (1900, p. 6). A passionate reader of Ruskin, Wharton adopts the depiction of Harney's way of reading landscape to implicitly criticize his lack of moral depth.

With his imagination, Harney plays the role of a landscape painter to turn the dilapidated North Dormer into a picture of typical New England village with peaceful rural scenes that promotes a timeless ideal of the beauty and social order of the countryside. As Birmingham (1986) argues, the conventions of picturesque landscape transform the English laborers dispossessed by enclosure and the agricultural revolution into the elegiac background (p. 69). In a similar way, the suffering of the rural poor in *Summer* is thus naturalized and aestheticized by the picturesque. Since social inequities become the irregularities, variety, and ruggedness of nature, the picturesque observers represented by Harney can gain the proper distance to indulge in the illusion that they "bring order to the scene of near-chaos with their own minds" (Kutchen, 2001, p. 399). Consequently, he successfully turns the rural realities of class and ethnic disparity into pleasant adventure.

Harney's following efforts to teach Charity how to appreciate her village in a picturesque way further consolidate his sense of authority and control over the landscape. Although she cannot fully understand the reasons why the decayed buildings can be thought as picturesque, Charity convinces herself that "these were things to be admired and recorded" and attempts to learn from "her companion's erudition to understand what had attracted him to the house" (Wharton, 1917, p. 49). As Daniels (1993) explains, the representation of landscape can be "dangerously duplicitous" since it hides the realities of life in the countryside (p. 69). In the case of North Dormer, Wharton exposes the limitations of the picturesque way of seeing landscape by demonstrating that the romantic country scene appreciated by Harney veneers the class and racial inequities that were sweeping the New England region in the late nineteenth century.

Conclusion

As a member of the genteel class at the turn of the twentieth century, Edith Wharton longs for the stability, order and harmony represented by the simplicity and authenticity of the past. Many critics believe that greatly influenced by the English art critic John Ruskin and American art historian Bernard Berenson, Wharton always adopts the language of the pastoral and the picturesque for aesthetic control in her fictions, interior and garden design manuals, and travel books. However, when the rural landscape in *Summer* is compared with the idealized image of New England Village in the nineteenth and early twentieth centuries, we can find that Wharton's delineation shatters the myth of rural New England. Her portrayal of landscape challenges the language of the pastoral and the picturesque by exposing how the landscape aesthetics veil class disparity and ethnic inferiority. On the one hand, she questions American pastoral ideal embodied by the New England village through demonstrating that landscape works to cover the rural poverty; on the other hand, she exposes the limitations of the picturesque way of seeing landscape by satirizing Harney's behaviour. Therefore, the landscape in *Summer* is far more than an aesthetic framing of certain geographic

areas; rather, it functions as an active agent in shaping the relationship between human viewers and the material world.

Acknowledgement

This work was supported by Graduate Research Innovation Project of Guangdong University of Foreign Studies (Grant No. 21GWCXXM-013).

References

Ammons, E. (1980). *Edith Wharton's argument with America*. Athens: University of Georgia Press.

Birmingham, A. (1986). *Landscape and ideology*. Berkeley: University of California Press.

Bramen, C. T. (2000). The urban picturesque and the spectacle of Americanization. *American Quarterly*, *52*(3), 444-477.

Brook, I. (2019). Aesthetic appreciation of landscape. In P. Howard et al., (Eds.), *The Routledge Companion to Landscape Studies*, 2nd ed., (pp. 39-50). New York: Routledge.

Brown, D. (1995). *Inventing New England: Regional tourism in the nineteenth century*. Washington, D.C.: Smithsonian Institution Press.

Cosgrove, D. (1998). *Social formation and symbolic landscape*. Madison: University of Wisconsin Press.

Cosgrove, D., & Daniels, S. (1988). Introduction. In D. Cosgrove, & S. Daniels, (Eds.), *The Iconography of Landscape* (pp. 1-10). Cambridge: Cambridge University Press.

Daniels, S. (1993). *Fields of vision: Landscape imagery and national identity in England and the United States*. Cambridge: Polity Press.

Goldsmith, M. (2010). "Other people's clothes": Homosociality, consumer culture, and affective reading in Edith Wharton's *Summer*. *Legacy: A Journal of American Women Writers*, *27*(1), 109-127.

Goldthwait, J. W. (1927). A town that has gone downhill. *Geographical Review*, *17*(4), 527-552.

Grant, M. (1916). *The passing of the great race: Or the racial basis of European history*. New York: Scribner's.

Kassanoff, J. A. (2004). *Edith Wharton and the politics of race*. New York: Cambridge University Press.

Kutchen, L. (2001). The "vulgar thread of the canvas": Revolution and the picturesque in Ann Eliza Bleecker, Crèvecoeur, and Charles Brockden Brown. *Early American Literature*, *36*(3), 395-425.

Marx, L. (1986). Pastoralism in America. In S. Bercovitch & M. Jehlen, (Eds.), *Ideology and Classic American Literature,* (pp. 36-39). New York: Cambridge University Press.

Marx, L. (1967). *The machine in the garden: Technology and the pastoral ideal in America*. New York: Oxford University Press.

Meinig, D. W. (1979). Symbolic landscapes: Some idealizations of American communities. In D. W. Meinig, (Ed.), *The Interpretation of Ordinary Landscapes,* (pp.164-192). New York: Oxford University Press.

Merriam-Webster. (2021). "Dormant", *Merriam-Webster.com.* Retrieved from http:// www.merriam-webster.com/dictionary/dormant.

Merriam-Webster (2021). "Dormer", *Merriam-Webster.com*. Retrieved from http:// www.merriam-webster.com/dictionary/dormer.

Panniter, T. K. (2006). *Home away from home: The summer place in turn-of-the-twentieth century American women's literature*. Diss. New York University.

Price, U. (1794). *On the picturesque*. Edinburgh: Caldwell, Lloyd & Co.

Ruskin, J. (1900). *The complete works*. Vol. 5. New York: Kelmscott Society.

Skillern, R. (1995). Becoming a "good girl": Law, language, and ritual in Edith Wharton's *Summer*. In M. Bell, (Ed.), *The Cambridge Companion to Edith Wharton,* (pp. 117-136). Cambridge: Cambridge University Press.

Totten, G. (2012). Inhospitable splendour: Spectacles of consumer culture and race in Wharton's "*Summer*". *Twentieth Century Literature*, *58*(1), 60-89.

Whaley, R. M. (1982). *Landscape in the writing of Edith Wharton*. Diss. Harvard University.

Wharton, E. (1917). *Summer*. New York: Bantam Books.

Wortham-Galvin, B. D. (2010). The fabrication of place in America: The fictions and traditions of the New England village. *Traditional Dwellings and Settlements Review*, *21*(2), 21-34.

*Corresponding author: Qianqian Liu; Email: lqq0922@hotmail.com

The Contrast of Local Feelings between Mo Yan and Alice Munro

Chunhua Mao
Eastern Liaoning University, Dandong, China
Email: maochunhua024@163.com

[Abstract] The Nobel Winners – Mo Yan and Alice Munro play significant roles in world literary circles because of their unique charms which lie in the expressions of their homeland feelings. The two writers have different nationalities and have described their homeland lives in reality, and they are both attached sentimentally to their homelands which make their works have a kind of feeling to their homelands, which cannot be erased in western and Chinese literature. Although they both show their attachment to their homelands, the ways they express their feelings are different because they live in different environments and they have different life experiences and cultural backgrounds.

[Keywords] local feelings; cultural background; regional characteristics; female ecology

Introduction

Mo Yan and Alice Munro are both giants of short stories in the literary world and have each won Nobel Prizes. These two people have different life experiences and different cultural backgrounds, but they both see the common place in human universal consciousness – the local complex, the attachment to the native land. In the literary creation of local emotion, these two writers integrate their delicate emotions and neutral attitudes into the creation of their works. Through the writing of rural people and things, they show the rural natural environment, geographical environment, and characteristic customs, and they present readers with different aesthetic experiences and imagination spaces through the interweaving of reality and illusion. As a unique and internal literary emotion, local emotion not only effectively sublimates the inspiration of writers, but also endows modern literary works with a new internal value. In addition to its different forms of expression, many writers have consistent similarities in their understanding of local literature (Black, 2017, p. 11). Alice Munro and Mo Yan weave literary dreams in pursuit of truth and beauty through their own thinking modes of insight. Their descriptions of local stories pay more attention to the understanding of the real society and the promotion of harmonious society than to social criticism.

This paper compares the backgrounds and works of the two authors, using a parallel approach from the comparative literature. The purpose of this paper is to compare the similarities and differences of the native feelings expressed by Mo Yan and Alice Munro through the analysis of their living conditions, their expressions of their native feelings, and the themes in their works. At the same time, in the process of analyzing their feelings towards the countryside, nature and women are combined and ecofeminism theory is used to analyze the similarities in the themes of the two works and it shows the common understanding of different cultural writers on the topic of the relationship between nature and women, and further reveals the worldwide nature of literature.

Literature Review

Mo Yan and Alice Munro, Nobel Prize winners in Literature in 2012 and 2013 respectively, have won such huge awards and hold a prominent place in the history of Chinese and Western literature because the authors and their works have been well received by readers. In addition, the authors are closely related to the natural environments in their works. The novels written by those two authors are based on their

hometowns, which permeates the local feelings in the process of storytelling and makes their works more real and regional.

Since 2013, many scholars at home and abroad have analyzed and compared the works of the two Nobel laureates. Li Bing analyzed the regional and national characteristics of European and American ecofeminism and Asian ecofeminism from the specific ways of expression. She believes that comparing the works of the two writers "lies in exploring the cosmopolitan and regional nature of eastern and Western Literature" (Li, B., 2015, p. 12). In Huang Lihua's work "on the similarity of narrative styles between Monroe and Mo Yan's Novels", he also mentioned that the study of "the similarity of narrative styles between Mo Yan and Munro is of great benefit to our literary creation and criticism" (Huang, 2015, p. 20).

Both mentioned the benefits of comparative research to human literature in their works, and from their award-winning speeches, the unique charm contained in their writing can be felt. Mo Yan's keynote speech is *The Storyteller*. By recalling his mother in his hometown, in his 40 minute speech, he talked about at least seven story themes, including many different life events, and expressed his attitude towards life and creation (Chen, 2021, p. 18). In Munro's less-than-half-hour interview, she did not talk about too many complete stories. Just like the narrative style of her short stories, she only used scattered life fragments and life memories to convey her understanding of life and creation (Miller, 1984, p. 175). In fact, "from the content of the speech and Munro's works, we know that Munro is telling the story in her own way; Mo Yan combined the 'storytelling' style in Chinese traditional literature and folk culture with contemporary social problems to form the writing method of "fantasy realism", which vividly and concisely conveyed his story telling style" (Cai, 2014, p. 14).

Different Exotic Writing

Different writers express their local feelings differently according to their different growing conditions and different cultural backgrounds. Both writers set their stories in the natural environment of their respective hometowns. In their works, they wrote about the characteristics of their native lands, showing us their true feelings of their native land. The nostalgia of Mo Yan's works is reflected in his love-hate relationship with the northeast village of Gao Mi. In *Red Sorghum*, Mo Yan once said, "the Northeast Township of Gao Mi is undoubtedly the most beautiful and ugly, the most detached from the most secular, the most holy and most disgusting" (Goldblatt, 1994, p. 25).

Mo Yan was born into a peasant family in Gao Mi county. Due to the persecution of the Japanese puppet army and the Kuomintang on the area and people, Mo Yan as a child always suffered hunger, poverty, and backwardness, so his hometown did not leave him a good impression. He hated his hometown, but all of which, along with the region's rich cultural heritage, has provided Mo Yan with a steady stream of creative material, and therefore, in spirit, Mo Yan could not leave his hometown. Since then, Mo Yan has turned his hometown into words, expressing his deep feeling of resentment and homesickness.

All of Mo Yan's works are based on Gao Mi, which exudes a strong local flavor from the aspects of character description, language narration and natural scenes, and is related not only to his personal experience, but also to his peasant character. He was too familiar with rural life, and he has inseparable links with farmers, so his feeling on his country is more profound, more down-to-earth.

From the description of his characters, it is not so much a peasant temperament, but rather a real farmer. Mo Yan writes about his hometown characters in his novels and transforms them into characters in his novels. For example, Liu Lian ren becomes his grandpa Yu Zhan Ao in *Red Sorghum* and Niao Erhan in *Big Breast and Wide Hips* and SunYat-sen becomes Sun Bing in *Sandalwood Death*. Mo Yan has even inserted

his fellow villagers into the plots of his novels. These events from Gao Mi are absorbed into the narrative of his novel, which not only increases the ups and downs of the plot of the novel, but also brings a thick folk and local character which gives Mo Yan's unbridled narrative a sense of local reality that is unique to Gao Mi's northeastern countryside. The narrative language of the narrator and the language of some of the characters in Mo Yan's novels embody the local characteristics of the whole language of Mo Yan's novels.

The local flavor of the novel's language can better reflect Mo Yan's strong local feelings. Due to the influence of a specific history, Mo Yan had to drop out of primary school in the third grade to work as a farmer and did not receive much formal education, but in his works, there is a simple and local flavor read between the lines, which is closer to the original ecology of rural life. This kind of simple and natural local flavor flows in Mo Yan's works inadvertently, and also forms Mo Yan's outstanding language style.

Because the characters in Mo Yan's works are all native peasants, the words he speaks are some local dialect or slang. Only someone who has had some experience in rural life can use these languages to bring the characters to life. Therefore, Mo Yan's closeness to the soil of rural life makes the work feel more deeply on rural flavor of his works, for example: "My great-grandfather stared at my grandmother's eyelashes and said angrily, "you don't need to fake deafness with me by grinding your eye hairs. You'll have to be dead, and you'll be a ghost of the family" (Goldblatt, 1994, p. 79). "The wheels were broken and the Chi Chi was deflating. The car roared, the Harrows clattered back, and my father shook his neck in pain like a serpent that had swallowed a hedgehog" (Goldblatt, 1994, p. 82). Onomatopoeic words such as "Chi Chi" and "clatter" obviously have strong local characteristics. But the Harrow Tooth, the snake which devoured the Hedgehog, and the writhing neck of the snake are more obvious traces of the country life experience.

In a word, the success of Mo Yan's rural feeling comes from his unique rural experiences which makes the rural feelings seem more real. On the other hand, it is the description of the region scene that makes the reader feel the unique Chinese style of the scene description.

As with Mo Yan's Gao Mi village in Shandong Province, Alice Munro's homesickness comes from the small town of Wingham, Ontario, Canada. Munro grew up in a slum in the small town of Wingham, where she worked after school as a waitress, tobacco picker and librarian. At the age of 20, she married James Munro, dropped out of school, and had four daughters, but the second daughter died less than a day which gave her an unforgettable experience. So her stories are set mostly in this remote town, far from the center of the city, but not in the countryside, and is regarded as a kind of middle ground, the life and reality of a typical Canadian town. The daily routines of ordinary life, such as the various desserts and farm work mentioned in the novel; the girls and women who used to keep diaries and exchange letters; the sight of wild chrysanthemums, maple leaves, holes and lines on the stalls and other scenery also demonstrate a very regional temperament of Canada. The description of the natural environment of the small town also occupies a large space in *Escape*, which mentions the forest, lake, grassland, and other Canadian regional characteristic landscapes. It shows that the author is sentimentally attached to the life and environment of her hometown.

The author's attachment to her hometown is also reflected in the primitive life of the characters in her works. In *Escape*, the people in the small town live more primitive rural lives, such as Karla and Cluck, who run horse farms for a living, and Juliette, who lives in the city and returns to the town for a living.

The protagonist's love of the original environment once again confirms the author's attachment to the natural life of the town. Her characters are content to live a simple life.

Of course, although Munro's work may appear to be a very ordinary and trivial life on the surface, the reader can see something more profound in her works; namely, she embodies the nostalgia of the town in her deep humanitarian spirit. And this spirit is not based on compassion but reflected in the lives of small-town people.

Many of the stories in *Dance of the Happy Shadows*, a collection of short stories published in 1968, are set in the small town of Wingham. She focuses on the difficulties women encounter in marriage and love, and the choices they make in marriage. At the same time, it records their own ordinary lives and family trifles. In the opening story of "Dance of the Happy Shadows", Munro vividly shows her family members through the eyes of a teenage girl, "My father raised silver foxes and sold their skins for cloaks, clothes, and gloves. When prices fell, my father always hoped for a good price in the coming year, but when prices fell again and again, he hoped for the next year or the next, until he finally ran out of hope and ran up a huge debt to the feed company."(Munro, 1998, p. 26). And in the face of such a difficult situation, a mother can take it in stride, walking gracefully past the housewife with their bare armpits and baggy, strapless dresses, as if they were a noble shopper. Munro paints a portrait of a passionate mother and an escapist father with subtlety and real emotion.

In a word, the expression of Munro's local feelings is mainly reflected in her seemingly trivial local sketches, which are actually meaningful and she expresses the delicate local feelings as a female writer and lets the readers appreciate the unique small town scenery in Canadian.

Common Local Feeling

Everyone has a land in his heart, and there is an immutable feeling lingering in their hearts, which is their local feeling. No matter where you are and what kind of life you are experiencing, homesickness and sentimentally attached to your hometown always pull you. Even if your hometown is not well-developed, not beautiful, even if you have been away from home for many years, you still love your hometown, and this kind of love is buried in the bones. As Ai Qing wrote at the time, "why do I always have tears in my eyes? Because I love this land so much" (2015, p. 2).

Mo Yan and Alice Munro also have a strong local complex in their works, although they reflect their different cultural aesthetic and values. But their strong local feelings, the pure and simple beauty of human nature and the quest to return to a better home, bring the same warmth and resonance to the readers.

This being aside, the rural feelings in Munro and Mo Yan's works not only come from the real rural life, but also they are higher than the life. It can also be said that the highest level of local feelings lies in the expression of the theme of the work. Both writers have successfully used ecological theory to express a strong local feeling. Munro and Mo Yan not only endow nature and women with subjectivity, but also express the good wish of harmonious coexistence between man and nature, which contains rich ecofeminism thoughts.

The basic idea of the ecofeminism is to combine feminism with ecology, and to analyze the inherent connection between the oppression of women and the oppression of nature, with the aim of liberating women and nature and making them coexist harmoniously.

In Mo Yan's novel *Frog*, there are three images of a frog, Wawa and Nuwa, which are closely related to the heroine who suffers from many misfortunes. "My aunt was a female doctor, carrying a medicine box, holding an umbrella, rolling her trouser legs, and fighting with a group of frogs. She introduced a new method of delivering babies instead of the brutal delivery by the midwife, and eventually built her career on Nuwa's passion for making babies, not only for people but also for animals". Aunt perfectly embodies the

harmonious existence between man and nature. Second, my aunt was "a sad-looking, half-dressed woman doctor with a cigarette hanging out of her mouth" (Goldblatt, 1994, p. 30). The night she retired, she was surrounded and attacked by thousands of frogs, who tore her naked. But too loyal and fanatical, she sacrificed her own moral sense and female consciousness, resulting in three maternal deaths. As a result, she lost her earlier respect and compassion for life. The contrast of the aunt's attitude to nature destroyed the harmonious relationship between man and nature. But for aunt's inner tangle, the author also attempts to find a way out for the aunt, even for the Chinese people to find a way out. So the aunt was attacked by a frog and got well and married Hao Dashou. She collaborated with Hao to create two thousand, eight hundred clay dolls with a family name, which was saving her soul. It was only in this way that she sought a psychological and natural balance. In fact, my aunt spent her whole life looking for spiritual sustenance, and in the end nature gave her a firm belief, which is to show that women tend to draw strength, to gain courage, to restore female consciousness from nature.

Every woman aspires to be a mother, and the maternal consciousness of every woman will also urge women to be kind to animals and care for animals. As in *Escape*, the lamb Flora symbolizes the heroine, Karla. Flora in Karla's process of escaping cannot be ignored. She vanishes, reappears, vanishes, reappears, and finally becomes a "deadly needle in her lung" (Munro, 2010, p. 47), which pricks Karla with hatred and bleeds. Throughout the story, Flora is a constant presence. While the image of the lamb shrinks and enlarges, the heroine's relationship with lamb is constantly changing. As a child, Karla attached great importance to Flora. The most upsetting thing for Karla was the loss of Flora. Thus, the image of the lamb was enlarged, but in the later stages, the image of the lamb was always absent and diminished. It wasn't until Karla gave up running and returned home that her husband, Cluck, confronted Karla and clashed, "What appeared was a white goat, a little white sheep, almost no bigger than a sheepdog" (Munro, 2010, p. 40). Then the image of the lamb is magnified again. The return of the lamb coincided with the return of Karla. But Karla's compromise and submission had not earned her husband's affection, and she was desperate. It was then that Flora disappeared again, giving Karla the courage and strength to reassess her marriage and wake up. Karla regained her sense of independence and decided to run away from her unhappy marriage again. Thus, the lamb and the heroine's escape form a close bond, and the reader sees Flora as Karla and Karla as Flora. Here, the female characters merge with nature.

In short, a writer with a sense of social responsibility should consciously use their own creation as a female spokesman. Both Mo Yan and Munro show the greatness of women when they narrate the tragic fate of women, that is, when they realize their situation, they adjust their relationship with nature in time. At the same time, the female characters also bear the reflection of the times and the nation, which is beneficial to the development of feminism ecology and the historical mission of contemporary writers.

Implications and Conclusion

The two writers have different cultural backgrounds, and the expressions of their nostalgia for their own land are also different. Mo Yan expresses his feelings by telling the story of his family, and his feelings towards his hometown are not his personal feelings, but the homeland feelings and consciousness of the whole nation. Therefore, his description of his hometown is a combination of fiction and reality to arouse the national consciousness. Of course, Mo Yan's first writing was not intentional, he just told the story of the storyteller to his mother, so Mo Yan's local feelings were unconscious to throw his feelings into the national interests. Alice Munro actually paid more attention to the backwardness of her hometown environment and the perplexity and conflict of ideas brought by the development of the times. The local

feelings expressed by her are mainly based on the purely personal basis, in order to describe and reflect on her personal memories of home. She strives to tell the true and accurate stories that remain in her personal memory. Although she refers to her childhood adaptation of the story she heard, it was not unconsciously written, but, according to her, she did not like the ending of the story she had read, but consciously altered the story in her own way. Therefore, Munro's homesickness is a typical self-conscious expression in western literature. Of course, no matter how different the two writers writing style, the nostalgia for their country is the author himself from the heart of the true expression.

Whether it is the northeast of Gao Mi or the small Canadian town, both writers have a unique way of bringing their stories and ordinary lives to life. It makes readers participate in the interpretation of the text and feel the author's strong local feelings, which also confirms the conclusion that the literature of different regions is unique and cosmopolitan. Only by absorbing the literature of other regions and nations can the literature of one region be called excellent, and only by paying attention to the common topics of the world can it be more vigorous and more promising.

Acknowledgement

This research is the research result of *The Application and Research of Scaffolding Instruction Theory in Literature Courses for English Majors* (Subject approval number: 2020B124). Project Fund: Eastern Liaoning University.

References

Ai, Q. (2015). *I love the land, (p. 2)*. Beijing: China Youth Publishing House.

Black, K. (2017). An archive of settler belonging: Local feeling, land, and the forest resource on Vancouver Island, (p. 11). Master's thesis. *Carleton University*.

Cai, X. (2014). Mo Yan and Munro's "story". *Masterpiece Appreciation*, 14.

Chen, L. (2012). Rational treatment of Mo Yan's Nobel Prize for Literature. *Literary Newspaper*, 18.

Huang, L. (2015). On the similarities of narrative styles between Munro and Mo Yan's novels. *Searching*, 20.

Goldblatt, H. (1994). *Red Sorghum*, (pp. 25, 79, 82). London: Penguin.

Goldblatt, H. (1994). *Frog*, (p. 30). London: Penguin.

Li, B. (2015). A comparative study of Alice Monroe and Mo Yan's Literature. *Chinese Construction*, 25.

Miller, Judith (1984). *The art of Alice Munro: Saying the unsayable*, (p. 175). Waterloo. Ontario: University of Waterloo Press.

Munro, A. (1998). *Dance of the happy shades*, (p. 26). New York: Vintage Books.

Munro, A. (2010). *Runaway*, (pp. 40, 47). New York: Vintage Books.

On Cultural Differences between Chinese and Western Address Forms

Sun Maosheng
Eastern Liaoning University, Dandong, China
Email: smsh1970@163.com

[Abstract] An address form is a very common language phenomenon in verbal communication. It expresses the relationship between communicators in daily life. It is the most widely used language. Through the address form used by communicators, we can learn a person's social status and their level of intimacy. Different languages have different cultural identities, so they also have different address forms. Address forms can reflect a kind of connotation, so it is necessary to study their use in different cultures and social environments. This paper compares the implied meanings of English and Chinese address forms from the aspects of age difference, official standard, kinship distance, and equality. The results show that Confucianism and individualism are the main reasons for the difference of implied meaning in address forms. As a universal language, English has been mastered by people from different countries all over the world. Comparing the different expressions of address forms between Chinese and English is more conducive to the smooth communication between China and foreign countries.

[Keywords] address forms; culture; differences

Introduction

Address forms are often used in daily life and verbal communication in world culture. They play the role of establishing, maintaining and improving interpersonal relationships among participants (Hong, 1996). An address form is a basic language behavior in people's daily life. It is closely connected with the world and has long been regarded as an important symbol of hierarchical relationship. The speaker constantly uses it as a discourse skill. Fasold (2000) pointed out "when people use language, they do more than just try to get another person to understand the speaker's thoughts and feelings". Therefore, the reasonable choice of address forms reflects the speaker's conscious and active negotiation of interpersonal relationship.

In modern society, information is widely shared and the economy is highly developed. With the cultural globalization, more and more people have paid attention to the address form. As an international language, English has been used by different people from different countries, so contrasting English and Chinese is especially practical, this is also conducive to the communication for both Chinese and English students. Proper use of address forms can achieve good communication results, therefore, the study of address terms has far-reaching significance for the use of address terms.

Literature Review

Many socio-linguists and psycho-linguists have made great efforts to study address forms. Brown and Gilman (1960) established themselves by *The Pronouns of Power and Solidarity* which is widely considered to be a classic and very influential work.

The definition of address forms by Brown and Ford (1961) states, "Forms of address are words or phrases used for addressing. They refer to the collocutor and thus contain a strong element of deixis". Generally speaking, there is a social norm as to which address form should be used on certain occasions. A person may be blamed for his wrong using of address form if he does not follow these rules. Many researchers have defined the address form as an important topic in linguistics. Dunkling (1990) defined the

address form as follows: (a) functions as a particle to pronominal 'you' to form a notionally paradigmatic phrasal 'you' (b) consists of names, words, or a combination of both; (c) is used for the benefit of a speaker, addressee, or a third-party hearer either optionally or necessarily for grammatical, practical, social, emotional, or externally-imposed reasons.

There are many kinds of address forms such as personal names, nicknames, titles, kinship terms and nominal phrases. Address forms show the relationship of linguistic forms to a social setting and the relationship between the speaker and listener. The use of address forms is so flexible that the address forms can take the beginning, intermediate, or final position in a sentence. Moreover, they can be used directly both in lecture and writing. Another method of assortment is that, in terms of situations, address forms can be divided into the following aspects: kinship address forms and social address forms (Chao, 1956).

It is known that language and culture rely on each other. "The relation of language to culture is that of part to whole" (Goodenough, 1957). "Language, the symbol system, is only one part of another social symbol system-culture" (Halliday, 1978). However, language is such a significant part of culture. Without the help of language, it would not be possible for people to get close within a culture. Language offers a culture with the primary means to show its beliefs, values, and norms, etc. Moreover, language is not only affected and shaped by culture, but it also reflects culture. They are coexisting. An address form is a category of language. Every language has its own address forms and those make a particular address system. Language is connected closely with its cultural background in different systems of language. Different cultures hold different principles in the use of address forms, which is governed by certain rules as any other category of linguistic behavior (Chen, Y., 2004).

Cultural Differences between Chinese and Western Address Forms

The Implicit Meanings of Address Forms in the Chinese Culture

The relationship between relatives constitutes one of the most basic units of social groups. However, in a certain community, people show different relationships with different names. These different address forms not only express the relationship between the relatives, but also show their position, responsibilities and obligations in the family.

The Distinctions between Seniority

The meanings of seniority here primarily refer to a person's age, whether they are older or younger. The pragmatics use of social address titles lies in the relationship between the addresser and the addressee, which is relevant to cordiality and respect. The pragmatic rules include respect the elders, the superiors and strangers should be cordial to the young, the inferior, and the familiar (Sun, & Lv, 1996).

According to Chinese traditions, seniority is emphasized. A person of older age means that he is superior and more powerful in social status. For example, in the custom of Chinese kinship terms, the older like to address the younger by using their first names or in a praising way when they talk to each other face-to-face. Since seniority connotes power in Chinese culture, addressing nonfamily members by using kinship terms indicates a deference and shows in-group membership. The form shows the intimacy and familiarity between the two parties. What's more, the elders can use youngsters' names directly, but the youngster mustn't use the elders' names. Youngsters always call the seniors as "Auntie" or "Uncle" or this plus their first names, which shows the seniors' superiority and power and the youngsters' respect and politeness. Otherwise, the youngsters would be deemed as disrespectful and outrageous because elders are regarded as symbols of experience and qualifications.

In a family, people pay attention to their hierarchical status and stress respect for seniority. So everyone's title determines his status, rights, responsibilities and obligations. This is the reflection of the (extended family) phenomenon on language.

The Disclosure of Official Standard Thoughts

In China, power is still a dominating dimension and regarded as significant as money, it seems that power is social status (Chen, Y., 2004). For example, seniority, which is one expression of power, is greatly valued and emphasized. With power, a person can control others' behaviors. Differences of power vary from many factors such as social classes, occupational hierarchies, age, and gender.

Sometimes in order to be successfully accepted, the speaker often uses a higher title to address the listener even though he already knows the listener's name, occupation, job title, identity, status and so on. For example, Mr. Liu who is an associate professor is often called Professor Liu. People omit the 'associate' so that Mr. Liu's status sounds like it's being raised (Gao, 1992). In Chinese, the form of address involving a person's title, office, or occupation is commonly used, such as *General Huang, Manager Lin, Principal Ma*, etc.. But one seldom hears English speakers addressing others as *Bureau Director Smith, Manager Jackson,* or *Principle Morris* (Hong, 1996).

The Implicit Meanings of Address Forms in an English-Speaking Culture

Address forms in English are much simpler. Regardless of their gender, people generally address others using first names, such as John Smith can be addressed as John. The main exception is that parents are called *Dad, Mum*, and grandparents are called *Grandpa, Grandma*. Another common use is Mrs./Mr. + surname /full name (formal occasions), such as Andrew Lewis can be addressed as Mr. Lewis, or Andrew Lewis, but never as Mr. Andrew (Chen, X., 1997). Furthermore, the diminutive is also extensively used for lovers or those who have intimate relationships.

It should be noted that *Brother Joseph,* or *Sister Mary*, etc., are only used by Catholic groups and some other religions or professional groups (Chen, X., 1997). In addition, only several post titles can be used in service industries like *waiter, waitress, boy, conductor, usher* or other such address forms. But those forms sound impolite, while *doctor* is common for a person who is qualified in the medical profession and *judge* is used for the person who is authorized to decide cases in law courts.

The phenomenon of first-naming is popular among English-speaking countries. When native English speakers meet for the first time, it is quite ordinary for them to address others by their given names such as *Jane, Lily*, or *Michael* instead of their family names like *Miss Jones, Mrs. Howard*, or *Mr. Smith*. This phenomenon is particularly usual for Americans, and also used not only by people of approximately the same generation, but also of different generations. It is very common for a child to call a much older person *Joe, Ben, Helen,* or *Glenn*, etc. This may even include the child's parents or grandparents.

People of different ages, and even those who have large status gaps, use their given names as address forms directly. For example, on university campus, you may hear students call their professors by their given names. Those professors do not regard this as a sign of disrespect or familiarity, but rather as an indication that they are considered by the students as affable and have a sense of equality.

Usually, English couple called each as *Dear, Sweetheart, Darling*, and *Honey*. Even the shop assistant might choose *honey* or *dear* to welcome their customers. Those frequently used words which also show the equality of the relationship in modern western society.

Meanwhile, elders do not have advantages in English culture. In their view, a name is essential as well as sufficient for the confirmation of identity. Therefore, it is commonplace for people in English-speaking countries to call others by their first names.

The Causes of Different Meanings in Address Forms

Different Family Structure: Family Centered in China

China is a country with a long history which has had many large families with long histories. And among family members, the relations were very close because people in the ancient times did not move very often and they lived together. As a result, there was a particular and distinct system to address their family members, because they met each other quite often or almost every day. Although it is not the same situation in China today – most families have only one child and those who move far away from each other still inherit their history and Chinese language anyway. We are deeply affected by the Chinese traditional ideology – to treat the whole country as one family.

Since the Qin dynasty, we have been pursuing the ideology of "universal"; Chinese people pay particular attention to family and view the Chinese nation as a big family (Chen, Y., 2004). So, to a certain degree, everyone's ideas and actions are similar. Therefore, abnormal behaviors are usually regarded as eccentrics. People always unconsciously admire each other's lives, and then pursue a similar life. Furthermore, China is a united and friendly nation. People care for each other and regard personal matters as the family's, or even the whole collective's. They are willing to understand the joys and sorrows of other's lives and others are willing to tell.

Different Family Structure: Non-Family Centered in Western Culture

In the early history of America, American families were equally important as those in China, but the colonial family model was very short and only lasted until the late 1700s. When the industrial economy developed and manufacturing and transportation improved, the importance of the family gradually weakened. Modern Americans are no longer attached to their families as before. Taking care of aged parents is often viewed as a tremendous burden in the United States, where aging men and family support are not honored highly. So, the address form in western culture is much more ambiguous than that in China. For example, "brother" could contain both elder or younger brothers; "sister" can contain both elder or younger sisters.

Different Orientations of Values: Collectivism in China

The definition of value shows that human actions are controlled by values. From this, we also can see what values we hold and how we communicate is connected closely. Stella Ting-Toomey (1994) believed that "cultural value orientations form the basic lenses through which we view our own actions and actions of others."

Collectivism is characterized by a rigid strict system that distinguishes between in-group and out-group. People count on their in-group (relatives, clans, organizations) to live and share with them, and as a result, they believe they should give absolute loyalty to the group. In collective societies like China, people are born into extended families or clans that support and protect them in exchange for their loyalty. A "we" consciousness is widely accepted: identity is based on the social system; the individual is emotionally dependent on organizations and the clans to which individual belong, which accounts on people's private life.

Different Orientations of Values: Individualism in Western Countries

In western countries, individualism is the mainstream in the culture; they pursue freedom and equality and they enjoy a loose and free environment. People are rarely constrained by their social level and status. You can also call an elder and superior by their name. Another point is that the western people do not have a clear concept on family and blood relationship, for they hold the view that persons should be independent, so their relationship is easy and equal to each other without many shackles and constraints. It is believed that each individual is unique, special, and completely different from all others. They regard individual freedom as one of the most necessary rights that everyone is born with. A long time ago, the Latin poet Quintus Ennius (1985) offered the following sentence which clearly embodies the independent nature of the individual: "Do not expect strangers to do for you what you can do for yourself." Later, Benjamin Franklin (1990) reminded us of much the same thing when he wrote that "God helps those who help themselves." Individual achievement, sovereignty, and freedom are the most glorified and encouraged virtues. Specifically, individuals are regarded as a parted entity, and their behaviors are determined by thoughts, motivations, aims, attitudes, beliefs and so on. Individuals have no duty to act on other people's needs and hopes. Individuals are encouraged to be proud of their own achievement and reward themselves to enhance their self-esteem.

Conclusion

Different cultures lead to the various address forms. If people know how to use the address forms, that means they understand the culture of their nation. This plays a very important role in spreading all kinds of the cultures. Through a contrastive analysis of the two sets of address systems in both English and Chinese languages, this study arrives at the following conclusion: Factors which influence the choice of address form (age, occasion or rank) are different. The findings achieved in the study are as follows: there are some similarities and differences between English and Chinese address forms; the factors which influence the choice of forms are age, distance, power and so on, furthermore, these differences come from the fact that the Chinese culture is deeply affected and formed by politeness and power. On the contrary, the English culture focuses on individualism and equality. It suggests that people should strengthen cross-cultural awareness and pay more attention to the communicative competence, in particular, sociolinguistic ability in their study and daily life.

References

Brown, R., & Ford, M. (1961). Address in American English. *Journal of Abnormal and Social Psychology, 62*, 454-62.

Brown, R., & Gilman, A. (1960). The pronouns of power and solidarity. In T. A. Sebeok, (Ed.), *Style in Language,* (pp. 253-276). Cambridge: MIT Press Cambridge.

Chao, Y. R. (1956). Chinese terms of address: *Language, 32*, 217-241.

Chen, X. (1997). The use of address forms and pragmatic failure in intercultural communication. *Journal of Northeast Normal University*, 82-86.

Chen, Y. (2004). Cultural differences between Chinese and American address forms. *Journal of Zhongzhou University*, 75-76.

Dunkling, L. (1990). *A dictionary of epithets and terms of address*. Beijing: World Publishing Corporation.

Ennius, Q. (1985). *The annals of Quintus Ennius*. Oxford: Oxford University Press.

Fasold, R. (2000). *The sociolinguistics of language*. Beijing: Foreign Language Teaching and Research Press.

Franklin, B. (1990). Signet Classics: The autobiography and other writings. New York: Penguin US.

Gao, C. (1992). *Cultural linguistics*. Shen Yang: Liaoning Education Press.

Goodenough, W. H. (1957). *Culture, language and society.* California: Benjamin Cummings.

Halliday, M. A. K. (1978). Language as social semiotic: The interpretation of language and meaning. London: Edward Arnold.

Hong, G. (1996). Methods in cross-cultural politeness phenomena research. *Lancaster Papers in Linguistics, 83*, 1-52.

Sun, W., & Lv, M. (1996). *Sociocommunicative linguistics*. JiLin: JiLin University Press.

Ting-Toomey, S. (1994). *The challenge of facework: Cross-cultural and interpersonal issues*. New York: State University of New York Press.

An Analysis of Chinese and Western Culture Differences from the Perspective of Table Manners

Gong Kui
Eastern Liaoning University, Dandong, China
Email: 3199917556@qq.com

[Abstract] With the implementation of China's reform and opening up policy, the communication between Chinese and Westerners has become more frequent. This also highlights the importance of table manners in international exchanges. However, due to cultural differences between China and the West, there are many differences in table manners. In order to understand the local conditions and customs of western countries, to study the table manner culture of western countries and enhance communication between the two sides, this paper mainly makes a comparative analysis of the differences between Chinese and western table manners as the main content, shows their differences, and summarizes the reasons for these differences from the perspective of cultural connotation, mode of thinking and values. By analyzing the reasons, we can enhance the mutual understanding between Chinese and Westerners in the aspect of table manners, so that both sides can communicate smoothly in future cross-cultural communication.

[Keywords] table manners; Chinese and western culture; differences

Introduction

Oxford Advanced Learner's English-Chinese Dictionary (2009) has already given a definition of table manners as follows: "The behavior that is considered correct while you are having a meal at a table with other people". Table manners refer to the people's behaviors when they are having a meal. These behaviors consist of the regulations to eat politely and the principles of using tableware, such as knives, forks, spoons, and Chinese chopsticks, in a polite way.

Different cultures give people the diversity of different forms of lifestyles, thinking ideas, social customs, and etiquette. However, the differences between Chinese and Western table manners more clearly indicate this diversity. Table manners are also a mirror of a country's cultural connotation, thinking mode and values. Table manners are major players in the process of successful cross-cultural communication. So learning and knowing western table manners well will make a huge contribution to strengthen the two countries'; mutual identity and friendship (Chen, 2012). In today's construction of spiritual civilization, the culture of table manners has also drawn increasing attention from everyone. Therefore, if one mastered the knowledge of different table manners well in different countries, he or she will have the ability to avoid misunderstandings and even conflicts while having a dinner with westerners (Wang, Y., 2011). With the deepening of China's opening to the outside world, it is of great practical significance to understand Western table manners. This paper introduces Chinese and Western table manners, and then makes a comparative analysis to find out the reasons for the differences from the perspective of culture.

Literature Review

Etiquette has been the witness of the history of human civilization for thousands of years. In addition, etiquette is also a symbol of national civilization and progress (Wang, J., 2011). In the last few years, a large number of scholars have done work on the subject of table manners both at home and abroad. The

majority of these scholars have mainly analyzed the different table manners between Chinese and Westerners.

In China, Hong Ming (2007) made a comparison of the value of table manners from different perspectives. Yi Zhongtian (2009) gave an exquisite interpretation about Chinese and Western culture. He believes that the core ideas between China and the West are very different. Chinese hold a group consciousness compared to individual consciousness held by Westerners. Therefore, the westerners order their personal dishes and drink their personal wine even when they entertain guests. They do not like to impose their will on others. In contrast, the Chinese culture believes that an individual will have to comply with the will of the group, so Chinese people prefer to have dinner together. Two Chinese scholars Feng Xinru & Xu Yanping (2013) made a comparative study of different table manners both in the East and West. They used the theory of cross-culture communication to compare the differences of table manners from the table setting, dinnerware, serving order and the host's attitude. Then they concluded that different table manners are symbols of a nation's unique culture, people should respect each other's unique culture (Feng, & Xu, 2013, pp. 92-94). Obviously there are still more studies, but the great majority of the studies simply made a comparative study of various table manners between the East and West. These studies did not analyze the reasons for the differences from the angle of culture.

Abroad, with an attractive perspective and insights, the author Margaret Visser (1991) gave some recommendation for readers about table manners in her book *The Rituals of Dinner*. She clearly tells us that table manners are different from country to country, region to region. What's more, table manners vary from culture to culture. Thus, everyone should know the different table manners in other countries and respect them. What's more, another well-known western academic Carrie Finn (2007) also studied the massive manners that one must have to pay attention at the dinner table in the book *Manners at the Table*. Spence, Harrar, and Piqueras-Fiszman (2012) analyzed the impact of the tableware for people from different cultrues. There might be even more studies concerning table manners. However, the majority of these studies just made a comparative research of various table manners between different countries.

Different Table Manners between China and the West

Table manners of China and the West have their own unique features. Moreover, the origin of their development is different too. Chinese table manners had developed into a full-fledged stage in the Zhou Dynasty and it originated in the Zhou Dynasty as well (Cai, 2004). Etiquette not only played a central role in the ancient society and has also played a greater influence in modern society. Table manners were significantly changed in the Tang Dynasty mainly because of the integration of ethnic minorities and the Han nationality. Then, plenty of Western table manners spread to China in the Qing Dynasty (Duan, 2007). Thus, Chinese people have a few new table manners from other countries.

"Western table manners originated in Merovingian France, and were influenced by the Byzantine culture. When it came to Rome, table manners became even more complex and forcible during that time (Wang, J., 2011). Before the 17th century, Westerners seemed to observe the traditional hat eating habits. The Italian culture was introduced to France in the 20th century, and since then, table manners and language used in the dinner menu turned even more polite and formal (Visser, 1991). Now, the traditional western table manners have been preserved to some extent and within a certain range.

Differences in the Use of Dinnerware: The Use of Dinnerware in China and the West

"When people talk about a great deal of differences between China and the West in the aspect of table manners, the most obvious one is the dinnerware people use in China and western countries" (Wang, Y., 2011). Consequently, to study the different table manners between China and the West, people ought to know the differences in the use of dinnerware first. Because of different historical and ethnic backgrounds, there are also great differences in the types of dinnerware. Chinese people prefer to use chopsticks, spoons, plates and bowls. Nevertheless, Westerners prefer to use knives, forks, and plates (Meng, 2012).

In China, the leading tableware is chopsticks and spoons mainly because China is a predominantly agricultural country. The people in China take rice and wheat as their staple food. Moreover, the majority of Chinese people like to use their own chopsticks to help serve food family members or even the guests. It is a way of showing Chinese people's politeness and hospitality. There are some basic rules for Chinese people to obey when they are using chopsticks at the table. To begin with, in China, other people will consider a person as rude if he/she uses his or her chopsticks for other purposes. Furthermore, it is necessary for Chinese people to put their chopsticks down when they are talking to someone else. Another aspect is that it is regarded as a taboo for Chinese people to beat bowls and dishes with chopsticks when they are eating at the table.

In the West, people like seeking to prevail over others and to be brave explorers. It is mainly because western countries are deeply under the impact of the hunting culture. The people in the West hold the idea that food is a product under people's violence. However, also knives and forks are signs of Westerners' character. Therefore, in Western countries, the leading tableware is knives and forks. The method to use them is to take the fork in the left hand and the knife in the right. For westerners, there are some rules in using tableware at the table. There are also a few taboos in the use of knife and fork in western countries, such as not to pointing their dining tools like knifes or forks at others when they are chatting with someone else. They see this kind of behavior as exceedingly impolite and may cause danger.

Differences in the Order of Serving in China and the West

In China, the order of serving has its own characteristics. In general, first are the appetizers, followed next is the main course, and then there are the dessert and fruit (Fan, 2008). Appetizers are mostly composed of a large platter of cold dishes and dried fruit. The main course is a variety of different flavors of cooking, mostly between six to twelve dishes. After the main course are the sweets and other snacks, and finally, there is the fruit. In China, the order of serving follows the customs of cold dishes first, and then the hot dishes. It is vitally important for Chinese people to first start serving the guest of honor. Then, when people serve the dishes of a whole chicken or a whole fish, it is better not to point the head and tail towards the seat of master. In other words, Chinese people's serving of order reflects the fact that the owner has respect for the guests.

The people in the West serve bread with butter first. Bread and butter are placed before the meal. Secondly, people will serve appetizers, soup and fish. In a Western dinner table, the soup is divided into two types, one is a pickled soup, and the other is cream soup. In addition, almost every Western person prefers to enjoy bread with his or her soup. Next, westerners will serve the guests meat, vegetables, and salads. Moreover, the main courses in the Western table are fish and all kinds of meat. Thirdly, westerners tend to like serving fruit, snacks and sweets, which are popular among the female guests. The desserts mainly include ice cream, apple pie and small cakes. Lastly, westerners will customarily serve coffee or tea in the living room. The guest and the master can talk to each other in the living room as well (Fan, 2008).

Differences in the Principles of Table Language in China and the West

In China, the total amount of dishes is almost even. Because it means good things come in pairs in Chinese people's hearts. The self-denigration maxim is a consistent principle for Chinese people when doing things. Therefore, although there are a large number of delicious dishes on the table, the master in China tends to to say some words opposite. For instance, the master might say "dishes are not very delicious, hope you enjoy yourself." In addition, "my cooking skill is not very good, please excuse that."

For Westerners, there are usually four to five dishes when they entertain guests. The components of the dishes are not so much like Chinese dishes. Unlike the Chinese master, the master in Western countries will be extremely happy if the guests eat all the food on the plate because the master thinks, others enjoy his or her cooking. The master will say to all the guests that "help yourself, please!" Furthermore, in spite of whether the meal is delicious or not, it is particularly necessary to praise the master about his or her cooking skills in a polite way. In addition, it is also necessary for the guests to express their thanks for the invitation to the meal.

Reasons for the Differences of Table Manners between China and the West

Cause of Cultural Connotation

Taking the tableware used specifically in table manners as an example, Chinese people use chopsticks while Westerners use a knife and fork. From the use of chopsticks, it can be seen that the entire process of using chopsticks is a kind of collective and collaborative labor work, which cannot be completed if either part of the chopsticks is detached, reflecting that the Chinese nation treats collectivism as the core. However, Western countries advocate democracy, freedom and equality, promote the power of individuals, value the value of individuals and focus on individualism. Knives and forks were born in the modern industrial society and were products of socialized mass production.

Cause of Thinking Mode

Influenced by different cultural background, China and Western countries have different ways of thinking. There is a huge difference between the people in China and western countries in the way of thinking. Chinese prefer comprehensive thinking while westerners prefer analytical thinking (Misra, 2008). The Chinese pay more attention to the golden mean, which focuses on overall interests. In China, people hold the opinion that the collective interest is larger than anything, which is also an important law and morality in our social relationships. However, the Western culture originates in ancient Greek culture, which attaches more importance to the individualism and the ego. Meanwhile, the value of the individual which reflects the principle that individualism is supreme. Take the tableware chopsticks and a knife and fork as the example. Chopsticks have been kept as a kind of culture in the course of several thousand years of Chinese cultural heritage, and has becomes a symbol of Chinese civilization (Spence, Harrar, & Piqueras-Fiszman , 2012). It is clear that such a seemingly simple process embodies the unity of the Chinese national psychology and collective concept. However, the use of knife and fork reflects the thought of analytic philosophy in the process of application.

Cause of Values

On Western values, personal values play the leading role, while Chinese values are collectivism. So Westerners regard personal interest as an important issue while Chinese advocate collectivism. Chinese people strive for development in stability. There is an old saying in China, "the fundamental things apply",

which reflects the attitude of Chinese towards things. However, westerners are influenced by individualism, and they strive for the truth in the changes of things (Hong, 2007).

Collectivism is highlighted in China where the etiquette, loyalty and fealty are stressed. It can be clearly seen in the way of arranging seat at the dinner table. Since Chinese respect the old and cherish the young, the seats are placed in order. Besides upper and lower grades, the seats have specific order. For Westerners, the individualistic values play the leading role. People execute their own values and reflect the individual power. It is due to that individualism, personality development and self-expression is prioritized in westerners' philosophic thinking. They do not regard their failure to achieve their goals as the destiny but their laziness and lack of struggle spirits.

Conclusion

Table manners are a cultural phenomenon, and each has its own unique features. From the research materials of the previous studies both at home and abroad and what this paper has analyzed, the readers have some certain understanding about different table manners from different cultures and three cardinal causes of these differences. In particular, the subject of table manners is really difficult to study especially from the perspective of cross-cultural communication. On the ground, culture is considered to be an intricate social phenomenon since ancient times. As a result, it is far from enough for the readers to understand and master the above knowledge only. There is no doubt that this paper has many deficiencies. In other words, people should put forward some suggestions concerning eating with westerners. Cultural shock is inevitable for people from different countries, especially when they are having a dinner with westerners. Therefore, it is exceedingly significant for readers to strengthen knowledge in the aspect of table manners. Only in this way, can people succeed in cross-cultural communication and enhance mutual understanding between Chinese people and westerners.

References

Cai, M. (2004). *The aptitude and taboo in dinner table*. Jiang Su Science and Technology Press.

Chen, S. (2012). Brief discussion about table manners in Chinese and Western cross-cultural communication. *School English*, *7*, 131.

Duan, J. (2007). *Table manners and eloquence*. Beijing: China Economic Publishing House.

Fan, L. (2008). *Practical common sense of life etiquettes*. Beijing: China Economic Publishing Press.

Feng, X., & Xu, Y. (2013). The comparative study of Chinese and western table manners from the perspective of cross-culture communication. *Foreign Language Education and Teaching*, *4*, 92-94.

Finn, C. (2007). *Manners at the table*. Bloomington, MN: Picture Window Books.

Hong, M. (n.d.). The form and comparison of value between China and western countries. *Sino-US English Teaching, 4*(3), 70.

Misra, K. B. (2008). *Handbook of performability engineering*. Heidelberg: Springer.

Meng, J. (2012). A contrastive study on Chinese and western food cultures from the perspective of cultural relativism. *Northeast Agricultural University*, *4*, 15.

Oxford Advanced Learner's English-Chinese Dictionary. (2009). (7th ed.) Oxford: The Commercial Press, Oxford University Press.

Spence, C., Harrar, V., & Piqueras-Fiszman, B. (2012). Assessing the impact of the tableware and other contextual variables on multisensory flavour perception. *Flavour*, *2*(1), 7.

Visser, M. (1991). The rituals of dinner: The origins, evolution, eccentricities, and meaning of table manners, (p. 97). New York: Grove Weidenfeld.

Wang, J. (2011). A study of Chinese and Western culture differences from the perspective of table manners. *Journal of Taiyuan City Vocational and Technical College, 2*.

Wang, Y. (2011). Different cultures through table manners. *Youth*, *4*, 38-39.

Yi, Z. (2009). Culture on dinner table. *Selected Chinese Loose Leaf Works*, *10*.

Borrowings in Chinese Construed from Diverse Perspectives

Pu Jingxin and Deng Zhongliang
School of Foreign Languages, Nanjing University of Finance and Economics, Nanjing, China
School of Foreign Languages, Jiangsu Ocean University, Lian Yungang, China
Email: pujingxin@126.com

[Abstract] English borrowings in Chinese are scrutinized from a multi-dimensional perspective, including their formation and activity in current existence, and then the predictions about their future trend are set forth in the paper. Based on this, the comprehensive principle of cross-lingual borrowing is pointed out to satisfy the expectation of the long-time peace and stance of Chinese culture.

[Keywords] English borrowings; translation; pragmatics; culture; construal

Introduction

Language is a set of arbitrarily formed verbal symbols, but borrowings is a reservoir of intentionally introduced foreign vocabulary in the wake of cross-language contact and actually, more profoundly, cross-cultural contact. In particular, the latest major changes in China and its international exchanges with the outside world have fastened the growth of new concepts and ideas which cannot wait to be correspondingly created in linguistic expression, but instead have to be equivalently translated for adoption. Eventually, borrowing foreign words has become an economic and indispensable approach to vocabulary expansion.

Lending and borrowing are metaphors, of course, because there is no literal borrowing process. Borrowing is the result of cultural contact between two language communities. Words can be borrowed in both directions between the two languages they touch, but there are usually asymmetries, such as more words being transferred from one side to the other. In this case, the source language community has some advantage in terms of power, prestige, and/or wealth that makes it desirable and useful for the objects and ideas it brings to the borrowing language community. The actual process of borrowing is complex and involves many usage events (i.e. instances of using new words). In general, some speakers of the borrowed language also know the source language, or at least have enough of it to use the related words. They adopt borrowed languages when they use them. If the source language they use is bilingual, which is usually the case, their pronunciation may be the same or similar to that of the source language. Conventionalization is a gradual process in which a word progressively permeates a larger and larger speech community. As part of it is becoming more familiar to more people, with conventionalization a newly borrowed word gradually adopts sound and other characteristics of the borrowing language. In time, people in the borrowing community do not perceive the word as a loanword at all. Generally, the longer a borrowed word has been in the language, and the more frequently it is used, the more it resembles the native words of the language.

In a sense, we can say borrowing is a twin of translation and the fusion or conventionalization of the English borrowed words into Chinese language has taken place imperceptibly but really deserves our attention on how the two interact and relate, and what makes it positive or what makes it negative, so that we are able to acquire a deeper understanding language and culture contacts and then take a more sensible observation on linguistic use and growth in Chinese.

This paper discusses from a multi-dimensional perspective, mainly from semantic, pragmatic, and grammatical perspectives. Others have researched from a perspective of in-depth analysis, but not have not combined discussion. Translation is not a single process. In the process of translation, in order to maintain faithfulness, expressiveness and elegance, and achieve the combination of various aspects, the same translation work often reflects different strategies to achieve the perfection of translated products. The translation process needs to be properly combined and considered in many aspects.

Original Intention and Criterion

Language itself can be termed as a closed and autonomous system independent from the outer invasion or affection, but in the world of globalization today, one such language doesn't possess any ground of being at all. Accompanying the gradual deepening and widening of cultural communication the contacts in between become more and more thriving. Just as Sapir (1921, p. 205) argued, it is quite hard to indicate a thoroughly isolated speech or dialect, which is particularly few in primitive society. So, whatever the degree or nature adjacent peoples are in, national contacts are general enough to arouse the interlingual affection. At that time what is lacking, or what a culture is destitute of, is usually embodied or represented in its language. The most economical way the essence of things or objects cited could be reserved is none other than the advent of borrowings. They are the mixed alien elements in one language, so to speak, employed to reflect the remaining lingual traces after cultural contacts proper. The phenomenon of borrowings universally exists in various languages of the experience world, their causes being mainly due to filling in the lexical gaps in the target language, another is to achieve better expressive effects, and finally, to satisfy its own needs of survival and development. Hereby, English provides a good case in point. Originated in smaller islands called England, it has grown into a common lingua franca shared by the rest of the world. Theoretically, it has a heterogeneous and orderly construction, in which all subsystems interfere with one another allowing the occurrence of random mutations disobeying its order set forth. If an aberrant element is coming to be widely accepted and spread by a group of representative persons in their lingual community, mutations without order will enter the orderly ranks symbolizing the beginning of evolutionary alterations. Factors arousing linguistic change derive from inside or outside the language. The external factors including social ranks or professions, occasions on which cultural communication occurs, nationality, gender or mentality of which interlocutors are, lexical borrowings only occupying one of its planes.

Habitual Translations of Borrowings

If there are too many discrepancies in terms of qualia cognition between the two kinds of culture in touch, or both belong to different types of language, the passing down issues involved by borrowings will be complicated enough to sort out. Borrowings in Chinese from English is no exception, either. Luo Changpei (2004, pp. 35-37) once divided them into onomatopoeic substitutes, newly born echoic rhyming ones, borrowed translations or descriptive words (sometimes it called literal translations). In Chen Yuan's turn (2000, pp. 297-299), borrowings comprise five types such as phonological translations, phonological plus specific collectives, phonological plus literal translations, literally translated combinations (mimicry borrowings), idiomatically literal translations. The criteria on which the above classifications are based seem not to be identical, and very hard to be understood. Here, we maintain that it is more convenient to the illustration of ideas displayed in the paper by adopting the following version or pattern, namely the translated absorptions of foreign words into Chinese altogether add up to the following five, phonological

translations, literal translations, phono-liter translations, phono-plus ideographical and transplanted ones. For more details see the following analysis of samples.

Phonetic Translation

As the name suggests, it refers to converting the original sounds of the source language into those of the target language without any alterations. Due to the lack of their counterparts in Chinese, one has to borrow both the sounds and meanings of some specific terms such as denoting habits and customs, names of persons or animals and plants, geographical denominations, and technical terms. And in Wu Tieping's opinion (1993, pp. 237-240), they are the idiomatic borrowings in the strictest sense, instantiated by 'yinggelan (England), niuyue (New York), linken (Lincoln)', or the like. Of course there are more complicated ones everywhere, for example: kelong (clone), mengtaiqi (montage), etc. If literally translated, the language economy would be sacrificed. Others include: kafei (coffee), suda (soda), qiaokeli (chocolate), nilong (nylon), shafa (sofa), tangke (tank), mada (motor), jiake (jacket), youmo (humor), modeng (modern), luoji (logic), jiyin (gene), dishike (disco), and oupeike (OPEC), etc.

Literal Translation

It is the most commonly used means of introducing borrowings into Chinese. Words obtained as such include the following two types, one is to make full use of Chinese formation processes and coin new words following the suit of the original lexical meaning; the other, put together all the literally translated components and form new compounds in accordance with the Chinese tokens. The former, jiguang (lazer), beiwanglu (memorandum), chonglang (surf), lianjie (link), Fujian (attached), shoucangjia (favorites), dianji (click); the latter, feizaoju (soap opera), zaixian (online), jiweijiuhui (cocktail party), xinyongka (credit card), chaoren (superman), chaojimingxing (superstar), qiannianchong (millenium bug), rexian(hotline), lvka (green card), Qingshang (emotional intelligence), shiguanyinger (tube baby), and wangye (webpage), etc.

Phono-liter Translations

It is mainly employed to translate some rare words which are hard to translate simply by transliteration, and whose essence of meaning, hard to grasp in a short period of time, for instance, baleiwu (ballet), makesizhuyi (Marxism), yintewang (interweb), kabinqiang (carbine). Parts of geographical or personal names are also involved, such as xinxilan (New Zealand), dabuliedian (Great Britain), and so on.

Phonological Plus Ideographical

This method is particular and sensitive to Chinese, yet it is suspected of getting involved in the highest state of lexical translation which combines the sounds and meaning in a perfect way. It demands not only the similarities in sounds when translated, and more importantly, it is to what extent the translated products might reflect the true meaning of the original terms. To be in pursuit of sales volume, one prefers to adopt this method in the translation of trademarks. Typical examples of this kind are ubiquitous at present, such as 'kekoukele, benchi, mangguo; likewise to be easy to pronounce and convenient to follow the web vocabulary often encounters such practice when translated, as in heike, boke, and so on.

Transplanted

Owing to the advantages of lexical coinage brought about by Pinyin, it is very difficult to clearly convey what some abbreviations are with brief Chinese expressions, or accurate lexical expressions commonly

found, so one might as well directly cite them as reference. Examples include VCD, MV, CEO, WTO, MBA or the like which most frequently appear in recent years.

Multi-dimensional Explanations of its Status Quo

Translational Fusion

Foreignization and domestication can be subsumed under the extension or expansion of literal translation and free translation (Zhu, & Jianping, 2002). Representative figures of both parties are Venuti and Nida in their order. What is so called domestication is that it requires the interpreters to have better access to the target language by means of the translated products, adopting the expressions obeyed in it out of the readers' habits to convey the semantic contents of the original text. In foreignization's turn, it requires the interpreters to get closer to the author making full use of the equivalent expressions to those by the author in the source language meaning the same. When dealing with borrowings from English the mutual organic conciliation and benefits can be easily captured in our eyes.

The most secure practice of borrowing foreign words is complete copy, which was for the most part admired by modern Japanese and westerners, yet in modern Chinese it is still prevalent to make foreign local (Serjeantson, 1935). Chinese characters get their users into the habit of attaching meanings to every word or syllable. Coming across more than one syllable, they are more likely to form compounds or extend their meaning in accordance with what they are literally. And compared with phonetic translation, ideographical has the advantage of condensation, generalization and economy being more suitable to the thinking trend or pattern of the popular mass. In view of this, many phonetic translations now grow into ideological ones, for example: 'pannixilin' into 'qingmeisu', 'delvfeng' into 'dianhua', etc. Likewise, the ideological translations of a few names of persons or places sometimes appear as in 'bingdao', too. For the time being on similar occasions national people would prefer the choice of ideologically translated terms, including examples ranging from the turn of 'yanshi pilichun' into 'linggan' (inspiration), etc. The method of phonological plus ideographical mentioned above also shows that there is lack of permeation when Chinese is fused with other languages. In some phonological cases passed down, the evolution of re-analysis might occur and tread on the way of systematic ideographs. Although parataxis is laid emphasis on and most of morphological motivations showing definite identity is absent in Chinese, one can't judge from this that there is not at all any hypotactic measures. In Chinese word formation, apart from compounding affixation and reduplication function every now and then, all these belonging to the category of hypotaxis. In phonetic translations, certain elements of higher frequency often serve as affixes joining the Chinese word formation series, instantiated by 'bar' phonologically translated as 'ba', thus forming 'jiuba (pub), yangba (oxygen bar), wangba (internet bar), shuiba (water bar)', etc. From 'di' in taxi extensions like 'dadi (call a taxi), dige (male tazxi driver), dijie (female taxi driver)' start to enter the sequence of linguistic symbols. As for originally freely translated elements of this kind now become more active, extensive in range when used, or more deeply grammaticalized, such as derived from 'gundong xinwen (rolling news), gundong bochu (rolling broadcast) and gundong chuban (rolling publications); after 'shuimen shijian (water-gate event)', 'yanzhaomen (pornographic photos gate), naifenmen (milk powder gate)' come to be in Chinese, and various gates spring up. In the long run, even the fully reserved phonetic translations can also Chinesized by means of certain latent form. The cause of phonological + literal translation lies with this, for example, taifei tang (taffy), xuepin (shopping), fensi (fans), etc. Especially the latter two become widely used in all corners of daily life nowadays in modern Chinese.

All the above reveal their function of strong influence brought about by domestication, yet the foreignized loan words from English still occupy a certain rate in Chinese, displaying the tendency of entrenchment. The purpose of foreignization is to shift the culture of source language into that of the target. Foreignization can preserve the characteristics or the charm of the former, making the readers get the outlandish feel. For example,

> *Lily put on the coolest miniskirt (mini)of the year and went to the ballet with her classmates.*
>
> *To the theater, but found that the show was canceled, had to change to the nearby flea market for shopping (Xuepin), walking tired, two people went to McDonald's to buy a cup of coke and an ice cream. Because there is still some time, two people went to Internet bar to play video games, chatted on the net to know a GG, sent an E-mail, after bye bye respectively going home.*

The italics in the text are commonly used colloquialism often quoted by the young in the country. The employment of loan words of this kind narrows the distance of interlocuters and reinforces their sense of identification with one another. They not only add some liveliness and attractivity to Chinese but aid it in following the time's pace. Seen from this, the phonologically translated loans in Chinese, including parts involving phonological, serve to beneficially supplement free translation means whenever it alone is not able to reach the fixed purpose. Cultural convergence is mainly embodied in the tendency of linguistic fusion, which finds its way mostly in lexical representations. Loan words bear the culture from the alien that gets fused in the native only after long time use. The moderate foreignization can broaden the generality between languages and reduce the limit of their translatability. Thus in modern Chinese domestication and foreignization, free and literal translation, hanging over loans from English, form a supplementary situation of building the whole together accompanied by a sharp primary and secondary contrast.

Pragmatic Fusion

Apart from the domestication and foreignization embodied in entity expression the Chinesization of English words is represented as well in the principle of imitative word formation, transplantation, code combination, meme inheritance, or other similar pragmatic aspects. As mentioned above, the second kind of literal translation, in which the new terms are coined by means of the original word formation stuff and rules in Chinese, to be more exact, is deemed to be a kind of calque in essence, namely the literal translation of the English words phone by phone (Hu, 2001, pp. 101-103). More examples like zuqiu, heiban, mali, miyue, dianhua, boshi, ruan yinliao, regou, dongzuo pian, beijing yinyue, qingrenjie, daigou, chaoji shichang, yinyue dianshi, gudong, hulianwang, diannao bingdu, zhuye, dianzi youjian, and so on, all belonging to the deepening or strengthening of Chinese compounds in use.

The great majority of English abbreviations display themselves in their original forms in Chinese, for sometimes their literal translation seems to be redundant or very strange, while their phonetic seems to betray their primary intention of Chinese wordage patterns. Such trends are becoming more and more prevalent, even inundate in internet web at home, for example: IC (I see.), B4 (before), BF (boyfriend). What is more, their formation motivation also intrudes into every aspect of Chinese usage concretely embodied in alphabetic type of word formation, numeric type of homophones, mix mode of borrowed creation.

Alphabetic formation hereby refers to put together the initial letters of Chinese expressions to drop new words, such as BT (biantai), CM (choumei), DD (didi), DX (swordsman, or prawn), FB (fubai), GG (gege), JJ (jiejie), LM (liumang), LP (laopo), LG (laogong), MM (younger sister, or beauty), MPJ (mapi jing), PFPF (peifu peifu), PMP (paimapi), PP (tickets, pretty, afraid, popo, depending on the contexts), or more.

Numeric homophones refer to Chinese long sentences or phrases, such as 02825 (ni ai bu ai wo), 0451392 (ni shi wo yi sheng zui ai), 08376 (ni bie sheng qi le), 1372 (yi xiang qing yuan), 4242 (shi a, shi a), 5871 (wo bu jie yi). Other web words with similar characteristics of obvious Chinese articulation are produced based on this, as in 886 (baibaile) or more.

New explanations of old terms or borrowed homophones are at present two major trends of creations among youngsters, the motivation they rely on lying with the English compounding（including initialisms, acronyms or blending). Examples including keai (kelian, meirenai), ruhuasiyu (ru huyajiao, si yutou), xianhui(xianxiande shenme dou buhui), baigujing (bailing+yewugugan+jingying), danbaizhi (hundan+baichi+shenjingzhi), or the like.

Borrowings of inherited meme is the choice of the English original words as substitutes for Chinese limitations to maintain its pragmatic meme. For example, unitary rhyme found in

> *I was just twenty this year, lucky enough to enter the university, as long as the exam can be sixty, no money just beg daddy, life would be dry, why get busy all day long, college life is not happy, better hurry to find lady, who will give birth to a fat baby (Wen, & Li, 2008).*

Cultural Fusion

Absorption of Positive Cultural Factors. Since the 1990s, there has formed a strong edifying force in American culture radiated to all the other countries in the world. The popularity of Coca Cola, Mcdonalds, Kentucky, Disney, CNN (Cable News Network), and MTV has expanded globally, and the charm of Hollywood films has sprung up. In such cases, the widespread use of English borrowings enriches a lot the modern Chinese vocabulary, filling in the semantic gap of traditional Chinese and pushing up its development. Such borrowings as cultural carriers entail the distinctive characteristics of the western culture too, thus enabling the natives in China to cognize more and more novel things or concepts in an easier manner. It can be said that without them the native Chinese wouldn't understand or appraise so easily such things denoted by as tank, hacker, ballet, pudding, …etc., the development of language lag behind, and that of culture be limited to some extent. So far, a lot of English borrowings have fallen in the circle of Chinese vocabulary's component parts. The cultural implication carried by them is deeply implanted in the cultural soil of China. A more recent term 'bulaji' experiencing magnificence in life has led us to endless aftertasts, and other terms near at hand like 'single mother', 'advertisement games', 'yuppies' are innumerous. They all bear the burden of a certain cultural implication or feathers. From the very moment you understand what they mean, the foreign culture very closely associated with them follows quite soon against your face. Let's take one more example. 'Ximengsi' ready for sleeping on is just the name of a corporation producing beds, metonymically employed to refer to mattresses there, making one feel its romantic theme and elegant smell. It can be concluded that English borrowings have made undeniable contributions to enrich the expressiveness of Chinese culture and reinforce the vitality of Chinese itself.

Beneficial Circulation of Cultural Communication. In Sino-English communications, more and more English lexical items are being absorbed into Chinese, and further digested, showing the daring and bosom it has to embrace the largeness. The English often brings about some novel things in Chinese. For lack of the equivalent terms to denote them, finally the Chinese have to borrow them in some way or another. Coming across AIDS, shortly after close examination, we soon realize it is the term that flew into Chinese in the 1980s. Referring to Olympics, we trace it back to the intercultural communication in the early 17th century. English borrowings display the intercultural communication of that period, and research on them makes us better understand the communicational encounters between their cultures. On the other hand, we may pave a more solid way for their further communications in the days ahead. Without these previous borrowings and fusion, it would be too abrupt to take in a whole new phenomenon coming from foreign and be too hard to achieve success one way or another, not even to mention the instant effect acquired, whose result would be the experience we have treaded upon to be in sight of the co-occurrence of many similar translated terms, suffering from a long period of time of choice in due course.

Passive or Watchful Side

Although the foreign culture brings some, even plentiful banquet to us Chinese natives, it is quite easy to capture its negative influence. The typical example is that the cultural hegemony in American networks often exerts such influence on the Chinese youths. In the internet nowadays, the dominant language is English occupying nearly 90% of its speech, while Chinese, less than 1%. More than 90% of information is operated in English, together with more websites in the western developed countries providing more information contents, their sites become places most net surfers pay frequent visits to. English becomes a universal standard language of fashion, and it is very hard to get yourself across in the internet without its knowledge, which stirs the Chinese youths' enthusiasm and motivates them to learn it very hard often resulting in their ignorance of the importance of Chinese and lowering down their capacity to take good command of it. It affects the continuation of Chinese traditional and superb culture somewhat, putting modern Chinese in danger of contraction and extinction.

The negative effects on Chinese borrowings could not held ignorable, too. They enrich and help develop the modern Chinese vocabulary, but it doesn't mean that every and each of them may be ready for use in lexical formation of the latter. A few of them serve as exceptions and are not well suitable to fit in with the development rules of Chinese. On the contrary, they hinder it from growing healthily, thus exerting unfavorable influence on its standardization, esp. when we adulterate some nonstandard leading indicators in the process of phonetical translation, such as the name of 'Xipishi' cannot express exactly its original implication, while causing inappropriate misunderstandings; the translated 'Youtai' is deeply felt as unpleasant, for it is strange that the name of a people has equal share with that of a dog.

All these show that we ought to be under the guidance to borrow the English lexical items to the full extent of taking their pros and avoiding their cons as much as possible.

Conclusion

In the matter of English borrowings, we should not take actions simply on the principle of welcoming all that are new, but instead obey the Chinese habits and unwritten conventions as well as pay enough attention to the factors of its cultural image. For example, 'modeng (modern)' stands for the cultural inheritance, 'Anqier (Angel)' suggests the subtleties of imitation, otherwise they could possibly fall into

disuse soon. The period of 'Zhina equals China' is no longer there, so such serious disagreement between culture and facts in phonetic translation even forms disobedience with its translatability thoroughly destroyed. Therefore dealing with English borrowings in Chinese we are supposed to take the comprehensive factors into account including sides of the born texts, pragmatics, and cultural burdens and to be guided retaining the true while eliminating the false to finally attain to the situation of being favorable to the longtime development of Chinese and the harmonious combination of both cultures.

References

Chen, Y. (2000). *Social linguistics*. Peking: The Commercial Press.

Luo, C. (2004). *Language and culture*. Peking: Language Publishing House Press.

Hu, Z. (2001). *Linguistics: A course book*. Peking: Peking University Press.

Sapir, E. (1921). *Language: An introduction to the study of speech*. New York: Henry Holt Press.

Serjeantson, M. (1935). *A history of foreign words in English*. London: Routledge and Kegan Paul.

Wu, T. (1993). Survey of general linguistics. Peking: Higher Education Press.

Wen, J., & Li, S. (2008). Defining the relationships of linguistic signs from codes mixed by youths. *Journal of Liaoning Institute of Technology (Social Sciences Ed), 12*(3), 43-46.

Zhu, J. (2002). Domestication and foreignization: Shift of researching point. *Journal of PLA University of Foreign Languages, 2*, 78-82.

A Comparison of the Value Differences between China and the United States from the Perspective of Culture under the COVID-19 Epidemic

Xu Li
Liaodong University, Dandong, China
Email: ldxyxuli163.com

[Abstract] In 2020, when COVID-19 suddenly broke out, China and the United States adopted different measures, and a different culture between the two countries is the embodiment of the differences of values between them. However, different values have great influence on intercultural communication. Based on the background of the epidemic, this paper compares the values of China and the United States from the perspective of culture differences, so as to promote cross-cultural exchanges between people with different cultural backgrounds and reduce conflicts and misunderstandings. Through the study of values, people can better understand the differences of values between the two countries, and promote the spread and exchange of culture, and deepen their cultural heritage.

[Keywords] COVID-19 epidemic; culture; value differences

Introduction

In recent years, people are paying more attention to the differences in values between China and the United States (Ding, X., 2010). Different cultures are the reflection of these value differences. The sudden appearance of COVID-19 in 2020 has affected many things in the world. At the same time, the United States and China, two countries that play an important role, are taking corresponding measures. Therefore, on this basis, from the perceptual understanding of culture under the epidemic, we can compare the value differences between the two countries. Different values also represent cultural differences. Therefore, from the perspective of cross-cultural perception under the background of epidemic, we can better understand the differences between the two countries, and promote cross-cultural communication by further comparing the value differences of different countries under the new situation. By comparison, it is easy for people from different cultural backgrounds to understand the values of the two countries.

Literature Review

Culture is a system of communications which makes a human society possible that incorporates the biological and technical behavior of human beings with their verbal and nonverbal systems of expressive behavior (Ma, 2009**).** Culture is the sum total of a way of life, including such things as expected behavior, beliefs, values, language, and living practices shared by members of a society; it is the pattern of values, traits, or behaviors shared by the people within a region (Herbig, 1998, p. 11).

Values are the expression of a country's culture, from which different cultures can be felt. In order to better carry out cross-cultural communication, values are also an effective way to understand different cultural values (Li, Y., 2001). Many scholars at home and abroad have discussed the Sino-US issue. Collectivism in China and individualism in the United States are obvious characteristics of different values.

Collectivism is the spirit of a group and it is not the thought of a leader. It emphasizes the harmonious relationship between individual and collective (Li, Z., 2011). In China's 5000 year history, the characteristics of collectivism have penetrated into its culture. And nowadays, China also emphasizes the

importance of collectivism (Liu, & Yang, 2018). While individualism is always regarded as freedom and attitude in favor of the individual. Usually individuals have their own interests through their own innovations, efforts, willingness and so on (Kurtipek, & Berk Gungor, 2019). Individualism is a kind of behavior independent of the whole group. Certainly, the psychology of western individualism culture is different from that of eastern collectivism culture (Yi, & Yan, 2013). Therefore, from the opinions of the foreign scholars, it is also believed that collectivism and individualism represent the symbols of different cultures.

Values are an important part of culture and ideology, which affect people's evaluation and behavior (Li, Y., 2001). A Chinese scholar pointed out that understanding the different values of different countries helps to eliminate the communication barriers caused by cultural differences, so as to achieve successful cross-cultural communication (Ding, X., 2010). An obvious difference between Chinese and American cultures is that the latter always emphasizes personal consciousness. But the former places collectivism in an important position. Individualism in the United States and collectivism in China have different relations with social management under their respective special cultural backgrounds. The special history of the United States determines that its values are individualism, which has become a basic ideology of the American economy. On the other hand, Confucianism plays a leading role in Chinese ideology, and has formed deep-rooted collectivist values in the process of development (Li, Y., 2001). Most think that collectivism emphasizes collective views, goals and responsibilities, rather than individual gains and losses, while individualism is on the contrary. Individualism emphasizes that everyone is independent of others and is unique in particular, it advocates individual freedom.

Value of Collectivism in China under the Epidemic

At first, the outbreak of the epidemic was quite sudden, so everyone was at a loss. It's hard to avoid anxiety and confusion. Only a few patients were found in Wuhan, Hubei Province, China. Gradually, patients began to appear all over the country, and more and more people were infected. With the increase of the number of infected people and the lack of a vaccine, the situation has become more severe, and China's task is more and more arduous. The virus is rampant, and China is facing unprecedented challenges from all over the country. But, after thousands of years of changes in China, the Chinese people have never given up. Therefore, the Chinese government immediately deployed epidemic prevention work in an efficient way. The Chinese government has made a decisive decision to win the war without gunpowder. In this campaign, the people in Wuhan stayed at home and took the initiative to cooperate with the government. Everyone took this as his or her responsibility. Other foreigners wear masks and actively cooperate with the government. At the same time, they all give aid and support to the people of Wuhan. What the state has done makes all Chinese believe that this decision is democratic and they are willing to coordinate. Then the virus began to spread. People were quarantined to protect people's daily lives. The government adopted a series of democratic measures which included the Ministry of the Interior, an online office and online teaching, which opened a moment for the Chinese people to fight against epidemic diseases together. Thanks to the joint efforts of people all over the country, all sectors of society can operate normally. Through unremitting efforts of the government and propaganda, the epidemic situation has been effectively controlled.

Collectivism is an ideology and theory that holds that the individual is subordinate to society and that individual interests should be subordinate to the interests of the group, nation, and state. The highest standard is that all remarks and actions conform to the collective interests of the people (Li, Z., 2011).

Under the epidemic, the Chinese people never give up and they always keep the value of collectivism in mind. All the Chinese people are well aware that the values have never changed the spirit of collectivism. The definition of the collectivism is also well-known to the public, which is based on the collective interests of people. The needs of the group, the social norms and responsibilities defined by the group, the beliefs of the group and other issues related to the group are particularly important (Yang, Q., 2016). The Chinese government takes collectivism as the cornerstone and protects the life, health and safety of the Chinese city in a democratic way. Because of this value, the people are willing to internalize their thoughts and actions to the collective. They believe there is no great difference between the collective goal and the individual goal (Li, Z., 2011). And under the epidemic, Chinese believe the methods to fight against the epidemic and what the government does is for the collective interests of the people. Also, collectivism is a key spiritual strength for China to face the epidemic together.

Value of Individualism in the United States under the Epidemic

With the birth of the *Declaration of Independence*, America has stressed the democracy of everyone in the nation, and the spirit of liberty and equality will be the main theme in American society forever (Chen, 2012). The epidemic was soon discovered all over the world, and the United States also suffered the challenge. More and more people were infected, and the numbers of the epidemic increased. When the government of the United States struggled with the epidemic, it also made decisions suitable for their country. Though, they also asked people to stay at home for quarantining and have called on people to wear masks when they go out, these measures are not mandatory for everyone. The people of the United States insist on the individualism and liberty, and they don't want to be constrained. But, owing to the national conditions of the United States, the outbreak of the epidemic greatly affected the national economy and people's daily lives. So the country can let the people make their own decisions to face the epidemic.

Everything the government of the United States does is due to the values in their country. Most people in the country believe in the value of individualism, and they think that personal freedom is above all else. They also don't want the government to interfere too much in their own lives (Yi, Yan, & Strobel, 2013). Therefore, the measures taken by the United States for epidemic prevention and control are different from those taken by China.

Individualism is the core of American culture and the most important part in American people's spirit (Zhu, 2002). The people of the United States have always put individualism in a major position in life. They will never expect to resign to authority or someone else (Ding, C., 2014). Deeply rooted in the United States since the time of its founding, individualism has influenced American people's thinking patterns, life attitudes and lifestyles. Examples of individualism can be seen everywhere in current American society. Some people regard individualism as the same thing as America. Robert J. Ringer (1979) claimed in her book, *Restoring the American Dream*, "When I say I love America, which means I love its freedom and individualism".

The United States also has never given up individualism under the epidemic. That's the reflection of its value which the people will never forget. Therefore, in order to keep their daily life, though the outbreak of the epidemic, they have to do something for themselves. Even after the federal government and the state government issued the policy that they'd better quarantine, people still can't accept it. They don't want to submit to any organization because they need to work to maintain their personal lives. Also, no matter what happens, the people of the United States will have the right to perform their individualism, because this is the principle that the country has always followed. No one will think they have any problems.

The culture of different countries will form different values, and it is precisely these different values that make it possible to have diversified countries in the world, so that people can appreciate the different cultures of various countries.

The Comparison of the Values between China and the United States

China is a country with thousands of years of culture and a long history, which lays the core value for collectivism. Therefore, China has always stressed cooperation and highlighted the historical development of collectivism, and the Chinese people have become accustomed to collectivism (Li, Z., 2011). Under the influence of Chinese traditional culture, Chinese people prefer a harmonious rhythm of life, and collectivism roots into the hearts of Chinese people. Chinese people prefer a stable and modest life. Collectivism can bring such an ideal state to the Chinese people. For these reasons, Chinese people have formed the character of helping and caring each other. Compared with China, the United States is an emerging country with short history, so they are not subject to external restrictions. It has more space to release its own personality, so American people prefer individualism (Li, Z., 2011). At the same time, the American people prefer adventure and exploration, which urges them to try new things. Therefore, individualism is much more suitable for the theme. What they emphasize is the maximization of independence and individual freedom. No matter what happens, people will consider themselves first, so individualism help the American people develop a candid, independent personality (Yang, 2016). Generally speaking, the differences between Chinese and American values are influenced by the background of the times, historical factors and even philosophical factors. Value is an important core of a country and represents the country. It is because of these differences that we can better understand the cultures of different countries and have more cross-cultural communication.

As we all know, collectivism tends to attribute everything to the whole group. No matter what happens to most people, they are willing to advance and retreat with the collective, which fully embodies the collective centered. Individualism usually emphasizes “self” rather than “others”", while most people are more keen on self-reliance (Ding, C., 2014). Since ancient times, due to cultural background and historical differences, China and the United States have formed two completely different national values. The people of the two countries have also accepted their own cultures and developed their own values. Moreover, in different situations, people in these two countries usually act according to their own values. Just as in the outbreak of this epidemic, the values embodied in the democratic way of China and the United States are the difference between collectivism and individualism. Obviously, different values are just the cultural symbols of the two countries. From the perspective of culture differences, the differences between the two values can be intuitively understood by COVID-19.

Conclusion

It can be concluded that there is obvious evidence that the values of China and the United States are different. Values are the center of a country’s culture. The differences of values reflect the different cultures of a country (Ding, X., 2010). National values and cultures are inseparable. Different cultural backgrounds shape different countries and cultivate people with different values. No matter what kind of values have their own advantages, they cannot be compared, because it is just a reflection of different values. In addition, various values have a subtle influence on our thoughts and behaviors with their own characteristics. The uniqueness of history and culture determines the different values between China and the United States. Different values also determine the different development directions of the two countries. Understanding

the differences of different values can not only help people in different countries to learn more about different cultures, but also promote communication between them. At the same time, people need to pay attention to the differences of values between countries, so as to contribute to cultural communication. Comparing the values of the two countries in the recent outbreak of the epidemic from the perspective of culture can help people better understand the different cultures of the two countries and contribute to the development of the era of inter-cultural communication. With people's better understanding of the differences in values, inter-cultural communication between China and the United States can also reduce obstacles.

References

Chen, S. (2012). A brief reflection on the development of American Democracy. *Science and Technology Information*, *22*, 166.

Ding, C. (2014). On individualism and self-reliance of Americans. *Overseas English*, *21*, 269-270.

Ding, X. (2010). Comparison of values between China and American in cross-cultural communication: Discussion on collectivism and individualism. *Journal of Tonghua Normal University, 31*(07), 76-78.

Herbig, P. A. (1998). *Handbook of cross-cultural marketing*. London: International Business Press.

Kurtipek, S., & Berk Gungor, N. (2019). Individual innovation: A research on sports manager candidates. *Journal of Education and Learning*, *8*(1), 264-271.

Li, Y. (2001). Different characteristics and causes of Chinese and American values. *Journal of Xi'an Institute of Foreign Languages*, *1*, 104-107.

Li, Z. (2011). A Comparison between American Individualism and Chinese Collectivism-From the View of Cherishing Life in War. Overseas English, *13*, 253-254.

Liu, Y., & Yang, C. (2018). Analysis of Sino-American family education differences: Collectivistic or individualistic? -Taking the "glass castle" as an example. *International Education Studies*, *11*(8), 51-57.

Ma, X. (2009). A contrastive case-study of corporate culture. (Graduation Thesis for the MA Degree). Haier and Mars: HIT..

Ringer, R. J. (1979). *Restoring the American dream*. Moscow: Foreign Language Publishing House.

Yang, Q. (2016). On Chinese collectivism and American individualism in food culture. *Overseas English*, *7*, 175-178.

Yi, L., Yan, S., & Strobel, J. (2013). The effects of collectivism-individualism on the cooperative learning of motor skill. *Journal of International Students*, *3*(1), 41-51.

Zhu, Y. T. (2002). *American values – Discussion on a Chinese scholar*. Shanghai: Foreign Language Teaching Press.

Analysis on the Differences of Interpersonal Relationships between Chinese and Americans

Zhang Chengdong
Eastern Liaoning University, Dandong, China
Email: 303163867@qq.com

[Abstract] With the process of globalization, the exchanges between China and the United States are more frequent, as well as the exchanges between peoples from these two countries. However, due to cultural differences, Chinese and Americans hold different principles in dealing with their interpersonal relationships. In cross-cultural communication, cultural differences are the most important factors that hinder communication. In order to enhance the mutual understanding between the people of China and the United States and improve the interpersonal relationships between the peoples of two countries, this paper will take the different communication circles between China and the United States as the starting point, make a detailed comparison of the interpersonal relationship between China and the United States, show their differences, and analyze the causes and find solutions from a cross-cultural perspective.

[Keywords] interpersonal relationship; cultural difference; solving strategy

Introduction

When it comes to the term interpersonal relationship, we should have a good understanding of its definition. In *Human Relationship for Career and Personal Success*, Andrew J. DuBrin (2010) put forward that an interpersonal relationship is to make life, work, and career more effectively artistical and practical through systematical knowledge of related human relations. In sociology, it refers to the formation of interdependent and interrelated social relations during which people communicate with each other in social groups (Ma, 2008).

In recent years, as the world is gradually becoming globalized, the entire earth has become a village. In a world where everything is rolling at a high rate of speed, and different communicational patterns are emerging, the development of interpersonal relationships among countries are becoming vitally important. It can be said that it has become critical for one to possess the ability to deal with interpersonal relationships with different people from different places. As a result, China has been in contact and cooperation with many foreign countries including America, with whom we are cooperating and will collaborate in more fields in the future. Therefore, it is significant to study the differences of interpersonal relationships between China and America. So, it is very necessary to have a specific study on the interpersonal relationships between Chinese people and Americans and it may guide a clear direction.

Literature Review

Undoubtedly, developing good interpersonal relationships with others is very crucial for one's success. According to Dale Carnegie (2011), a famous American educator, 15 percent of a person's success should be attributed to one's professional knowledge while the remainder is due to interpersonal relationships and the ability to deal with things. Admittedly, interpersonal skill plays a very essential role in molding one's whole life. It has a direct influence on a person's behavior, learning, and career. One can hardly achieve his/her goals without the help of others. On the contrary, good interpersonal relationships are helpful to sweep the barriers one confronts and lead to a happy life.

In recent decades, there have been many scholars studying interpersonal relationships at home and abroad, and who mainly put emphasis on the comparison of cultural factors influencing interpersonal relationship between Chinese people and western people. In China, Jia Yuxin (1997) provided a systematical study on the features of interpersonal relationships of the East and West. In his opinion, there are many factors influencing interpersonal relationships such as cultural factors, social factors, geographical factors, and psychological factors, among which culture is the most influential factor and therefore, he mainly set his research upon it. Another Chinese scholar, Fei Xiaotong (1998) used a picture to describe interpersonal relationships. He said that interpersonal relationships in China have a special principle, which is like a stone plunged into a peaceful pool and how it creates continuous waves as if they formed a concentric circle, which are its core, and the waves spread outward layer by layer. That is to say, how people are treated by a central person is according to how intimate they are with him or her (Fei, 1998).

Abroad, William B. Gudykunst (1993), an influential representative of cross-cultural communication pointed out that collectivism lays more emphasis on goals, needs, and views of the group rather than those with individualism; the social norms of the in-group, rather than individual pleasure, share in-group beliefs, rather than unique individual beliefs; and cooperation with in-group members, rather than the maximizing of individual outcomes. Individualistic cultures promote self-realization and involve the pursuit of private interests. In addition, another famous western scholar, June Ock Yum (1988), also studied interpersonal relationships through analyzing cultural orientation, and also agreed that Confucianism and Individualism are the main principles of their respective interpersonal relationships.

Different Interpersonal Relationships between Chinese and Americans

The interpersonal relationships of Americans and Chinese have their own characteristics. Generally, the eastern people are prone to adopt "collectivism" and the "emotional relationship", while western people prefer "individualism" and the "contractual relationship" (Wang, 2006).

Collectivism is the core of the Chinese culture, which holds that national interest is paramount while the individual is a part of the community. The individual will become ineffective without the community. So, in China, everyone should care for the power of interaction and cooperation and pay attention to other people's feelings. That is to say, people should value friendships and relationships and make any communications with people under the influence of emotions. On the contrary, the definition of individualism is a social pattern associated with loosely-linked individuals who view themselves as independent of collectives, giving priority to their personal goals over the goals of others and emphasizing rational analyses of the advantages and disadvantages of associating with others (Triandis, 1995).

Interpersonal Relationships among Family Members

The family structure is the core of any culture. A major function of the family is to socialize new members of a culture. The family provides the model for all other relationships in society (Dai, 2009). Therefore, to study the interpersonal relationships between the Chinese and American people should begin with interpersonal relationships in family members.

In the traditional Chinese family, family interpersonal relationships often refer to any people who have blood relations. In China, the family is based on marriage and linked by blood relations. On the one hand, as a basic axis of a family, only if the man and wife treat each other harmoniously, love each other and help each other, can they keep a warm and happy family, which is believed to have a tremendous influence on their future children and the atmosphere of the whole family. On the other hand, kinships, as the bond of a

family, can never be cut out even if the relationships between husband and wife are broken. In addition, it is considered as a traditional virtue to be loyal and filial to the family. For this, many Chinese people believe it is an obligation to bring honor to the family and support the aged.

In the American family, the above phenomena seldom happen. Parents in America are concerned with the growth of their children mainly through mutual communication instead of face-to-face teaching and education. When children grow up, parents do not interfere with their love affairs, marriage, and careers. On the other hand, American people lay extreme emphasis on self-actualization and the maximal realization of individual potential. Within their abilities, they are looking forward to being independent from their parents as soon as possible. Both parents and children feel ashamed if the children depend on the family after reaching a certain age. Parents hope their children develop their own potential, take care of themselves and solve their own problems. Even those who are born into wealthy families tend to obtain achievement by their own hands.

Interpersonal Relationships among Friends

Chinese friends' interpersonal relationships are the most special in the world, and are closely related to the features of Chinese history and tradition. Generally, Chinese people tend to look at making friends as a purpose and often develop friendships with those who have similar interests. Since Chinese friendships lay emphasis on commitment, and the relations among friends are interdependent and cooperative, this kind of friendship is usually long and stable. Meanwhile, there are some other characteristics of Chinese friends such as saving face, developing "Guanxi" (special relationship), and stressing "Renpin" (personal quality), etc. By saving face, that is to say Chinese people will try their best to protect their friends' reputations and esteem when something embarrassing or intolerable happens.

On the contrary, American people consider friends as a mean for some purpose, which means they are an instrumental relationship. American people may not have a total understanding of their friends, and they also do not require their friends to make any commitments and obligations. One thing we must know is that Americans use the word "friend" in a very general way. They may call casual acquaintances and close companions "friends" (Dai, 2009). Therefore, Americans will only invest a part of themselves with their friends and are prone to keep short and unstable friendships with them. Due to the fierce competition of American society, today's friends may become tomorrow's enemies. That is to say, the interpersonal relationships will transfer according to the realization of personal career development and personal values. In fact, people from the USA usually seem to be very friendly at the beginning. It is very common to find Americans exchanging information with strangers about their hobbies and jobs.

Interpersonal Relationship among Groups

In China, people generally hold that only with nation, can they have homes; only with homes, can they exist. And self-improvement in the group is helpful to keep a good relationship with others (Ma, 2008). Firstly, a favorable individual interpersonal relationship will bring assistance to one in the group, which helps him or her obtain more power to bring honor to the family. Secondly, if the interpersonal relationship develops smoothly, then one can easily be successful by the power of the group. Thirdly, people often think if the interpersonal relationships go abnormally and unlawfully, they will bring harm and shame to people, to the family and even to the country. Therefore, an individual must do anything under the supervision of the group.

In the United States, people advocate that "individual precedes group" and the country or the society cannot violate an individual's right of freedom and independence. Only if each individual develops freely can the group do freely. In America, it is believed that the main way to develop the country is to encourage and trigger individuals' productivity. Therefore, individuals' wealth and efforts are highly respected by the authorities. In work, Americans are largely free, and they are the controller of their own lives. They will not commit to any groups or organizations, but they will achieve their aims by cooperating with others. In schools, teachers tend to spare more space for the students to explore their imaginations while the students will always try to solve problems by themselves. In other words, teachers are more like guides.

Causes of the Differences of Interpersonal Relationship

The Differences in Cultural Sources

For studying human nature and motivation, Confucianism put forward four principles which are Ren, (humanism) Yi (faithfulness), Li (propriety), and Zhi (wisdom). Later, in the Han Dynasty, another Chinese philosopher Dong Zhongshu came up with another principle, Xin (commitment) (Wang, 2006). Broadly speaking, Chinese interpersonal relationships are tightly associated with these five principles. These five principles practically determine nearly all aspects of the life of the Chinese people and unconsciously become the essence of collectivism for Chinese people to conduct their speaking and behavior.

The source of American culture is the Protestant culture of Europe. Zhang Zhongli and Yang Wenju (2002) stated that American culture's origin is in ancient Greek and Roman culture, a kind of Oceanic culture, in which people make a living by maritime trade. Due to this economic pattern, American people are not limited to a family.

The Differences in Values

A value is the extension of culture and it is tightly interrelated with culture. From the perspective of the values of Chinese people, they hope their innards are harmonious with the outside world and they can live in harmony with nature. Under the influence of Confucianism, Chinese people strive for "self-cultivation" "modest and self-discipline" and "self-control". Therefore, Chinese people value how to be a good human, which is the highest ideal in their lives. Everyone struggles to be elegant, to be moral and selfless. Chinese people pursue collective spirits, which, to some degree, is helpful for mutual cooperation, but largely deprives their spirits of self-improvement and the consciousness of competition. To sum up, the maximum realization of self-value is to fulfill various social obligations and satisfy collective benefits.

Since the marine culture arose in Greece, western people have attempted to conquer nature, and strive for individual liberation. Therefore, Americans always break the routine during their personal struggle and being active and adaptable have been their spiritual dynamics. Thus, "acting", "making a difference", or "getting there" has been Americans' cultural orientation. In American's opinions, "forward-looking", "exploration", "risk", "quick action", "efficiency", and "success" are the right things that they should pursue. As a whole, American people pay more attention to individuals' potential abilities rather than what benefits or achievements they can bring to the group.

The Differences in Thinking Patterns

The main features of eastern people' thoughts are synthetic and holistic, while westerners' thought patterns are featured by analytic and reductive forms (Misra, 2008). The holism concept of the Chinese people is derived from their common cognition of nature, observing the true features of nature with a holistic vision.

In other words, humans and nature, individuals and society are indivisible; they are interrelated to each other and correspond with each other. Then people set all nature into a network to study their organic connections from an integrative view. Such thinking pattern usually starts with objective phenomena, and then its universality is covered by analogy and imagination through abstracting the object. This poly-directional analogy and imagination including the thinking from individual to individual, common to common, and individual to common. With such a thinking pattern, it is no wonder that interpersonal relationships of Chinese people are hold in a circle, as a collective.

However, in America, the subject (human) and the object (nature) are separated and opposite. The aim of the subject is to explain the object. So, Americans have a clear distinction between subject and object, human and nature, spirit and material, phenomenon and essence, which are all profoundly studied and analyzed. Such thinking that humans are opposite to materials and materials can be divided and have their own laws of motion is rooted deeply in the minds of Americans, which forms a thinking pattern. Owning to this thinking pattern, Americans have difficulty in getting rid of the influence of individualism and they always put their own concerns in first place.

Conclusion

Interpersonal relationships are a cultural phenomenon, and the Chinese and American people have their own communication characteristics, according to which this paper first introduces the definition, importance and some previous studies of interpersonal relationship so that readers have a general understanding of it. Later, it focuses on the differences of interpersonal relationships between Chinese and American people by exemplifying some typical circles. Then, it moves on to reasons leading to the differences of interpersonal relationships between Chinese people and American people. What is worth mentioning is that the interpersonal relationship is really a complex topic when it is put in intercultural circumstances because culture itself is a complicated phenomenon. Therefore, possessing the above knowledge is far from enough. On the contrary, we should study how to cultivate intercultural consciousness and competency from the aspects of theory and practice on that basis. It hopes that readers should keep learning and practice to enrich their knowledge on interpersonal relationship and cultural background to improve interpersonal relationship between Chinese and American people.

References

Carnegie, D. (2011). *How to win friends and influence people*. London, UK: Ebury Publishing.

Dai, W. (2009). A new English course for cross-cultural communication. *Shanghai Foreign Language Education Press*, *1*, 81-3.

DuBrin, A. J. (2010). *Psychology and interpersonal relationship*. Beijing: Renmin University of China Press.

Fei, X. (1998). *Earthbound China,* (p. 24). Beijing: Peking University Press.

Gudykunst, W. B. (1993). Toward a theory of effective interpersonal and intergroup communication. In R. L. Wiseman, & J. Koester, (Eds.), *Intercultural Communication Competence*, (pp. 33-71). Newbury Park, CA: Sage.

Jia, Y. (1997). *Intercultural communication studies*. Shanghai: Shanghai Foreign Language Education Press.

Ma, J. (2008). Social network service based on sociological interpersonal relationship and trust model. *Southeast University, 10*.

Misra, K. B. (2008). Handbook of performability engineering. Heidelberg: Springer.

Triandis, H. (1995). *Individualism and collectivism*. Colorado: Westview Press.

Wang, Z. (2006). Ethics and contract: The difference of interpersonal relationship between the East and the West. *Journal of Liaoning Socialist Institute*, *6*, 90-91.

Yum, J. O. (1988). The impact of Confucianism and individualism on interpersonal relationships and communication patterns in East Asia. *Communication Monographs*, *55*.

Zhang, Z., & Yang, W. (2002). *Introduction to Chinese and western culture*, (p. 45). Tianjin: Tianjin University Press.

Analysis of Environmental Ethics in American Transcendentalist Thinker Ralph Waldo Emerson's Works and its Realistic Significance

Li Hong[1, 2] and Jierong Lu[1]
[1]*School of Philosophy, Liaoning University, Shenyang, China*
[2]*School of Foreign Languages, Anshan Normal University, Anshan, China*
Email: hongli111@163.com

[Abstract] This paper selects Ralph Waldo Emerson's representative works to analyze the implied environmental ethics thoughts based on the text analysis of the transcendental view of nature, the view of lifestyle and the education view of individual perfection in his works. The examination of Emerson's transcendentalism views of nature, the literary and artistic outlook, the lifestyle view of returning to nature, and the education view of individual perfection from the perspective of environmental ethics in the literary works excavates the environmental value concerns expressed behind these thoughts. It is of important theoretical and practical significance to the construction of environmental ethics, the ecological criticism of American natural literature and the development of ecological civilization in the world.

[Keywords] environmental ethics; transcendentalism view of nature; the literary and artistic outlook; the lifestyle view of returning to nature; the education view of individual perfection

Introduction

Since the mid-19th century, a group of humanities and natural scholars in the United States, influenced by the European romantic movement and Darwin's evolution theory, began to criticize the mode of man and nature relationship in the industrial society. Edwards, Emerson, Thoreau, and Leopold, etc., became the pioneers of western environmental ethics (Wang, Y., 2012). The United States is a mature country of environmental ethics development in the world and represents the highest level. The formation and development of environmental ethics is rooted in the deep reflection on the causes of the environmental crisis, and also benefits from the in-depth excavation of the spiritual resources of the harmonious coexistence between man and nature. After the Second World War, with the acceleration of industrialization in the West and global expansion, the internal contradictions of an industrial civilization have deepened. In the 1960s and 1970s, the environmental movement, along with the anti-war movement, women's liberation movement and civil rights movement, swept across European countries and America, challenging the mainstream ideology of Western society. European and American philosophers had gradually rethought about real cultural problems and the environmental issues on which human beings depend. With the breaking of the environmental crisis and the ecological balance, the theory of environmental ethics had developed vigorously as a summary and reflection of the environmental movement(Wang, Y., 2012). As one of the industrial developed countries, the United States' ecological and environmental issues also appeared earlier in its special history and culture of colonial expansion. The American people gradually paid close attention to environmental issues and different levels of environmental protection ideas have emerged.

Literary writers express their own ecological feelings through understanding nature, reflect on their attitudes towards nature, and explored roots of culture and society about environmental problems so as to set up the correct environmental values in literature reading and acquiring literary aesthetic at the same time.

Emerson's philosophy and literature works are excellent as they are full of the environment, ecology and literature themes that contain the deep thinking and expressions of the human self, life, and nature. They lead us to take a careful and honest examination of literature work to reveal its impact on human behavior and the natural environment (Meeker, 1974). Ralph Waldo Emerson (1803-1882) was a famous American philosopher, poet, essayist and soul figure of the New England transcendentalist movement in the 19th century. Emerson's idea of transcendentalism was founded from his view of nature which sincerely emitted the fragrance of nature and flowed out the budding of environmental ethics thought. Emerson inevitably became one of the outstanding historical figures to study environmental ethics. He was not only a master of American philosophy and literature, but also an important representative of environmental ethics in its infancy. Emerson embodied the budding of environmental ethics in his speeches and works.

This paper, from the perspective of environmental ethics, first identifies and describes the transcendentalism view of nature. Second, it examines and analyzes the literary and artistic outlook combining "oversouls" with nature. Third, it analyzes the lifestyle concepts of returning to nature. Fourth, it analyzes the education concepts focusing on individual perfection. They are good cure for the treatment of the social crisis and gives birth to the budding of Environmental Ethics. Finally, it gives us instructions on environmental ethics in Emerson's works. It is a useful supplement to understand his transcendental doctrine and ethical thought correctly and further explore the main content and value of his environmental ethics thinking. It is of great theoretical and practical significance to re-read Emerson's works and deeply analyze the Emerson's environmental ethics thoughts.

Literature Review

Ralph Waldo Emerson (1803-1882), an outstanding philosopher, poet, essayist, and leading representative of the transcendental movement in nineteenth-century-America. He was regarded by Lincoln as "the prophet of American consciousness" and "Confucius in the United States". Irving Howe considers Emerson as "the dominant spirit of the age", the prophet of "the American newness" (1986). Matthew Arnold declared that Emerson's work is the most important work done in prose in the nineteenth century (1913, p. 88). Emerson was a prolific writer and published many well-known works, such as *Nature* (1836), *Essays, First Series* (1838), *Essays, Second Series* (1844), *Representative Mete* (1850), *English Traits* (1856) and *The Conduct of Life* (1860). *Nature* was Emerson's first work and the most important one, and reflects the main parts of his transcendental thoughts. Among his essays, *Self-Reliance* (1841), *The American Scholar* (1837) and *The Divinity School Address* (1838) are also famous. Emerson's thoughts have exerted a great influence in American history, which have become very important parts of American culture and traditional consciousness and have directly influenced later generations in various fields like literature, culture, and religion, etc..

The list of works on Emerson study in western world is endless. In recent years, with the worsening of the environmental crisis and the rise of the worldwide environmental concern, more critics and researchers have become more interested in interpreting Emerson's outlook on nature. They find some ecological wisdom from Emerson to deal with the worsening ecological crisis of present age. They regard Emerson as a great environmentalist and nature lover. In recent years, there emerges a new tendency in Emerson study, the study of his ecological thought, environmental ethics, and ecological criticism. Ann Woodlief, professor at Virginia Commonwealth University, considers Emerson as "as American prophets of eco-wisdom, and thinks that Emerson's eco-wisdom is embodied through his idea of connection with nature (1990). *The Environmental imagination: Thoreau, Nature Writing and The Formation of American Culture* (Buell,

1995), from the perspective of ecological criticism, discusses the relationship between American literature and American culture. It expounds the natural literature of Emerson and Thoreau, but mainly involves Thoreau's ideas and works and a bit of Emerson's thoughts and works influence on environmental philosophy. *Emerson: A Passionate thinker; Reading and Writing: Emerson's Creation* (Richardson, 2001) objectively evaluated the Emerson's formation and constant maturity of religion, philosophy, nature, and culture, thus pointed out Emerson's contribution for the development of American independent culture. *The American Transcendentalists. Essential Writings* (Buell, 2006) holds that although transcendentalism goes deep into the American society and religion, the most influential and lasting performance is in literature. It expounds the Emerson's pioneering influence on American literature. *The Future of Environmental Criticism: Environmental Crisis and Literary Imagination* (Buell, 2010) strives to fairly evaluate the achievements and deficiencies of literary and environmental research. It explains its trends, priorities, and internal differences. It explores its future direction, extend the concept of "environment" beyond pure nature, and draw a clear roadmap for a more universal green literature study. It shows the feasibility of combining ecological criticism with various scientific and critical theories in a context of increasingly enhanced globalization, which is of great value to promoting the depth of ecological criticism and broadening the vision of the text.

Studies on Emerson in China are relatively few, with important and influential academic works being fewer. Until now, few monographs on Emerson written by Chinese scholars have appeared. In the book, *Emerson and China: Reflection of Individualism* (Qian, 1996), the author makes a systematic survey and analysis of the development of Emerson's individualism by comparing Chinese culture with western culture. *The Transcendental Acceptance of Confucianism* (Xie, 2006) compared Emerson's thoughts with Chinese Confucianism. Though monographs on Emerson study in China are few, it doesn't mean we have not made any research in this study. Instead, in the past two decades, the study on Emerson has made great progress and made certain academic achievements. *The Influence of Emerson's Transcendentalism on American Literature* (Wang, Y., 1997) makes full accounts of Emerson's influences on American literature. *On the Influence of Emerson's Transcendentalism upon American Culture* (Zhang, 2006) affirms Emerson's influence on and contribution to the shaping and growth of American national culture, pointing that as philosophical leader of transcendentalism, Ralph Waldo Emerson develops it into a free democratic and independent national culture and exerts great influence upon the Americans from generation to generation and his idea has become an indispensable part of American culture. *From Transcendentalism to Individualism*: *Emerson's Influence on American Culture* (Liu, 2006) points out that Emerson's individualism is the origin of American individualism, which marks the independence of American culture and American national spirit. *American transcendentalism Ethics* (Xiang, 2006) put many representatives of transcendentalism, especially Emerson and Thoreau, to study the background of the content, characteristics and defects of transcendentalist ethical thought. *Emerson and American Individualism: From Transcendental Individualism to American Identity Recognition* (Yang, 2009) thinks that Emerson's transcendental individualism promotes American individualism into a new stage, fastening the development of American culture, becoming the symbol of American identity recognition. *The Metaphysical Foundation of Emerson's Transcendentalism* (Ma, 2011) discusses the ideological sources of Emerson 's transcendentalism, such as the inheritance and criticism of the only theism, and the acceptance and development of the metaphysics of German idealism and Neo-Platonism. *Between Abstract and Reformation: The Metaphysics of Emerson individualism* explains how the typical metaphysical theory held by Emerson try to use various contradictions to transform his individualism theory into an ethical view that

can guide human specific social life (Mao, 2010). *The View of Nature and Aesthetics in the State of God and Man* interprets Emerson's view of nature from different perspectives, highlighting the dialectical significance of Emerson's view of nature and its spiritual value, also revealing Emerson's thought of nature and its ecological significance (Zuo, 2012). Although people have strong research on Emerson's transcendentalism and nature, there are very few works and papers on Emerson's environmental ethics in detail. This paper will do some research on it.

From the above summary of Emerson studies, we can find that critics and scholars' interest in Emerson mainly focuses on his philosophical thought of transcendentalism, his legacy and influence on American culture and national spirit, and his ideas about nature, etc., but few of them have studied Emerson in an organic whole way. There is not systematic and comprehensive study of Emerson's environmental ethics up to now. Emerson's thoughts and works have not much influence on environmental philosophy that has been written.

Though some critics have mentioned Emerson's concern with the physical nature from an ecological perspective, few critics have stated his environmental ethics that is one means of ecocriticism. Therefore, it leaves much room for Emerson study from the perspective of environmental ethics. To make up the inadequacy of Emerson studies, this paper attempts to make a study of Emerson's environmental ethics by reinterpreting his reprehensive works. By reexamining Emerson from environmental ethics that is a new perspective of ecocriticism, this paper tries to enrich and deepen people's understanding of him. In response to people's anxiety and crisis of self under modern transformation caused by modern ecological crisis, this research intends to find a solution to them by exploring and analyzing Emerson's environmental ethics.

Methodology

This paper makes the text analysis, comparative analysis, and interdisciplinary research analysis of Emerson's works to analyze the view of transcendental nature, the Literary and Artistic Outlook, view of lifestyle returning to nature and education view of individual perfection in order to explore the implied environmental ethics and its instructions.

Analysis of the Environmental Ethics Contained in Emerson's Works

Emerson environmental ethics originated from the profound social and cultural background of Europe and America in the 19th century, such as his criticism of the only theism, the absorption of 19th century romantic literature, the acceptance of German idealism philosophy and creative use and great influence of Oriental thought, especially the acceptance and dissemination of Confucianism. Emerson's special personal experience also had a great influence on his environmental ethics. Emerson's budding of environmental ethics is expressed in his works in the form of view of transcendental nature, literary and artistic outlook, view of lifestyle returning to nature and education view of individual perfection

Transcendentalism View of Nature

Transcendentalism was an important trend of thought in America in the 19th century. It had a great influence on the American ideological and cultural circle. It was an important ideological liberation movement in the history of American ideology and the beginning of American spiritual independence. At the same time, the transcendentalist literary movement pushed the American romantic literature to its peak, forming the climax of the American Renaissance. The transcendentalism advocated by Emerson was the foundation of all his thoughts. The important part of his transcendentalism was his view of nature. Emerson's first and most

important book, *On Nature* (1836), brought together the main ideas of transcendentalism, especially his transcendentalist view of nature. Emerson's transcendentalist view of nature held that nature and human mind was full of spiritual existence, material itself was the symbol of spirit. The whole nature was the symbol of the Holy Spirit. Emerson advocated that people practiced by themselves, put into the broad mind of nature, felt the inspiration of nature by intuition, understood nature, blended into nature, and finally achieved the spiritual balance and even the realm of integration between man and nature.

Through the study of Emerson's transcendentalism view of nature, it is found that this view of nature contains the budding of environmental ethics. Whether nature and human beings have their own inherent intrinsic value is one of the theoretical requirements of environmental ethics to establish its disciplinary status. Therefore, recognizing the intrinsic value of nature independent of human beings reflects the budding of environmental ethics. Emerson, in *On Nature*, makes a very fine division of the functions of nature. Through a careful study of these functions we can infer the meaning and classification of the natural values. Whoever contemns the ultimate cause of the world will note that the result of the cause contains a series of uses. These uses fall into one of the following categories: physical use, beauty, speech and discipline. Emerson claimed that the most basic and lowest function of nature was the physical use. While people are getting more and more understanding of nature, they use their intelligence to recombine various components in nature and develop new functions, thus obtaining useful survival skills. In this way, nature combine with human wisdom to provide human with the physical value of all available resources and products.

In addition to the material value to be used by people, there is naturally a more noble need to meet people the value of beauty's art. This higher level of beauty exists in the integration of people's will. The power of nature provides mankind with a "lofty hope" that satisfies our desire for beauty and stimulates our spirit to imitate it. Emerson's beauty is always related to goodness. Emerson's beauty is integrated with the truth and goodness. It is the nature of all things in a broad sense.

When nature plays its function of admonition and combines with human spirit to form the judgment of virtue and evolve into the discussion of spiritual morality and truth, goodness and beauty, nature shows its noblest and ultimate spiritual value. Nature embodies the trend of spiritualization. If the soul is beautiful, nature is also beautiful. If the soul is good, nature is good. It is precisely because of the spiritualization of nature that nature comes into people's vision and enables people to perceive the harmony and beauty of nature.

Therefore, Emerson's nature is not a material existence independent of man but shows three different levels of intrinsic value on the basis of its combination with man. Starting from Emerson's view of nature, we can reinterpret the value of man and nature that man and nature have both interdependent instrumental value and independent intrinsic value in a common body. In the community constituted by man and nature, this intrinsic value is represented in the coordinating function of the community. Both man and nature have the ability to coordinate the whole community and make it move towards harmony. The intrinsic value of nature is the basis of harmony and unity between man and nature that is one of the manifestations of Emerson's environmental ethics.

In addition, Emerson also expressed in his works the transcendentalist view of nature of the harmony and unity between other people and the nature. In the reconstruction of the relationship between man and nature, it is necessary for human beings to reconstruct a coexistence relationship between man and nature with transcendental spirit. Emerson regards nature as inspiration and instruction. He praises the infinite charm of natural beauty, emphasizes the symbolic and creative power of natural language, and praises the

governing power of moral law in nature. This kind of power all comes from the direct dependence on nature, but also shows in the harmony and unity of nature and man. Nature is not an accessory of human beings, nor is it a great treasure house of human resources. Nature will harmonize and unify with human beings through human spirit. Only when nature and spirit have function at the same time, we can truly know ourselves. Nature is filled with the spirit of God. As long as they grasp the essence of natural law, can people achieve the identity with God's spirit. The reason why nature can take everything together and exist is that it is filled with the spirit of God, namely the "oversoul". In this way, man and nature are in perfect harmony and unity in spirit.

"Oversoul" and Nature: The Literary and Artistic Outlook

Starting from the transcendentalism view of nature, Emerson's thought considers nature, God, and man as a continuously cycling and indivisible whole. In this organic whole, God is expressed as "Oversoul". The human spirit evolves to the highlights of "oversoul". Nature, a symbol of the human spirit, is the perfect intermediary communicating means between "oversoul" and the human spirit. When nature, "Oversoul" and man organically complete the communication and integration at the level of human spirit and build a harmonious whole, the perfection world of unity of truth, goodness and beauty also embraces the humans. The expressions of the perfection world in words constitute the best art and literature. Because the expression of the human soul will have a direct influence on its viewer's mind, it causes the resonance of two souls. Therefore, literature and art are one of the expression methods of "oversoul", and they have played an important role in the washing and purification of the human soul. Poets allow nature to enter the human mind by "oversoul", reveal their individuality and creativity of the soul inspired by the literary and artistic works and play the function of moralization on humans with the combination of "oversoul" and nature .

"Oversoul" and nature are the eternal themes in Emerson's view of literature and art. They are also the carriers of carrying the moral function of literature and art in Emerson's eyes. Emerson believes that the real literary and art formed by the combination of "oversoul" and nature has the function of moral enlightenment which is mainly reflected in conveying the author's moral sense and giving moral enlightenment to the readers. Emerson advocates that the creators of literature and art must take nature as the source of their creation. People should walk from the civilized world to the natural environment for acquiring their physical and spiritual experience, describing the combination of nature and "oversoul" for the improvement for human soul. They are the theoretical basis of American natural literature.

Emerson advocates for the value of literature and art is reflected in the perception of nature and the communication between the human soul and nature. He believes that the beauty of nature conquers everyone. The function of literature and art is to show the beauty of nature and make nature become a palace of spirit. Emerson's transcendentalism advocates taking nature as the medium for the human soul to explore the truth. He develops the transcendentalist view of nature, attaches importance to the fit of spirit and nature, praises to return to nature, advocates the harmonious coexistence of human beings and nature. He believes that human beings open their mind to come back to nature, the human mind can get natural inspiration and make nature the fashion of literary creation at that time. Inspired by the new view of nature advocated by Emerson, Thoreau, Hawthorne, Melville, Whitman, and others had created the outstanding achievements in American literature in prose, fiction, and poetry. Under the guidance of Emerson, American writers made themselves self-centered throughout the nineteenth century, sought the source of literary creation and

American spirit, as well as opened a new era of American natural literature. They played a foundation role for the formation and development of natural literature in the United States later.

The Lifestyle View of Returning to Nature

Emerson explained his view of lifestyle based on his view of nature. The way of life he advocated was simple, economical, loving labor, and finally returning to nature and pursuing companionship with nature all the time. In such a return to nature life, he lives with nature alone and make nature the source of his thoughts through the spiritual communication with nature. He loved the gifts of nature and immersed himself in the bright and elusive gifts of nature, "the stars", immersing himself in nature and transforming himself into a transparent eyeball to observe nature with his intuition and senses. He advocated returning to nature, venerating nature, and making nature the spiritual home of mankind.

Emerson has different expressions of consumption view about the material form of lifestyle. In his time, Emerson loved the progress of science and technology that could bring about changes in production and life. He believed that the progress of technology promoted the development of society and the progress of civilization. Emerson, in his first work, *On Nature* (1836), praised the technological advances at this time. Technological progress proves that the power of human can promote the development and progress of the times. At the same time, this power can help connect its spirit with nature. In this way, the advance of technology is deeply linked with the freedom. The human spirit can transcend reality and fly freely in the air. He was convinced that progress in science and technology must be matched by moral progress. So he praised it warmly.

The development of technology and the accumulation of material wealth made Emerson find that technological progress was not accompanied by spiritual transcendence and moral progress. "Civilized man has made carriages, but he has lost the strength of his feet. He had a crutch to support him, but his muscles were weak" (Emerson, 2002). Facing the comprehensive invasion of industry and commerce to society, nature and the carrier of spiritual transcendence, Emerson was deeply worried. In an age of rampant social evils and a kind of culture of fuss, money and expense, people put up as many barriers as possible between people and things, making it difficult for the bravest to find the courage to resist successfully. Emerson wanted to solve these problems by providing people with mental weapons. He criticized the American society devoted to material openly, emphasized the great power of spirit and the spiritual divinity beyond reality. He called for a higher philosophy for the current value orientation and behavior standards. In this way, Emerson loved the progress of science and technology, but at the same time, he saw that the progress of science and technology had destroyed the integrity of the individual and made people alienated in the progressive society. Therefore, Emerson asked American people go to the nature and live a simple life. He planted fruit trees in Concord and bought lakeside forest to build a solitude hut. His simple view of lifestyle of returning to nature gives us a reference for the consumption view of modern environmental ethics.

The Education View of Individual Perfection

First of all, Emerson discovered the abnormal alienation of the American people in the 19th century and established his unique educational concept of individual perfection on this basis acutely. If a person tries to understand and accept the law of nature, his mind must have a special "virtue emotion" for this law that is Emerson's bridge to connect nature with our soul. Ralph Waldo Emerson thought that when the soul opened itself to moral feelings, a kind of more secret, more touching and more irresistible beauty were revealed. Emerson believed that the moral law was at the heart of nature that can radiate light everywhere. Although

this so-called moral law was suspended above nature, it was inseparable from various phenomena in nature and natural material itself. Meanwhile, moral law brought a way to the perfection of nature for goodness. Emerson attached importance to the function of nature as an admonition to human morality, making nature a teacher and making nature a legislator. Only under the discipline of nature can man better understand himself and establish a connection between mind and nature. The symbolic significance of nature lies in its function of moral admonition.

With the decline of the American spirit at that time, Emerson's understanding of the moral precepts of nature went beyond nature itself and emphasized the divinity of the individual. Emerson's cognition of the nature had transcended the mountains, trees, animals, rivers, and other natural elements. He no longer found the so-called divine revelation from religious classic, nor to seek from the precise science. He thought that the dilemma in the times would ultimately be solved by people themselves. Emerson's solution is to appeal to the divinity of human beings and emphasize the sacredness of human soul. Because everyone has not only desire and instinct, but also morality and rationality. To exalt man's nature, that is, his divinity. Let his spirit reach all corners of the world. In this way, nature infuses man with divinity, making him transcend himself and become a complete and true man.

Emerson believed that there was a whole soul, universal beauty, and eternal oneness in man. Man can rely on intelligence to see the infinite soul behind the sun, moon, animals, and trees. When the soul merges with human intelligence, it produces what is called genius. Genius is Emerson's ideal personality and representative figure in the society alienated by strict social division of labor. Representatives refuse alienation. The combination of temperament and personality possessed by such representative figures or geniuses and the continuous perfection of individuals through the combination of nature and soul constitute the ultimate goal of education in Emerson's eyes - American scholars and poets. Only these important people can make up the whole society.

Emerson's educational concept of personal perfection is of great enlightenment significance to the premise, goal, and ideological origin of contemporary environmental ethics education. Emerson's concept of alienation is very advanced and provides ideas for the root cause of today's environmental ethical education. He stressed that the pursuit of truth, goodness and beauty is the value target of contemporary environmental ethics education. His commitment to the practice of environmental ethics education and strengthen the consciousness of participation provides people the inspiration. Emerson's exposition of the ultimate goal of pursuing the highest moral realm of the relationship between man and nature can give enlightenment to the ultimate goal of environmental ethics education.

Emerson acknowledged the intrinsic value of nature, emphasized on the spirit of harmony between human and nature, advocated returning to nature, respected nature, returned to the natural way of life view and made nature of the human spirit home at last. Nature provides moral admonitions for human beings. Each individual perfects himself by integrating his spirit into nature and finally pursues the perfect unity of truth, goodness, and beauty. All these thoughts reveal profound environmental ethical thoughts.

Instructions on Emerson's Environmental Ethics Research

As a thinker living in the 19th century, Emerson uses nature as the carrier to awaken the ecological consciousness of American writers and guide American to recognize themselves and realize spiritual independence. Emerson's ecological significance contained in the nature thoughts is worth pondering. It gives birth to the harmonious environmental ethics and ecological beauty value of the organic whole between the human and the nature. The natural literary writing awakens people's ecological consciousness

and promote the human and nature more harmonious. It is beneficial to the balanced development of the ecosystem. It has important enlightenment for the construction of ecological civilization. The study of environmental ethics of Emerson's natural views can promote people to understand nature better and more comprehensively and live in harmony with nature. On the road of ecological civilization construction, with the guidance of Emerson's environmental thought, we can reflect and correct our wrong behavior in a better and more timely fashion.

Literature is the reflection of real life. The moral concepts or moral ideals expressed by writers in their literary works all come from the moral phenomena and moral behaviors in life (Wang, L., 1983). By examining Emerson's environmental ethics in his works, it is not difficult to find that Emerson provides a novel perspective of understanding nature and is the founder of American environmental ethics thought. It has an important and profound inspiration and reference value for the modern society. Emerson used words to let the American people appreciate the beauty of nature and understand various long-standing environmental problems in the United States, awakening the public to understand the urgency of ecological crisis. After reading these excellent works, many people became environmental protectors or environmentalists.

Emerson's exposition on the relationship between man and nature is particularly enlightening for ecological crisis in the current era. However, in our country, economic growth has caused more and more serious environmental problems since the 1980s. The national ecological consciousness level is still slow. The ecological problems are easily replaced by other interest desire or replacement. Ethics has extensive life permeability. We must use various media and multiple channels to seek effective carrier to promote environmental ethics from theory to practice, cultivate social environmental protection consciousness and national enthusiasm. We should ask the people to participate in the environmental care and environmental protection action consciously and build environmental ethics with Chinese characteristics so as to finally realize the sustainable development of Chinese economy and society finally.

As the backbone of social morality, strengthening the penetration of college students' ecological civilization quality education in the process of college culture quality education is the inevitable requirement to thoroughly implement the scientific concept of development and build a well-off society and build a harmonious society in an all-round way. We should strengthen the penetration of ecological civilization quality education in the process of cultural quality education. Promoting the contemporary dissemination of excellent traditional culture, creating a strong campus ecological and cultural atmosphere; Students should promote the curriculum teaching as the core with the film and television art as the main body to promote the development of ecological civilization education; Carrying out the teaching and research on ecological civilization literacy education and practice links. In short, in order to achieve the goal of sustainable development, cultivate qualified talents with ecological civilization quality and build an ecological society, as the focus of talent training, Universities should further promote the integration of science and humanities, strengthen the penetration of ecological civilization literacy education in cultural quality education, strengthen the integration of ecological culture and campus culture in order to build a green and modern higher education that integrates green, science and culture, Cultivate college students to become intelligent and rational ecological people.

Conclusion

Facing today's human survival and environmental crises, it is essential to start from an ethical point of view to subtly change human's behaviors and cultural values from the mind and spirit, to ultimately achieve

moral perfection of individuals and improvement of community values. Back in the times of Emerson, this crisis had emerged, his transcendentalism view of nature, the literary and artistic outlook, the lifestyle view of returning to nature and the education view of individual perfection were good cure for the treatment of this social crisis, and gave birth to the budding of Environmental Ethics. It has a very important significance to summarize, interpret, and study in-depth Emerson's ethics thoughts for today's promotion of environmental ethics theory research and practical environmental protection.

Acknowledgements

This research is financially supported by Liaoning Provincial Social Science Planning Fund Project (2019) (L19BWW0100) "Ralph Waldo Emerson's Ethical Thoughts and Its Contemporary Spirits Value"; The 14th Five-Year Plan Project of Anshan Normal University (2021); "Classical Literature Reading and The Improvement of English Teachers' Thinking Ability in Middle School"; Anshan Normal University Teaching Reform Project (2018) "English Ability Cultivation for Applied Talents in Local Colleges and Universities in Transition.

References

Buell, L.. (1995). The environmental imagination: Thoreau, nature writing and the formation of American culture, (p. 314). Harvard: Harvard University Press.

Buell, L. (2006).*The American transcendentalists. Essential writings*. USA: The Modern Library Classics.

Buell L. (2010). The future of environmental criticism: Environmental crisis and literary imagination. Liubei (Trans.). Beijing: Peking University Press.

Emerson, R. W. (2010). *Nature*. Wu Nannan (Trans.), China Foreign Translation and Publishing Company.

Howe, I. (1986). *The American culture and politics in the age of Emerson*, (p. 133). Cambridge: Harvard University Press.

Liu, K. (2006). From transcendentalism to individualism: Emerson's influence on American culture. *Jiang Huai Forum*, pp. 128-132.

Ma, Y. (2011). The metaphysical foundation of Emerson's transcendentalism. *World Philosophy*, 143-148.

Mao, L. (2010). Between abstract and reformation: The metaphysics of Emerson individualism. *Foreign Literature Review*, 151-165.

Meeker, J. W. (1974). *The comedy of survival: Studies in literary ecology*, (pp. 3-4). New York: Scribner's.

Richardson, R. D. (2001). Emerson: A passionate thinker. Shijian, Lizuyu (Trans.). Chengdu: Sichuan People Press.

Qian, M. (1996). *Emerson and China: Reflections on individualism,* (pp. 2-6). Sanlian Bookstore. 2-6.

Xiang, Y. (2006). American transcendentalism ethics. *Morality and Civilization*, 41-45.

Xie, Z. (2006). *The transcendental acceptance of Confucianism*, (pp. 5-15). Beijing: Peking University Press.

Yang, L. (2009). Emerson and American individualism: From transcendental individualism to American identity recognition. *Science and Technology Information*.

Wang, L. (1983). On the relationship between literature and morality. Journal of Shanxi Normal University, Philosophy and Social Sciences Edition, 1.

Wang, Y. (2012). *The intrinsic logic of environmental ethics generativity theory*, (pp. 12, 72). Beijing: Peking University Press.

Wang, Y. (1997). The Influence of Emerson's transcendentalism on American literature. *Foreign Teaching*, 59-65.

Woodlief, A. (1990). Emerson and Thoreau as American prophets of eco-wisdom. Paper presented to Virginia Humanities Conference Virginia Commonwealth University, 117.

Zhang, S. (2006). On the influence of Emerson's transcendentalism upon American culture. *Journal of Liaoning University (Philosophy and Social Sciences)*, 68-71.

Zuo, S. (2012). The view of nature and aesthetics in the state of God and man. *Shandong University*, 2

Understanding Fansubbing Practices Through Actor-Network Theory: Using Fansubbing Team Winter Begonia on Viki as a Case Study

Qianqian Liu
School of Foreign Language, China University of Geosciences (Wuhan), Wuhan, China
Email: qianqianliu_@outlook.com

Shiyu Zhou*
School of Foreign Languages, China University of Geosciences (Wuhan), Wuhan, China
Faculty of English Language and Culture, Guangdong University of Foreign Studies, Guangzhou, China
Email: dakejuinf@163.com

[Abstract] This study seeks to investigates the fansubbing practice on Viki, with a special focus on how fansubbers and digital technologies interact, and how the translations are produced in the fansubbing team. Using Actor-Network Theory (ANT) as the framework, this study uses the participant-observation method by participating in subtitling activity and real-time forum discussions within the subtitling team Winter Begonia on Viki to explore the interaction between human and non-human actors. The findings show that the Viki technological infrastructure enables the enrolling of human actors to participate in the fansubbing practice, and the interaction of human and non-human actors is achieved through various built-in tools on Viki.

[Keywords] fansubbing; ANT; subtitle translation; Viki

Introduction

Following rapid globalization aided by technological advancement and expanding digitization, translation studies have recently expanded to explore collaborative, non-professional translations involving a wide range of contexts. One representative example is 'fansubbing', broadly referring to the subtitling of audiovisual content by fans (O'Hagan, 2009). Amateur fans have been enabled to translate media texts with online technologies. According to Pantumsinchai (2012), online platforms provide fans the opportunity to interact with each other and collectively produce and circulate their own work. In addition, fansubbers are able to produce fansubbs with unconventional styles with the help of translation tools such as subtitling software (Díaz-Cintas, 2010). Using Actor-Network Theory (ANT) as a framework, this study investigates fansubbing on Viki, with a special focus on how human and non-human actors interact, and how are the artefacts (translations) produced. This study is based on the author's experience as a member of the Viki volunteer translation community. It includes observation and analysis of the key features of the technology, the discussion of using the online technology to translate the Chinese TV drama *Winter Begonia,* and the interaction with subtitlers and viewers in the process.

Collaborative Translation and Fansubbing

The Rise of Collaborative Translation in the Era of Web 2.0

Different scholars have tried to approach techno-empowered actions among internet users by using a variety of terms such as participation (Jenkins, 2006), user-generated content (Flew, 2008), and prosuming (Denison, 2011). One representative form of collaborative translation is fan translation, i.e., translation of favorite foreign-language content by dedicated fans. The term "Fansubbing" was first coined back in the

1980s to define the activity of fans subtitling for fellow fans (O'Hagan, 2009). Acting as active "prosumers" who play the hybrid role of producers and consumers of products (Tapscott, & Williams, 2006), fansubbers take the more foreignization approach to preserve some of the cultural idiosyncrasies of the original in the target text (Díaz-Cintas, & Muñoz-Sánchez, 2006). By setting up websites or forums where fansubbers can share opinions and communicate with other fans, they create a cyber community to form a participatory culture of production and consumption, and further promote fansubbing practices across national and cultural borders (Pérez-González, 2012).

Process-Oriented Research in Fansubbing with a Focus on Technology

As the "sociological turn" proceeds, process-oriented research is gaining momentum in AVT studies. Scholars have shifted their interests from translation products to the process of how the translated text is produced, revealing collaborations between translators and other agents (Cordingley, & Montini, 2015). As noted by Huss (2018), this process-oriented perspective enables researchers to specify and recognize the joint efforts by both human and non-human actors in the production of a translation. This trend is evidenced by several studies (Dwyer, 2016; Wongseree, 2017) which investigate how fan translation networks are formed by fans in the production and circulation of translations. Recently, research in translation studies has taken a turn to the ever-rising interests in technology, i.e., the "technology turn". Li (2015) has studied a Chinese fansubbing team in which Chinese fansubbers reinforce their collective identity with the help of technology. O'Hagan (2013) has highlighted that digital technologies are the driving force behind the creation of fansubbing networks.

Actor-Network Theory

An Overview of ANT

Considering the collaborative and technology-mediated nature of fansubbing, Actor-Network Theory (ANT) is used as the analytical framework to investigate fansubbing practices on Viki. The core concepts of ANT are "actor", "network", and "translation". "Actor" is defined as "an actant that is something that acts or to which activity is granted by others" (Latour, 1996, p. 373). The most radical point of ANT is that actors are not only human entities but also non-human objects such as money, technical artefacts, entities, concepts, organizations, professions, skills, and written texts (Callon et al., 1986). "Network" is defined as "a string of actions" (Latour, 2005, p. 128) that are dynamic and generative. A network is not a fixed or stale web, but a series of activities conducted by numerous actors in the process of interaction and connection. "Translation" in ANT is defined as "the methods by which an actor enrolls others" (Callon et al., 1986, p. xvii). In other words, it refers to how different actors participate or engage themselves in the production process. In general, actor-network theory and its core concepts are effective as a framework to investigate the process-oriented research as to how a product is produced, and most importantly, the way in which a network of different actors interacted (Buzelin, 2005, 2006).

ANT in Translation Studies

Process-oriented research is becoming increasingly prominent in translation studies as the "sociological turn" proceeds. Bogic (2010) has examined the impact of actors' interactions on the translation product. Abdallah (2010) has investigated the roles of actors, their limitations, and their influence on translation quality in an AVT production network. Other studies have tried to examine non-human actors such as translation archives, i.e., the source and reference materials used by translators (Stalling, & Schleifer, 2020), and technological advances and their impacts in translation practices (O'Hagan, 2017). Wongseree (2020)

has investigated the interactions between Thai fansubbers and digital technologies. ANT is still a powerful framework to be applied in translation studies especially in the investigation and explanation of the engagement and interaction of digital technology, fansubbers and fansubbing practices.

Fansubbing Using Viki Platform as a Case Study

Introduction to Viki and Winter Begonia

Founded in 2010, Viki has evolved from a not-for-profit class project based around language learning to a streaming platform with 1100 global shows in 200 languages and a number of 35 million monthly active users (MacDonald, 2020). Viki launched this translation-based community to invite voluntary translators to translate subtitles of various projects. *Winter Begonia* (Chinese: 鬓边不是海棠红) is a 2020 Chinese television show aired on Viki starting from March 21, 2020. It tells the story of the close relationship between a shrewd businessman, Cheng Fengtai, and a Peking opera genius, Shang Xirui, right before World War II. The show is full of culturally bounded items about Peking opera and Chinese history.

The Translation Process on Viki

On Viki, there are four main roles in a subtitle team: the channel manager, the moderator, the segmenter, and the subtitler. The Channel Manager promotes the channel, recruits members, and delegates tasks. Moderators are English Moderators and Other Language Moderators who are responsible for assisting the Channel Manager. Segmenters cut a video into timed compartments called segments. Subtitlers translate the segments from the content's original language into English. Once the English subtitles are complete, other language subtitlers translate the English subtitles into other languages. On Team Winter Begonia, there is one Channel Manager, 29 moderators (6 English moderators, 17 other language moderators, 6 all language moderators), 12 segmenters, and 170 subtitlers (including editors). Together, they translate the show into a total of 17 languages.

On Team Winter Begonia, all contributors are invited to work on the subtitling team page as is shown in Figure 1. There are five subsections above the video player among which the Team Discussion, Team Notes, and Activity are accessible to all team members, while the Subtitle Editor tool and Segment Timer tool are only available to the designated subtitlers, editors and segmenters (Figure 1). As is shown in Figure 2, using the online contribution tool, Segment Timer provided by Viki, segmenters chunk the video into manageable segments that range from 3.5 to 6 seconds long. As shown in Figure 3, on the Subtitle Editor page, the screen is divided into two main panels, the video viewing panel and the subtitling panel where the source texts have already been well-segmented. Subtitlers should input the translations into the boxes while watching the video, and the translated subtitles will appear on the screen simultaneously as they are written in the boxes. When subtitling for one episode is finished, the Chanel Manager would invite Translation Editors to edit subtitles and General Editors to review the subtitles for once more.

All Chinese dramas on Viki are translated into English first by Chinese-English subtitlers, and the translated English subtitles function as the source text for other language versions. When one episode has been subtitled into English and reviewed by Translation Editors and General Editors, it would then be released to other languages by the Channel Manager. Subtitlers, Translation Editors, General Editors in other languages will finish subtitling using the same online tool by switching to their own language in the dropdown menu. This practiced is called relay translation (St André, 2009), a type of translation that is not based on the original language of the video clip, but on a third language instead.

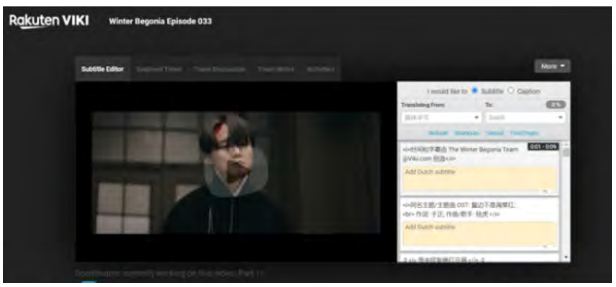


Figure 1. **The Subtitling Team Page**

Figure 2. **The Segmenting Mode**

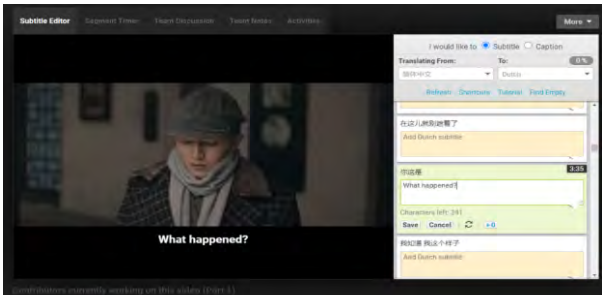


Figure 3. **The Subtitling Mode**

Technological Infrastructure in Shaping the Translation Practice

The primary actor behind such a pervasive translation activity on massive scale is the technical infrastructure of Viki, i.e., the platform itself and the online tools that comprise an easy access user interface for creating, translating, and editing and subtitles of videos. On the first level, Viki platform allows any internet user to register for free to join the volunteer community. As observed by Pym et al. (2016), traditional fansubbing groups usually create a threshold by developing tests for accessing prospective members, implying the existence of a hierarchy. But for teams on Viki, no previous qualification or entrance examination is required, and participation in the team is open to everyone who is interested. They can sign up and find out a project to work on by using the "project finder tool" to go through the project pool or by posting on the Viki community discussion forum to showcasing themselves to be qualified contributors. On the second level, the hands-on utility of the translation tools on Viki enables the creation, translation and editing of the captions and subtitles. The technical constitution of the built-in subtitling tool requires minimal operative effort from the translator. Moreover, to make the translation tools more accessible to less technology-savvy users, Viki provides "Ninja Academy", a community project dedicated to teaching volunteers to segment and subtitle.

To sum up, in the view of ANT, Viki's technological architecture of accessibility and hands-on operation act as the key non-human actor engaging individual actors (channel managers, segmenters, subtitlers, etc.) to join the community and fulfilling the translation practice according to their preference.

The Human-Technology Interaction

The interaction of technology and human actors can be investigated through examining the interaction between subtitling team and the technological infrastructure, as well as the interaction among audience, subtitling team, and the technological architecture. As noted by Latour (1996), ANT is not about traced networks, but about the activity of network tracing, because a network cannot exist independently of the

act of tracing it (Tatnall, 2012). The team discussion forum offers an opportunity for subtitlers and editors to share their opinions and negotiate on the appropriate translations when dealing with difficulties. The forum is powered by Disqus, a networked community platform embedded in Viki which offers traceable clues for locating and replying to threads, enabling the members to engage easily into discussions. By creating and responding to threads on the forum and upvoting the best possible translations, subtitlers and editors actively engage in the translation. For example, when dealing with the translation of "水云楼" (Shuiyun Lou in pinyin), the name of Proprietor Shang's troupe, the team firstly adopted the literal translation as "Shuiyun Hall" to go consistent with the performing place called "Huibin Hall" ("汇宾楼", Huibin Lou in pinyin) in the first episode. However, considering the term's connotation of "the team/family of Proprietor Shang's troupe", the term was later coined as "Shuiyun House". The negotiation was done through discussions and a vote of choices by subtitlers and editors. As consensus was made, the Channel Manager transferred the translations to the Team Notes section which continued to expand as the translation process continued. This workflow goes in accordance with the collaborative model described by Kelly et al. (2011) in which the contribution of translation players with different roles can be incorporated into the early stage of the translation process.

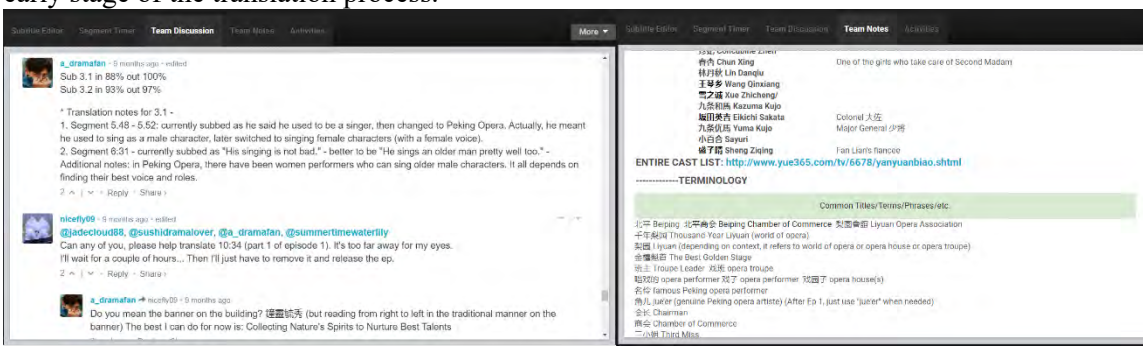


Figure 4. **Team Discussion and Translation Notes**

The interaction and engagement of human actors and technology is also apparent in the "Timed Comments" incorporated on the Viki platform. For traditional fansubbing practice, subtitlers rarely interact with the audience. When they finished subtitling, their translation becomes a product either incorporated into the video to be released or turns into SRT files for download. If the translation is questioned by fans, in almost no cases will the group choose to re-translate because speed translating is the paramount need for many online fansubbing groups. However, for viewers on Viki, using the "Timed Comments" on the upper left corner of the screen (Figure 5), they can immediately post their opinions on translation and remind subtitlers for possible correction. As a result, subtitlers or editors can make immediate modifications using the online tool, and the previous version will be re-written thoroughly so that future viewers will only watch with the edited version. In this sense, the traditional translate-edit-proofread (TEP) model in which a translator completing the translation task, followed by an editor reviewing the translation, finally the edited version checked by a third party (Kelly, et al., 2011) is subverted. Proofreaders are done by the general editor, and in some cases simply by the viewers. This design enables viewers, who are also fans of the show, to participate and engage in the creation of subtitles, promoting participatory culture to a higher level.

Figure 5. **Timed Comment from the Viewer**

Discussion and Conclusion

Drawing upon Actor-Network Theory (ANT), this study sets out to discuss fansubbing on Viki as a social practice with special regard to how human and non-human actors interact, and how are the artefacts (translations) produced. More specifically, this paper aims at exploring how technology functions as the key non-human factor interacting with the human factors in the translation process. It finds out that the technological infrastructure of Viki plays a crucial role in enrolling human actors to participate in the fansubbing practice because of the accessibility of the platform and the hands-on operation of its translation tools. Meanwhile, the interaction of human and non-human actors is facilitated through the built-in discussion forum and the accumulative translation notes by negotiation. In addition, the engagement of viewers through the "Timed Comments" tool as a part of the translation process further demonstrates the creative interaction between human actors and the technology, revealing the subversive and participatory nature of fansubbing.

References

Abdallah, K. (2010). Translator's agency in production networks. In T. Kinnunen & K. Koskinen, (Eds.), *Translator's Agency,* (pp. 11-46). Finland: Tampere University Press.

Bogic, A. (2010). Uncovering the hidden actors with the help of Latour: The 'making' of The Second Sex. *MonTI. Monografías De Traducción E Interpretación*, *2*, 173-192. Retrieved from https://doi.org/10.6035/MonTI.2010.2.9.

Buzelin, H. (2005). Unexpected allies: How Latour's network theory could complement Bourdieusian analyses in translation studies. *The Translator*, *11*(2), 193-218. Retrieved from https://doi.org/10.1080/13556509.2005.10799198.

Buzelin, H. (2006). Independent publisher in the networks of translation. *TTR: Traduction, Terminologie, Rédaction*, *19*(1), 135-173. Retrieved from https://doi.org/10.7202/016663ar.

Callon, M., Law, J., & Rip, A. (Eds.). (1986). Mapping the dynamics of science and technology: Sociology of science in the real world. London: Palgrave Macmillan.

Cordingley, A., & Montini, C. (2015). Genetic translation studies: An emerging discipline. *Linguistica Antverpiensia, New Series–Themes in Translation Studies*, *14*, 1-18. Retrieved from https://lans.uantwerpen.be/index.php/LANS-TTS/article/view/399/335.

Denison, R. (2011). Transcultural creativity in anime: Hybrid identities in the production, distribution, texts and fandom of Japanese anime. *Creative Industries Journal*, *3*(3), 221-235. Retrieved from https://doi.org/10.1386/cij.3.3.221_1.

Díaz-Cintas, J. (2010). The highs and lows of digital subtitles. In L. N. Zybatow, (Ed.), *Translationswissenschaft - Stand und Perspektiven: Innsbrucker Ringvorlesungenzure Translationswissenschaft VI*, (pp. 105-130). New York: Peter Lang.

Díaz-Cintas, J., & Muñoz-Sánchez, P. (2006). Fansubs: Audiovisual translation in an amateur environment. *Journal of Specialised Translation*, *6*, 37-52. Retrieved from https://jostrans.org/issue06/art_diaz_munoz.pdf.

Dwyer, T. (2016). Multilingual publics: Fansubbing global TV. In P. D. Marshall, G. D'Cruz, S. McDonald, & K. Lee, (Eds.), *Contemporary Publics: Shifting Boundaries in New Media, Technology and Culture,* (pp. 145-162). London: Palgrave Macmillan.

Flew, T. (2008). *New media: An introduction*. Oxford: Oxford University Press.

Jenkins, H. (2006). Fans, bloggers, and gamers: Exploring participatory culture. New York: New York University Press.

Kelly, N., Ray, R., & DePalma, D. A. (2011). From crawling to sprinting: Community translation goes mainstream. *Linguistica Antverpiensia, New Series–Themes in Translation Studies*, *10*, 75-94. Retrieved from https://lans-tts.uantwerpen.be/index.php/LANS-TTS/article/view/278.

Latour, B. (1996). On actor-network theory: A few clarifications. *Soziale Welt*, *47*(4), 369-381. Retrieved from https://www.jstor.org/stable/40878163.

Latour, B. (2005). *Reassembling the social: An introduction to actor-network-theory.* Oxford: Oxford University Press.

Li, D. (2015). Amateur translation and the development of a participatory culture in China – A netnographic study of The Last Fantasy fansubbing group. (Publication No. 10091299) [Doctoral dissertation, University of Manchester]. ProQuest Dissertations & Theses Global.

MacDonald, J. (2020). Why Kocowa added yet another way to share Korean content in the U.S. *Forbes*. Retrieved from https://www.forbes.com/sites/joanmacdonald/2020/04/16/why-kocowa-added-yet- another-way-to-share-Korean-content-in-the-us/?sh=18d342fa2242.

O'Hagan, M. (2009). Evolution of user-generated translation: Fansubs, translation hacking and crowdsourcing. *Journal of Internationalization and Localization*, *1*(1), 94-121. Retrieved from https://doi.org/10.1075/jial.1.04hag.

O'Hagan, M. (2013). The impact of new technologies on translation studies: A technological turn? In C. Millán, & F. Bartrina, (Eds.), *The Routledge Handbook of Translation Studies,* (pp. 521-536). Milton Park, UK: Routledge.

O'Hagan, M. (2017). Deconstructing translation crowdsourcing with the case of a Facebook initiative: A translation network of engineered autonomy and trust? In D. Kenny, (Ed.), *Human Issues in Translation Technology*, (pp. 43-62). Milton Park, UK: Routledge.

Pantumsinchai, P. (2012). *Fans turned prosumers: A case study of an online fansubbing community* [Master's thesis, University of Hawaii at Manoa]. Scholar Space. Retrieved from https://scholarspace.manoa.hawaii.edu/handle/10125/101271.

Pérez-González, L. (2012). Amateur subtitling and the pragmatics of spectatorial subjectivity. *Language and Intercultural Communication*, *12*(4), 335-352. Retrieved from https://doi.org/10.1080/14708477.2012.722100.

Pym, A., Orrego-Carmona, D., & Torres-Simón, E. (2016). Status and technology in the professionalisation of translators. Market disorder and the return of hierarchy. *Journal of Specialised Translation*, *25*, 33-53. Retrieved from https://jostrans.org/issue25/art_pym.pdf.

St André, J. (2009). Relay. In M. Baker, & G. Saladhna, (Eds.), *Encyclopedia of Translation Studies* (2nd ed.), pp. 230-232). Milton Park, UK: Routledge.

Stalling, J., & Schleifer, R. (2020). Unpacking the Mo Yan archive: Actor-network translation studies and the Chinese literature translation archive. In L. Gerber, & L. Qi, (Eds.), *A Century of Chinese Literature in Translation (1919–2019),* (pp. 23-40). Milton Park, UK: Routledge.

Tatnall, A. (Ed.). (2012). *Social and professional applications of actor-network theory for technology development.* Hershey, PA: IGI Global.

Wongseree, T. (2017). Understanding Thai fansubbing: Collaboration in fan Communities translating a Korean TV show. Doctoral dissertation. Dublin City University. DORAS. Retrieved from http://doras.dcu.ie/22113/.

Wongseree, T. (2020). Understanding Thai fansubbing practices in the digital era: A network of fans and online technologies in fansubbing communities. *Perspectives*, *28*(4), 539-553. Retrieved from https://doi.org/10.1080/0907676X.2019.1639779.

*Corresponding author: Shiyu Zhou; Email: dakejuinf@163.com

The Contrastive Study of Corporate Culture between Sino-US from the Perspective of Cross-Culture

Yu Zhan
Liaodong University, Dandong, China
Email: 1144960781@qq.com

[Abstract] It has become a new trend to study economic problems from a cross-cultural perspective, and the comparison of corporate culture is an important part of it. As the most strategic management thought and method of modern enterprises, corporate culture directly affects the core competitiveness of enterprises and determines their success or failure. Based on this thinking, this paper makes a comparative analysis of the corporate culture of Chinese and American enterprises from a cross-cultural perspective, in order to find out the uniqueness in the construction of corporate culture, so as to provide useful reference experience for other Chinese enterprises to become world-famous enterprises.

[Keywords] corporate; culture; differences of culture

Introduction

The undeniable fact is that the world has now become a market, and people from different cultures communicate more frequently than ever before. To some extent, this should lead to cultural balance. People all over the world will purchase the same products, enjoy the same movies, or listen to the same music. Companies even uses the same manufacturing equipment. However, beneath the surface, people still insist on their ethnic differences.

Language differences continue to support different ethnic identities. These differences divide the world into multiple regions and hinder the global standardization of products and operating methods. This paper attempts to make a comparative study of Chinese and American enterprises from a cross-cultural perspective to help young and inexperienced Chinese companies learn from the experience of overseas and it is hoped that Chinese enterprises will become more dynamic and competitive in the future.

Literature Review

Since the late 1970s, organizational experts have already realized that culture was essential in determining a large number of attitudes and behaviors correlated to the work and the working environment. Hofstede (1991, p. 109) defines "culture", in his book, *Cultures and Organizations*, as "the collective programming of the mind which distinguishes the members of one group or category of people from another." Thus, "corporate culture" can be defined as the collective programming of the mind that distinguishes the members of one company from another. There is no accurate definition of "corporate culture", but most people who study it would probably agree that "corporate culture" is (1) Holistic: referring to a whole which is more than the sum of its parts. (2) Historically determined: reflecting the history of the company. (3) Related to the things that anthropologists study: such as rituals and symbols. (4) Socially constructed: created and preserved by the group of people who form the company together. (5) Soft and difficult to change (Hofstede, 1991, p. 179).

With the development of the world, corporate culture experiences many changes just as the company itself. Companies develop cultures within the context of their national cultures. A company is, above all, a

citizen of a particular country, and the country's dominant norm, standards, styles, and beliefs set the parameters in which a company's culture develops (Herbig, 1998, p. 272). Corporate culture may be influenced by such social forces like the educational system, political system, economic conditions, and the social structure of the larger society. The companies operate within this general cultural atmosphere. Similarly based on the nature of the corporate culture, a distinction is made by Van Muijen & Koopman (1996) between two levels of corporate culture. At the first level, visible and tangible manifestations are situated (like building, rules, technology, etc.). At the second level there are values and norms on which behaviors are based (Berry et al., 2002, p. 391).

Differences in Corporate Culture between China and the United States

Conceptual Differences in Corporate Culture

Corporate culture is the glue that holds an organization together. Corporate culture is the sum of corporate spirit, business philosophy, value standards, management standards and behavior forms formed in the long-term production and operation practice. It permeates the organizational structure, rules and regulations and employee behavior of enterprises (Zhang, X., 2002).

The concept of corporate culture was first introduced into China from Europe and America in the early 1980s (Zhang, D., 1993). In 1993, Yang Guanghui (1993) of Shenzhen defined enterprise culture as "Socialist corporate culture of a multi-level, multi content, multi-directional and multi angle comprehensive text". Han Tianshi, chairman of China enterprise culture research, defined enterprise culture as "corporate culture is an integral part of social culture, and its development will promote social democracy and new socialist culture" (Yu, 2019).

In America, corporate culture includes the organization's values, standards of conduct, policies, procedures (Wang, 1995). Terrence E. Deal and Allan A. Kennedy (2008) put forward that "corporate culture is cohesion of values, myths, heroes, and symbols". American theorists and business circles pay more attention to values, management system, leadership style (corporate hero), personal creativity. Each corporate culture has obvious personality and many independent characteristics. This is in sharp contrast to the national politics, party ideology, collectivism, team spirit and dedication concerned by the corporate culture in mainland China.

Differences of Values and Norms

In collectivist culture, harmony should be maintained at all times and direct confrontation should be avoided. Collectivism culture has low tolerance for open disputes within and between groups. It is considered rude and impolite not to encourage public debate and direct confrontation. China is a group oriented society. It likes warm, cooperative relations and harmony, and emphasizes loyalty and unity. China's collectivity and its desire for social stability are reflected in the group centered collective decision-making model (Yu, 2019). Once a consensus decision is reached, since employees are widely involved in the decision-making process from the beginning to the end, Chinese managers tend to adopt a people-oriented management style, put people above business, and pay attention to good relationship and harmony. Confucian collectivism and disciplined values have had a strong impact on the Chinese people, making them prefer compromise and avoiding competition as a means of conflict reconciliation.

However, in a low-context culture such as the United States, deals are made with much less information about the character, background, and values of the participants. Much more reliance is placed upon the words and numbers in the loan application. In the American culture, it is common that the middle-level

managers have the authority to make quick decisions without consulting the "boss" or discussing with the groups. By the means of the empowerment, the managers can help their subordinates foster independent thinking and action rather than relying on a "sovereign" – a respected superior who guides all the subordinates' behaviors. Under such cultures, subordinates are expected to become capable of acting on their own initiative. Individuals take responsibility for their own career development, while leaders create a work environment that encourages others to achieve their human potential.

Differences in Management Culture

In China, such a high-context country, People are responsible for organizational mistakes. For Americans, in such a low- context country, the opposite is true (Zhang, D., 1993). People in collectivist culture (China) feel close contact with groups. The goal of maintaining harmony may be most obvious in the team. People in collectivist cultures tend to work for collective goals rather than individual goals and are responsible for their actions. In turn, the group is responsible for the welfare of each of its members. Therefore, in Chinese companies (collectivist culture), success or failure is often shared by the work unit, rather than many specific individuals receiving all praise or criticism.

Since consensus is a collective decision, no individual can be blamed if the project fails. For Chinese people, conformity and group identity take precedence over personal achievement - the main attitude is "we all rise and fall together". Chinese people with collective culture get more satisfaction from their contribution to collective efforts, and less satisfaction from task ability and achievement. On the other hand, Americans believe that personal achievement requires personal initiative. When the decision-making produces adverse results, the decision-makers will be forced to bear greater personal responsibility, and inevitably lose face, resulting in the possibility of intra group conflict.

In the culture of America, the pursuit of individual rights and interests is considered utterly legitimate. Each person is viewed as having a unique set of individual potential and supreme aims in life. High individualism suggests people would be motivated by the opportunities for individual advancement and autonomy. In the Chinese traditional culture people believe that the organization takes a responsibility for the employees' welfare and have a close long-term even whole-life relationship with their corporations. While in American corporations, people perceive the organization as only interested in the work employees do, not in their personal and family welfare (Hu, 2012).

The Causes of the Differences between Chinese and Western Corporate Culture

The emergence, development and change of corporate culture are closely related to the cultural tradition of the country and region where the enterprise is located. It is the product of the combination of traditional culture and modern enterprise

Culture is the sum of national lifestyles. It comes from a person's social environment. The culture of the country and region where people live affect their behavior (Hu, 2012). Chinese and Western cultures are two different cultural systems: the main characteristics of Western culture are individual oriented, advocating "self" and radical openness. The main feature of Chinese culture is based on the group, conservative and secure. Corporate culture is the result of the influence and penetration of culture on enterprises. Chinese and western corporate culture has its own historical origin. Different cultural details determine different business philosophy and management methods.

There are many distinct characteristics in Chinese and Western cultures. For example, in dealing with the relationship between heaven and man, there is always a main line in western culture, that is, heaven and

man are separated and opposed. This cultural tradition logically produces a rationalist way of thinking (Bai, 2004). This culture advocates the materialistic world outlook, has a strong desire to conquer and dominate, advocates science, pursues clarity, directness, and efficiency, and takes whether the production and operation activities are reasonable and logical as the standard. The corporate culture produced under this culture has the following characteristics: in management practice, it emphasizes effective operation and maximization of benefits, and adopts scientific management; It emphasizes the restrictive role of rules and regulations and advocates "hard management", that is, system management. The unified personnel appointment system of "responsibility, power, and benefit" is implemented, with clear division of labor and no right to people, so the work efficiency is high. Attach importance to contracts and put business reputation above all else.

Different from the rationalism of western culture, Chinese culture tends to empiricism. Since China has a strong humanistic ideological tradition of paying attention to people's livelihood since ancient times, Chinese ancient culture also has a strong practical color, emphasizing "knowledge so as to use" and "unity of knowledge and practice", tending to value selection rather than true and false judgment in cognition, maintaining the knowledge of the object only in the use of the subject, so as to combine the pursuit of knowledge with social practice. Due to the characteristics of practicality, ancient Chinese culture has an empirical tradition, which is good at the comprehensive induction of experience, ignores formal logic, ignores the establishment of theoretical system and logical demonstration. This mode of thinking has a profound impact on China's corporate culture. The specific manifestations are as follows: in enterprise management, we pay attention to the mutual connection and influence of different types of affairs, pay attention to the impact of the external environment and various "relationships" on enterprise management, and stress the art of leadership; Managers are good at make decisions based on experience and form extensive management.

Integration of Chinese and Western Corporate Culture

With the deepening of world economic integration and regional economic collectivization, every enterprise inevitably collides with people and enterprises with different cultural backgrounds. The integration of Chinese and western corporate culture has become an irreversible trend of the times. However, cultural integration is not spontaneous. As an ideology, corporate culture has strong historical continuity and slow change. In the process of enterprise internationalization, it is impossible to change the original cultural concept of the enterprise as easily as updating equipment and changing products, which is full of collisions and conflicts between the cultures of all parties. How to solve the conflict caused by the collision between Chinese and Western cultures, integrate and form a new corporate culture on the basis of recognizing and paying attention to each other's differences, and establish a new corporate culture that is not only suitable for the international economic environment, but also suitable for the international cultural environment, is the key for Chinese enterprises to go to the world, obtain competitive advantages, and obtain the initiative in international business activities.

Conclusion

In short, the difference between Chinese and Western culture is the fundamental reason for the difference between Chinese and Western corporate culture. There is no simple question of which is better or which is worse. They are two indispensable priorities of world culture. Sometimes they are contradictory, sometimes they are compatible, sometimes they are fighting, and sometimes they are harmonious. However, when one

culture accepts another culture, it has to adopt the way of combining external factors with its own tradition. If it ignores its own cultural tradition and blindly prays with both eyes, the result must be failure. Only by comparison, can we take the essence and learn from each other's strengths, and transplant good corporate culture to fit the reality of our own enterprises and create excellent corporate culture constantly, so that we can succeed in the fierce competition nowadays. This is also the purpose of our research on cultural differences between China and America.

References

Bai, Y. (2004). Comparison of American and Chinese corporate culture. *Journal of Yanshan University*, *5*(3).

Berry, J. W., Poortinga, Y. H., Segall, M. H., & Dasen, P. R. (2002). *Cross-cultural psychology: Research and applications, (2nd edition).* Cambridge: Cambridge University Press.

Deal, T. E., & Kennedy, A. A. (2008). *Corporate cultures: Rites and rituals of corporate life*, (pp. 59-64), Beijing: Renmin University of China Press.

Hofstede, G. (1991). *Cultures and organizations*, New York: McGraw-Hill.

Herbig, P. A. (1998). *Handbook of cross-cultural marketing*. USA: International Business Press.

Hu, X. (2012). A comparative study of Chinese and western corporate culture commodity and quality, 123.

Van Muijen, J. J., & Koopman, P. L. (1996). Linking transformational leadership and organizational culture. *The Journal of Leadership Studies*.

Wang, J. (1995). *American society and culture.* Beijing: China Youth Publishing House.

Yang, G. (1993). Strengthening the construction of socialist corporate culture in propaganda and ideological fields. *Special Zone Practice and Theory*, *2*.

Yu, S. (2019). On the integration of corporate ideological work and corporate culture. *Human Resources*, *4*.

Zhang, D. (1993). *Market economy and corporate culture*. Bejing: Peking University Press.

Zhang, X. (2002). *Far Eastern dream*. Beijing: People's Daily Press.

Study on the Path of Integrating Local Culture into College English Class under the Concept of Cultural Confidence

Xiaoyan Ni
Institute of International Relations Studies, Nanjing University, Nanjing, China
Email: sara_345@163.com.cn

[Abstract] The lack of local culture in college English classes has always been a problem. By integrating the theme of cultural confidence into the teaching process, this paper discusses how to integrate local culture into college English classes from the aspects of course objectives, content, teaching philosophy, teaching process and teaching evaluation. .

[Keywords] cultural confidence, local culture, college English class

Introduction

For the last three decades, China's university English teaching has attached great importance to the close relationship between language and culture, emphasizing the cultivation of students' cross-cultural communication ability (Cui, 2009). This communication-consciousness played an important role in promoting reforms of college English teaching and consequently, in improving students' communication ability. However, for a long time, the college English class mainly focused on the culture of the English-speaking countries, and Chinese culture was rarely involved. The situation has to be changed and is changing now.

With the enhancement of national influence of china, cultural confidence has become the major cultural theme in the recent years. As is pointed out by General Secretary Xi Jinping in the report to the 19th CPC National Congress: "Culture is the soul of a country and a nation"; "Without a high degree of cultural confidence and without cultural prosperity, there will be no great rejuvenation of the Chinese nation" (Xi, 2017). In October 2019, the Ministry of Education issued the *Implementation Opinions on the Construction of First-Class Undergraduate Courses,* and proposed virtue cultivation as the fundamental standard in evaluating all the work of colleges and universities (Ministry of Education, 2019). Obviously, under the new social requirements, English education with its dual characteristics of tool and humanity (Wen, & Yu, 2003), has a clear responsibility in not only language teaching, but also educating students with the inheritance of Chinese culture.

Strengthening Chinese culture in college English and localization of English teaching requires the joint participation of policy-makers, academic circles, textbook compilers, and teachers (Cui, 2009; Zhong, & He, 2009). Proposals have been made to add basic Chinese culture courses in curriculum (Song, 2010; Yu, & Wang, 2011). In terms of textbook compiling, English expressions of Chinese culture should be included in the vocabulary of the syllabus (Wang, 2012). With "Telling China's story well" becoming a major theme in English class teaching (Zhang, 2018; Wang, Lu & Wang, 2019; Zhao, 2019), detailed suggestions have been made on mining text themes (Chang, 2021).

This paper, with a perspective of cultural confidence, will further explore integrating local culture into the college English class. It will first introduce the relevant basic concepts, followed by an analysis of the lack of local culture in English class, and a discussion of the necessity of integration of local culture, and

put forward countermeasures from the aspects of course objectives, content, teaching philosophy, teaching process, and teaching evaluation.

Basic Concepts

The theme of this article, "to integrate local culture into English class under the concept of cultural confidence", involves the connotation of "cultural confidence", the importance of culture in English class, the content of local culture to be integrated, and the results of localized class. To facilitate discussion, a statement of some concepts is presented here:

Culture

Culture is "a system of collectively held values" (Hofstede, 2011) that reflects the norms of a given society and constitutes. It is also "an expressive practice; and a description of a special way of life" (Zhao, 2015). Therefore, culture is an important content of language teaching, be it a discussed topic in the class or not, and the input of the foreign language is inevitably accompanied by the input of the foreign language culture.

Local Culture

Dealing with the relationship between foreign and local cultures should be a concern of English class. Local culture in Chinese college English class mainly includes two aspects (Cui, 2009). The first aspect is traditional culture accumulated over history, including literature, art, science and technology, architecture, history, and language, etc. The second aspect include the basic conditions of China's current society. The two types are what need to be integrated in the English classes.

Cultural Confidence

Cultural confidence is "the firm confidence that a country, a nation, and a political party have toward the values and the vitality of its own culture. It also includes the active practice on the relevant regards" (Xinhua, 2016). This is not only the awareness and appeals of the early practitioners in education (You, 2011), but also the current national education policy. The incentive effect of the policy to the practice is obvious.

Cultural Consciousness

Cultural consciousness is the basis of cultural confidence and refers to people's rational understanding and self-awakening of their own culture. Faced with local culture and foreign culture, a cultural consciousness is essential not only in understanding the two cultures, but also in properly handling the relationship between the two. This, therefore, requires attitudes of cultural equality and cultural confidence.

Localization of English

The discussion of integrating local culture in teaching inevitably involves the issue of English localization. In fact, localization is not only a practical problem in class, or an issue of teaching concept, it is also a problem in the globalization of English language. Localization of English is essentially a problem of English variation, a "regeneration" of language and culture in the adoption of English in different areas (Kachru, 1985). There has been a lot of research on English localization in China (Li, 1993, 2005; Pan, 2004), while localization of English teaching, is in lack of exploration.

China English and Chinglish

The concept of "China English" was first proposed by Ge (1980) who believes that words rarely used by native speakers such as *Hanlinyuan* or *Imperial Academy* or vernacular Chinese, i.e., *baihua Wen*, should

be called “China English”. Wang (1991) defined “China English” as “English used by Chinese people, with Chinese characteristics, and with standard English as its core”. It is not the poor-quality “Chinglish”. It is, instead, communicable and understandable, and therefore, an important part of international English. “China English” is an inevitable result of localization of English teaching reflected both in class content and in language form. In short, it is the localizing result of language form.

Lack of Chinese Culture in College English Class

A lack of Chinese culture in English class is not just reflected in class contents. It is a systematic shortage. To achieve a substantial integration, a careful sorting of the problems existing in all links of teaching is essential.

Course Objectives

The objectives of college English courses are often limited to language learning such as studies of words, expressions, and syntax. However, texts have multiple meanings in politics, culture, race or nation (Zhong, 2003). Without a value analysis on and a critical thinking of the texts, the humanistic spirit in foreign language education is lost. What’s worse is that this leads to the immersion of the whole course in Western culture, without equal cultural output generated from it, which is call a “cultural invasion” (Zeng, 2017).

Curriculum Setting

Curriculum setting is characterized by a single-way of cultural input. There is only a pure input of Western text and language accompanied by input of relevant values. No Chinese culture and social conditions are depicted in English. On regard of output, translation accounts for a small proportion in the textbook exercises. Owing to lack of adequate input, these exercises appear especially difficult to most student. Some abandoned this part without a try. Besides, insufficient attention on the output of Chinese culture also causes a reduction of, and subsequently a doubt on the practical value of language learning, which is the typical predicament faced by college English education.

Teachers

The English language literacy of college English teachers is much better than their comprehensive cultural literacy. They can talk confidently about the history and culture of the target language, while seriously “unfamiliar” with their own Chinese history and culture. This is partly due to the history of tool-orientation in foreign language education since the Reform and Opening-up, and partly due to English teachers’ understanding of the curriculum and their career pursuit. In addition, teachers take it for granted that students have enough knowledge of Chinese culture and naturally skip over native language culture in language teaching.

Learners

Students in college English classes are still immersed in the “British and American culture”, identifying, consciously or unconsciously, more with the culture of English-speaking countries than their own culture. On the other hand, the lack of the ability to understand and tell Chinese stories in English accurately also leads to their failure to take the initiative to talk or write about their own culture effectively, thus affecting their language output and cultural communication abilities.

The Necessity of Integrating of local Culture into College English Class

So why is it necessary to integrate local culture into college English class? Firstly, for individual learners, a deep understanding of culture improves their abilities of language application. In essence, the process of learning language is also a process of identifying and selecting cultures. The cultural backgrounds of different nations and countries exert powerful influence on the development of language. Learners can only use the language freely after gaining a full understanding of the cultural knowledge of both the target language and the source language.

Secondly, integrating local culture into college English class serves the localization need of foreign language education. English education is in itself a localization of the foreign language, and localization is the inevitable course for foreign language education and the direction of its future development (Zeng, 2017). Localization reflects the language vitality (Kachru, 1985). The more local it is, the more popular the language is (Kachru, 1985). On the other hand, localization reflects the need of cultural communication. It is the purpose of foreign language learners to describe the basic situation of their country and let the outside world know it (Wen, & Yu, 2003). This is not only a reflection of cultural confidence, but also helps to strengthen the language learners' cultural confidence. Communication and delivery of culture in normative language is the practical value of English reflected through localization, and this is also the way out of the predicament of English education.

Thirdly, integrating Chinese culture into English class meets the demand of the current national development. In June 2021, for a second time, Xi Jinping stressed the importance of building international communication capacity, "telling China's story well, spreading China's voice and demonstrating a true, three-dimensional, and comprehensive China is an important task to strengthen China's international communication capacity" (Xi, 2021). So for college students, the future employees, to master Chinese culture and express it in English meet the needs of social development, personal career goals and values can be better realized and maximized when there are in line with the social needs.

Countermeasures for the Chinese Culture Absence

Countermeasures can be taken to change the present absence of Chinese culture in college English class.

Adjust the Course Objectives

To spread Chinese culture and cultivate cultural confidence, college English courses should first improve the teaching objectives by facing the social needs. As the "high cultural confidence and cultural prosperity" has been made the theme of the country (Xi, 2017), colleges and universities, as the cradle of future social pillars, are in a position to respond to this major theme of times and cultural confidence, therefore is an orientation for the teaching practice.

Change the Educational Philosophy

Teachers' educational philosophy need to be changed to build a class emphasizing local culture. On the one hand, teachers, as guides to students' ability and knowledge, should have the consciousness of being moral educators instead of mere language teachers, and fulfill the duty of moral education. On the other hand, teachers need constantly learn to accumulate Chinese culture and improve their literacy in both cultures so as to transfer it into all parts of foreign language teaching.

Expand the Course Content

Both Eastern and Western contents need be included in the English class. Western texts provide language standards, but the foreign cultural values attached to the text should not be fully accepted in an unconscious state. Instead, they should be clearly expressed for discussions and critical thinking by the students. Meanwhile, under the same textual theme, Oriental cultural equivalent can be contacted. Cultural comparison is helpful to the understanding of the national thinking, history and way of life of the target language (for instance, the marine vocabulary in English), and promotes easy memorization and correct application of language. More importantly, cultural comparison will help students realize that specific values derived from special history(such as political, religious, or historical vocabulary), are not universal values, and are not suitable for overall transplantation to their own culture and history.

Improve the Teaching Process

This includes improvements in both language input and output. As for language input, "China English", i.e.. Chinese culture conveyed in standard English (Ge, 1980), should be included into the course as its content. On the one hand, traditional Chinese culture, including education, literature, art, science and technology, architecture, history, and language, etc. can be introduced into the course. On the other hand, the course should also reflect the basic conditions of contemporary China. However, to cultivate cultural confidence, it is insufficient for college English to stay on the surface of cultural introduction. Cultivation of appreciation ability of culture in the students is more essential. The Chinese cultural tradition of "binary integration" is both our "cultural capital" and the source of our cultural confidence. For language output, more China English should be encouraged in translation, speaking, and writing exercises, so as to express things unique to China (Ge, 1980), and spread Chinese culture.

Adjust Course Evaluation

Course evaluation examines the completion of course objectives through course content and course implementation. Standard for evaluating is the identification with Chinese values. Cultural confidence is both a cognition and an attitude. Under the concept of cultural confidence, whether the college English course achieves objectives depends on the change of learners' cultural consciousness and cultural confidence. That is, in terms of cultural consciousness, whether the course promotes learners' multicultural consciousness and local value identification. And in terms of cultural confidence, whether the course promotes the identification with local values and a new orientation in assessing the quality of spiritual life.

Conclusion

Cultural confidence is a major social and cultural subject in contemporary China (Li, 2019). Establishment of cultural confidence needs to be supported by practice and cultivation of cultural confidence in contemporary college students should be closely related to their study and life. College English class provides a platform for such practice.

This paper highlights the social orientation of college English and makes practical suggestions on how to supplement local language culture and promote identification with national identity and culture. In the future, further research can be carried out on specific class contents and the relevant organizing methods. Meanwhile, the exploration and implementation of new methods also need more empirical research for continuous verification and timely improvement.

References

Cui, G. (2009). The penetration of Chinese culture in college English teaching. *Chinese University Teaching*, *3*, 87-89.

Ge, C. (1980). Talk by Chinese and English translation problem. *Translation Newsletter*, *2*, 1-8.

Zhong, J., & He, G. (2009). Thinking on Independent Innovation of localization of college English teaching. *Electrical Education Research*, *9*, 58-61.

Hofstede, G. (2011). What did globe really measure? Researchers' minds versus respondents' minds. *Journal of International Business Studies, 37*(6), *882-896.*

Kachru, B. (1985). Standard codification and sociolinguistic realm: The English language in the outer circle. In R. Quirk, & H. G. Widdowson, (Eds.), *English in the World*. Cambridge: Cambridge University Press.

Li, L. (2019). Multi-dimensional analysis of the inherent characteristics and development path of cultural confidence. *Tianjin Social Science, 6*, 71-74.

Li, W. (1993). China English and China English. *Foreign Language Teaching and Research, 4*, 18-24.

Li, W. (2005). History and reality of China English. *Foreign Language Teaching and Research*, *1*, 76-78.

Ministry of Education. (2019). *The implementation opinions on the construction of first-class undergraduate courses.* Retrieved from http://www.moe.gov.cn/srcsite/A08/s7056/201910/t20191031_406269.html.

Pan, Z. (2004). The subjectivity space of language: The world of English exploration. *Foreign Language Journal*, *1*, 21-26.

Song, X. (2010). Reasons and countermeasures of "Chinese cultural aphasia" for college students. *Journal of Huaihai Institute of Technology (Social Science Edition), 9*, 132-134.

Wang, A., Lu, S, & Wang, J. (2019). An analysis on the of strategy "Good Chinese story" in English under the perspective of narrative paradigm theory. *Study on the Transmission Force*, *23*, 269-269.

Wang, R. (1990). China English exists objectively. *Journal of the PLA Foreign Language Academy*, *1*, 1-9.

Wang, X. (2012). Local culture teaching in college English teaching. *Journal of Ningbo Institute of Education*, *4*, 72-74.

Wen, Q., & Yu, X. (2003). Internationalization and localization of English. *Foreign Language and Foreign Language Teaching*, *3*, 6-11.

Xi, J. (2017). Strengthen cultural confidence and promote the prosperity of socialist culture. Retrieved from http://www.gov.cn/zhuanti/2017-10/18/content_5232653.htm.

Xi, J. (2021). During the 30th group study session of the Political Bureau of the CPC Central Committee, Xi stressed strengthening and improving international communication work to show a three-dimensional and comprehensive China. Retrieved from https://baijiahao.baidu.com/s?id=1701347063428974319&wfr=spider&for=pc.

Xinhua. (2016). Cultural confidence – The topic of the times proposed by Xi Jinping. Retrieved from http//news.xinhuanet.com/politics/2016-08/05/c_1119330939.htm.

You, Q. (2011). Study on the necessity of Chinese culture in college English teaching. *Journal of Changsha Railway Institute: Social Science Edition, 2*(2), 88-89.

Yu, L., & Wang, X. (2011). Current situation investigation and countermeasures analysis of "Chinese cultural aphasia" among college students. *Journal of Bohai University (Philosophy and Social Sciences Edition)*, *5*, 132-134.

Zeng, J. (2017). Internationalization and localization: Where is the road of English education in China? *University Education Science, 5*(3), 18-22.

Zhang, G. (2018). Carry out English learning activities and tell Chinese stories well in English. *Jiangsu Education*, (91), 10-13.

Zhao, J. (2015). Culture is a holistic way of life. *Theoretical Discussion*, (2), 69-72.

Zhao, Y. (2019). Investigation and enlightenment of Chinese culture and English expression teaching under the background of "telling Chinese stories well" in the new era. *Journal of Chongqing Second Normal College*, (4), 106-110.

Zhong, H. (2003). *Modern curriculum theory*. Shanghai: Shanghai Education Publishing House.

On Promotion of Tourism Culture Publicity Translation from a Cross-cultural Perspective

Wang Xiangdan
Liaodong University, Dandong, China
Email: wangxiangdan1980@163.com

[Abstract] As an important carrier for introducing and recommending China's excellent traditional culture, tourism culture publicity plays an important role in attracting foreign tourists in cross-cultural communication. This paper takes the characteristics of tourism culture publicity as the starting point, analyzes the problems existing in the translation of tourism cultural publicity from a cross-cultural perspective, then studies the ways to improve the translation quality by refining the connotation of tourism culture, using the principles of publicity translation flexibly, improving the translator evaluation system and reconstructing the internal structure of text to enhance the publicity effect of China's tourism culture.

[Keywords] tourism culture publicity; cross-culture; publicity translation; translation quality

Introduction

The tourism industry, as one of the important windows for the external communication of China's excellent traditional culture, undertakes the important responsibility of displaying China's unique cultural elements fully, spreading China's voice and exposing China to the world with culture. As an important carrier to promote culture and attract foreign tourists, the publicity effectiveness of tourism culture from the cross-cultural perspective is gradually playing a greater and greater role. Then, from the cross-cultural perspective, it will play crucial role that how the tourism information can be translated into English properly to promote text quality, then to highlight China's characteristics better and enhance the fascination of China's cultural tourism attractions. This paper first, from a cross-cultural perspective, analyzes the problems existing in the translation of tourism cultural publicity according to its characteristics; next, it studies the ways to improve the translation quality to enhance the publicity effect of China's tourism culture.

Literature Review

In foreign countries, there are relatively few direct studies on tourism publicity translation. The scholars abroad have mostly focused on the translation methods, skills and their purposes, etc. Just as Eugene A. Nida & W. D. Reyburn indicated in *Meaning Across Culture,* translation refers to reproducing the information of the source language in the most appropriate and natural equivalent language from semantics to culture (style) (1981). Therefore, to achieve this effect, the original intention and language style should be respected to maintain the fluency of language information while information conveying.

Christiane Nord, German translator, pointed out that translation is a multilevel cross-cultural communication activity (2001). While for publicity translation, especially the publicity translation of tourism culture, it is a language communication activity that needs to reproduce the original tourism cultural information, and then carry out cross-cultural spreading and cross-cultural communication.

Scholars at home have put more emphasis on the principles and standards of publicity translation. For example, *Publicity Principles of Three Accordance* by Huang Youyi guides that publicity should be close to China reality, close to the need of acquiring information by audience abroad, and close to the thinking

patterns by audiences abroad (2005). He proposed that translation itself is not a simple language conversion, but also needed to consider cultural factors and audience's cultural ideology and language habits. In the English translation of tourism publicity texts, not only does the translator need to convey culture with the help of language, but also take care of foreign tourists acceptably, so as to make the texts conform to the language and cultural habits of foreign tourists, facilitate their acceptance and understanding (Zhang, 2018). In this way, the tourism cultural information can be conveyed effectively, and the effect of publicity become obvious. With the rapid development of China's foreign-oriented tourism industry, publicity translation has gradually entered the tourism field, and there are a lot of studies on tourism publicity translation, among which scholars mostly take a specific scenic spot or tourist destination as an example to explore its translation methods. For example, Li Wei analyzed the current situations of tourism culture publicity translation in Ma'anshan City, and put forward some solutions (2021), In view of the current situation of red tourism publicity translation, Zeng Yanwen proposed that functionalist translation theory and ecological translation theory can be used to build a red tourism publicity translation ecosystem, and to adopt flexible translation strategies and methods to promote red tourism publicity translation (2020). But among all of these, the focus on improving the quality of tourism culture publicity from cross-culture communication and putting forward some strategies are relatively fewer.

Characteristics of Tourism Culture Publicity Translation

Firstly, there is the open style on communication. In order to combine China's tourism culture with popular international multi-culture successfully, translators engaged in tourism culture publicity need to ensure two-way communication with foreign tourists and use appropriate information carriers when doing translating. The translators also need to study the languages commonness of different countries at the cultural level, then construct a situation of different cultures' equal coexistence. In this way, the publicity translators can interact with foreign tourists in an open and equal relation through translated texts, and the foreign tourists can get a sense of identity with Chinese culture and a sense of belonging in China. Meanwhile, the translator need to integrate the available cultural resources in the language culture and the source language culture, promote communication in different cultures, and then alleviate the contradictions in different cultures. Just because the publicity translation itself features audience diversity and translation strategy flexibility (Zeng, J., 2018), translators also need to adjust translation strategies constantly on the basis of respecting the connotation and semantics of the original text and use words and sentence patterns with similar expressions in the target language to Chinese. Thus, the communication roles of publicity translation on the cultural level can be fully played, the corresponding words used in text can make sure the accuracy of words, and our China's culture features can be fully displayed.

Secondly, there is fluency in cross-cultural interaction. To a certain extent, tourism culture publicity translation can improve the convenience of cross-cultural interaction, enable people all over the world to interact more deeply on the basis of tourism publicity texts, and then to build consensus. In addition, a reasonable and standardized tourism culture publicity translation text can also improve the cultural understanding ability of people from different countries and change the existing knowledge constraints affecting cross-cultural interaction.

Tourism cultural publicity translators need to stand on the position of tourists with different cultural backgrounds, study and think about the value of the translated text, analyze the wrong forms of expression that are easy to cause cultural conflicts, give full play to the role of cultural exchange link in publicity translation, and refine the actual translation process. Tourism translators should also describe tourist

attractions in accurate and real language and realize the logic of text sentence patterns and content relations instead of translating publicity texts with Chinese thinking.

Problems in the Translation of Tourism Culture Publicity from a Cross-cultural Perspective

Insufficient Attention has been Paid to the Translation of Tourism Culture Publicity

Because of insufficient attention paid to the translation of tourism culture translation by relevant departments and the public, there is no relatively strict and systematic translation standard and content system, and the quality of translation cannot be improved through strict supervision in time. Moreover, there are no standard and management systems for publicity translation activities, and even some are still in a state of no rules or standards. Sometimes, the translation materials cannot be verified in time, for some special scenic spots there is no specific written description in content and forms, which results in unclear objectives of publicity translation.

Meanwhile, because most of translators engaged in tourism culture translation know little about foreign culture and have no ability to study the translation contents or strategies deeply, which causes the misuses of cases and allusions in foreign culture and the whole translation are still on the literal level. Therefore, the translators cannot explain our China's culture with accurate and reasonable foreign language and the core of our China's culture and human value cannot be exposed exactly. All of these lead to the misunderstanding of foreign tourists facing to China's traditional cultures and folk customs, the effect of tourism publicity failed.

There is Obvious Deviation between the Target Language and Language Expression

The language expression of tourism culture in China is implicit without relatively intuitive and vivid expression forms and has strong local cultural attribute and historical accumulation attribute. Just because of the vague meaning, to some extent, it is difficult for foreign tourists to understand the content of the publicity translation. At present, most people engaged in the translation of China's tourism publicity are more accustomed to completing the translation with firm Chinese thinking. After translation, there are still some expressions that do not conform to the language and cultural habits of other countries, which make foreign tourists unable to understand the translation content with Chinese thinking. Some translators can't take the gap between Chinese and other countries' language expression forms into account fully or process translation content according to the target language habits deeply, therefore there are some mistakes about expressions and grammar, which is far away from foreign culture. The standardization of the translation is not satisfactory.

The Translation Quality is not up to Standard

Because some translators engaged in the translation of China's tourism culture publicity are restricted in cross-cultural translation ideas, the translation quality of publicity texts is not high. For example, some attraction brochures or introduction materials are only simply translated into English, during translation the text cannot get the detailed and accurate correction; while if the accuracy is not enough in the process of translating profound cultural connotation or complex words and sentences, there will be improper words or chaotic sentence patterns. Besides above, translators cannot adopt flexible translation methods to overcome the gap in cross-cultural communication of the publicity translation, which results in miscommunication directly.

Cultural tourism itself is to bring spiritual enjoyment to tourists, which makes tourists obtain foreign cultural knowledge in different places and maintain a relaxed mood. Therefore, the translation of tourism culture publicity needs to have certain aesthetics in the text style. At present, the publicity text of China's tourism culture is lack of artistry and conciseness relatively. In terms of expression, it cannot present the appreciation value of China's tourism culture. As a result, when foreign tourists read the publicity translation text, they cannot experience the characteristics and attractions of China's tourism scenic spot culture, which has a certain impact on the dissemination and cross-cultural communication of China's tourism culture.

Measures to Improve the Translation Quality of Tourism Cultural Publicity from a Cross-cultural Perspective

Highlighting the Analogy between Allusions and Historical and Cultural Connotation

Deepening the culture consciousness with the idea of literature could make the audience master the cultural connotation accurately and comprehensively. During tourism culture translation, translators can often encounter culture-loaded words with special meanings. Facing of these words, the translators need to manage to retain their original cultural connotation as much as possible, try their best to preserve their distinctiveness, meanwhile take the acceptance of tourists into account (Guo, 2021). For example, Confucius can be represented as Aristotle of Greece, and Liang Zhu can be interpreted as Romeo and Juliet of China. Through such creative transformation, the interaction of translation culture can be fully displayed. Next, considering the historical and cultural background of foreign tourists, translators can adopt the translation strategies of supplement, deletion, and reconstruction (Liu, 2018) to associate meaning. For some famous scenic spots and historical classics that need to be deeply understood in the context, the translator can interpret cultural connotation from the deep level while processing the original text, and do translating in the way of interpretation and annotation. Therefore, if literal translation cannot convey the potential meaning, it is very necessary to add explanation or cultural background (Huang, 2021). In this way, the information containing distinctive cultural connotation in tourism culture publicity can break out of the cultural constraints, promote the communication between two cultures effectively, and then enhance the tacit understanding of cross-cultural communication, ultimately achieve the expected publicity effect. Of course, during the translation the important roles played by translation on tourism should also be drawn attention to, and the social effect by translation should be fully taken into account.

Preventing Complexity with the Help of Simplified Translation

Sometimes, in order to make foreign tourists comprehend tourist attractions and local cultural characteristics enough, translators need to use measures to simplify translation when translating and introducing tourist culture and tourist attractions. For example, translator can delete some words that do not affect the understanding of foreign tourists, and try to apply more basic translation methods such as literal translation and transliteration, so as to give full play to the role of Chinese pinyin. At the same time, translators need to fully consider the reasons affecting the translation quality, delete the vague and complex expression forms in the existing publicity texts of China's tourist attractions, and then the publicity texts in this way can meet the needs of foreign tourists. If necessary, when the text referring to China's history, analogy can be adopted appropriately to take care of the acceptance of foreign tourists. For instance, when translating the scenic spots of terracotta warriors and horses, the translators can directly translate Qin Shihuang into Qin Shihuang by pinyin to reduce the difficulty for foreign tourists to understand the

historical value of the scenic spot; while the scenic spot "terracotta warriors and horses of Qin Shihuang mausoleum" translated in this way can highlight the historical attribute and cultural meaning of the scenic spot, improve the expression accuracy and avoid foreign tourists misunderstanding the contents because of different historical culture background.

Constructing a Perfect Translator Evaluation System

Building a tourism culture publicity team can attract more people to specialize in tourism culture translation, then form a team consciousness and improve their work efficiency. We should resolutely implement the democratic supervision system of translators, increase their initiative, make them participate in the publicity service of tourism culture better, and make significant contribution to cross-cultural communication of China's tourism culture. Meanwhile, we can build and form a diversified evaluation system, perfect the content of formative evaluation; based on assessing translation ability, level, and attitude of translators, and their abilities of innovation, expression, self-supervision, and management should also be included. In terms of evaluation criteria, we can put motivation as the core to tap translators' capability advantage, cultivate their construction of tourism cultural knowledge system, help them establish professional self-confidence, finally make them have more enthusiasm for work. On the other hand, we can adhere to the principle of flexibility, the evaluation system established needs to make all evaluations form written materials which can express overall opinions, and then revise the public standards of tourism culture publicity constantly, ultimately improve the translation quality.

Strengthening the Internal Structure of the Translated Text

In order to make foreign tourists comprehend splendid culture connotation of China scenic spots better, translators engaged in publicity need to assure the information foreign tourists get is objective and accurate. First, translators should try their best to adjust the text structure, select language expression and reconstruct the text instead of using Chinese style expression and ideas to organize texts, in this way it can reduce the difficulties in reading publicity text by foreign tourists. Next, translators need to control the length of text by reducing the amount of words to make the text short and concise, and try to control the number of words in the translated text to about 200 words. Translators can set scientific and reasonable subtitles for guiding foreign tourists to read, thus would-be tourism activities and cultural contents can be accurate and detailed to deliver to foreign tourists. During the translation of tourism cultural publicity, in order to reduce the difficulty of foreign tourists' understanding, translators had better classify the important information according to the orders to assure the obvious logicality of publicity translation text. Displaying different forms of cultural information from different angles can make up for the differences in the way of thinking and ensure the genre and vocabularies of the translation are highly consistent with the original text.

Conclusion

The international development of China's tourism industry and foreign tourists' pursuit of China's culture brings higher requirements to tourism culture publicity. From cross-cultural perspective, tourism culture publicity should first improve the quality of text translation, then focus on elevating the effect of China's tourism culture publicity by refining the connotation of tourism culture, realizing publicity translation principles in flexible manners, perfecting the translator evaluation system, and strengthening the internal structure of the text to attract more foreign tourists to China and expand China's cultural influence. All of these will be very helpful for China to establish the international image of tourism industry and develop foreign-related tourism economy better.

Acknowledgement

This paper is one of the phased research results of the scientific research project of Liaoning Education Department in 2020 (LNSJYT202024).

References

Guo, Z. (2021). A study on publicity translation of Beijing tourist attractions from a cross-cultural perspective. *Overseas English*, *10*, 196-197.

Huang, L. (2021). A study on C-E international publicity translation of "colorful Guizhou" tourism from the perspective of Skopostheorie. Guiyang: Guizhou Minzu University.

Huang, Y. (2005). Adhering to the principles of three accordance and dealing with the difficult problems in publicity translation. *Chinese Translators Journal*, *6*, 27.

Li, W. (2021). Analysis and countermeasures of tourism publicity translation in Ma'anshan City. *Tourism Overview*, *20*, 139-141.

Liu, C. (2018). A translation study of skopos coherence principle. *Journal of Jiamusi Vocational Institute*, *1*, 299-300

Nida, E. A., & Reyburn, W. D. (1981). *Meaning across culture*, (p. 143). New York: Orbis Books.

Nord, C. (2001). *Translating is a purposeful activity; functional is approaches explained*, (p. 59). Shanghai: Shanghai Foreign Language Education Press,.

Zeng, J. (2018). Characteristics and principles of publicity translation. *Journal of Nanchang Hangkong*, *3*, 51-59

Zeng, Y. (2020). Red tourism translation: Problems and strategies. *Journal of Liaoning University of Technology, 22*(04), 92-96.

Zhang, J. (2018). Jiangxi red tourism publicity translation from the perspective of text type theory. *Jiangxi Chemical Industry*, *4*, 172-174.

Studies on the New Roles Foreign Language Teachers Could Play from the Perspective of Humanism

Zhao Chunmei
Department of English for General Education, Changchun Humanities and Sciences College
Changchun, China
Email: c.mzhao@163.com

[Abstract] This article, beginning with the great challenge the English foreign language teachers are faced with, discusses some current problems occurring in the field of English teaching and learning in China. Focusing on the dilemmas a foreign language teacher faces, it gives an analysis on the roles a non-native English teacher could play: a language facilitator or a belief creator, a foreign language master or a master of both source and target language, a linguistic teacher or a language trainer. It reveals that foreign language teaching is, to some degree, isolated from nurturing the students' minds, arguing that foreign language teaching must conform to the doctrines as the Confucians expounded 2000 years ago.

[Keywords] teacher's roles; English foreign language teaching; intellectual virtue; moral virtue

Introduction

China has experienced a number of reforms in English foreign language teaching and learning since 1978, however, it seems that none of the revolutionaries in English teaching and learning have achieved as much as expected despite the fact that a great deal of time and energy has been undertaken. Due to dissatisfaction from the whole society, English teachers are faced with a great challenge that English, as a normal required course, is likely to be abolished in some colleges and universities, and as a result, some English teachers in China might become unemployed. How to solve the problem is becoming an urgent task for all English teachers. One of the strategies of being employed is to focus on English education rather than English teaching. In other words, all English teachers are supposed to reinterpret English teaching from the perspective of humanism instead of from the language itself. This paper first expounds that education, whatever it is about, entails humanism, and there is no exception in foreign language teaching. As is illustrated in the following parts, language nurtures human beings' brain and serves it. Second, it demonstrates how important the English foreign language teachers are from the perspective of the shift of their versatile roles; in detail, they are more a brief creator than a language facilitator, more a double language, both English and Chinese, master than a single one, more a language trainer than a linguistic teacher. Third, it gives an explanation about why English foreign language teachers are to teeter on the balance of their various roles, and finally, it defines the English foreign language education from the standpoint of humanism of both east and west.

Education Entails Humanism

For a long time, we have focused on stressing the uniqueness of English teaching, ignoring the guiding values of the theory of education despite the fact that it is closely connected with, and ought to be applied to English teaching (Cui, 2014). It seems that non-native English teachers have gotten accustomed to keeping an eye on the language itself rather than on its learners, and thus, the nature of human beings is not fully taken into account as it is interpreted in the theory of education. Seeing this habit has been formed

over a long time, a question needs to be answered, that is, what is education? Whether the word education stems from the Latin *educere* (to lead from, to draw out) or *educare* (to nurture, to rear, to raise) has been in dispute for a long time. Education, in its primal meaning, is the evocation and development of naturally prior possibilities already resident in the individual (Morris, 1961). Chomsky asserts that a substantial part of our knowledge of language is genetically determined, or innate (Chomsky, 2002). What Chomsky says is obviously in great contradiction to the common belief that teachers are able to greatly enhance the students' language competency as a result of their great efforts. Misguided by the belief, an assumption is highlighted that the proficiency and fluency in the utterances of the students could be produced by the teachers, but it turned out to be an illusion; at least, there is no miracle generally being seen. The quite unnecessary effort, in turn, robs the students of time for detecting the myths hidden in the language itself which might have offered a great help during the subsequent process of their learning. Once teachers feel unable to exert a decisive influence on the students as what they have expected before, leading from or drawing out, should they still take into consideration that they play an important role in the other elements of education in nurturing and raising? Can any teacher think about the question that, being a teacher, is he a creator of human traits of character and personality?

Considering the above questions, teachers might get enlightened by what Dewey said, "Allusion has already been made to the conflict of natural science with literary studies for a place in the curriculum. The solution thus far reached consists essentially in a somewhat mechanical compromise whereby the field is divided between studies having nature and studies having man as their theme" (Dewey, 2001). When studying a foreign language, no matter what it is, learners have reasons to ask the question if it belongs to natural science or literary studies? Although a great majority stress the societal nature of language, they cannot deny its natural one according to what Chomsky said. Human beings possess the trait of both nature and society, so do the languages as their inventions. Talking about education in terms of foreign language learning and teaching, neither could its feature as a natural science be ignored nor the literary studies from the perspective of humanism be overlooked. When it comes to foreign language teachers, it does not mean that they make no contribution to the students' intelligence growth at all, and thus, should be blamed or responsible for the inefficiency of the foreign language learning, or what information is conveyed. On the one hand, it is the inappropriacy in the approach taken by some; on the other, it is the humanism in foreign language teaching, or in other words, the essence of education in terms of the foreign language learning and teaching, is neglected: Education, ultimately and fundamentally, is the process of deliberately attempting to make of the young something which if left to themselves they would not become (Morris, 1961). The following discussion will reveal what problems English teachers have confronted during the teaching practice, and in what way they could conduct a reform so as to avoid falling into the trap in the field of the foreign language teaching and learning.

A Language Facilitator or a Belief Creator

What makes Great Learning is the never-ending pursuit of perfectness in both moral virtue and intellectual virtue, and in order to achieve this aim, it is quite significant for one first to tender his own moral power well so as to qualify himself for transforming the other people (Wang, Song, & Yang, 2009). The philosophical ideas recorded in one of the Four Books, the Great Learning, shed light on the question of what is education once again, drawing the contemporary teachers closer to the great master, Confucius, who lived in China in warring times more than 2000 years ago. From the interpretation of Confucius on education, there is no difficulty in understanding how important it is to cultivate a person's moral power.

There is no English teacher having any desire for confessing that he is failing to nurture the students' minds even though he neglects his duty in terms of cultivating the moral power during the process of language teaching. It seems that English foreign language teachers have gotten more used to asking the question what the students are learning language for rather than what language is for. Have language teachers made full use of the language, whether it is English or Chinese, to nurture or raise their students? Aristotle pointed out that none of the moral virtues are produced in us by nature (Aristotle, 2003) though Confucians hold that human beings were born with the seeds of goodness (Huang, 2010). Different from what Aristotle and the Confucians said, God thinks every human being ever born, with the exception of Jesus, inherited the sinful nature of Adam and Eve (Tyndale, & Zondervan, 2005). When sins ruin human beings' minds, the power of language, the enlightening speech from the teachers, might function as nutrients to nurture the mind.

And, make no mistake, no matter how alert or watchful the teachers are during the process of language teaching in the classroom, their beliefs or value-orientations implied in what they say will affect the students. Just imagine how an English teacher helps the pupils figure out the meaning of the English word "selfishness" by listing some examples for them. It will become easy to understand that the instructors are right in light of the study of words but wrong in building their moral power: The boy said to his mother, "I'd rather my little sister be adopted by another family!" In order to draw out the meaning of selfishness, the teacher asked, "boys and girls, are you wondering why this boy said this to his mother?" Under this context created by the teacher, the pupils respond actively to it "the boy is selfish and greedy because he attempts to obtain exclusive possession of his parents' love." Judging from the utterance of this pupil, he or she did get acquainted with the word selfish under the leading of the teacher, and in this sense, the teacher is successful in language teaching; in contrast to this, evaluating it from the moral power cultivating or mind nurturing, the teacher erred in that he supposed the boy, whether he is there or not, was selfish, and hence, instilled the concept of being selfish into the pupils' mind as a result of that. What an influence would be exerted on the students if the teacher said to them, "The boy would rather share everything with his litter sister than have it all to himself. He is not selfish at all, is he?" Whenever reflecting on these stories occurring in classroom a teacher should bear in mind that not only does he cultivate linguistic competence of the students but he also shapes their values by nurturing their minds. If a teacher were too stubborn to change his ideas about education, asserting that tending tow moral power is none of the language teachers' business, he would reap what he has sown sooner or later as Plato warned, "the best nature with unsuitable nurture turns out worse than the poor one" (Plato, 1956).

A Master of a Second Language or a Master of the Mother Tongue

There are, then, two sorts of virtues: intellectual and moral. Intellectual virtue is most originated and promoted by teaching, which is why it needs experience and time (Aristotle, 2003). How to bring about the virtue in languages represented by a variety of symbols? Especially for a non-native language teacher, how could he mold himself into a language master? Would he earn his reputation in the field of language study, and therefore identify himself with a language master if he makes great progress in the target language but none in the source one? Is it possible for him to arrive at a state of perfectness in English capacity not considering the corresponding virtue in mandarin, or ignoring the competence development in mother tongue? Look at the following sentence, excerpted from the textbook, how perplexed the expression is will be figured out. The sentence is "Try to put aside the timetable that applied decades ago and respect the longer road to adulthood they are traveling today (Li, 2017)". In this sentence, when omitting the attributive

"to adulthood they are traveling today", it partly becomes " respect the longer road", which sounds so weird that nobody knows what it implies. In Chinese, people usually say "respect the teacher, respect the scientist, respect science", but seldom directly say "respect the road", which sounds as strange as saying "respect the tree." Grammatically, it leads to respect the road, but intellectually to respect the people. What troubles the learners is some grammatical rules constrain so much that they throw away, intentionally or unintentionally, their intellectual virtue, causing some confusion during the process of language transformation; or in other words, in order to be compatible with the rules of English, Chinese learners of English are likely to distort the mother tongue eroding its beauty.

With a further analysis on the "mistakes" emerged in what the students wrote in English, a teacher might have a better understanding how the mental activities influence the language construction. This is a sentence from the students' homework that "I have a great sense of achievement for reciting words for a month already; I have a great sense of achievement for insisting on the weekly public number." At first sight, there is nothing wrong with the level of grammar, but the information it conveys is not quite clear. After negotiating between the teacher and the student, the thought hidden behind the words is exposed to the readers that I stick to keeping a record of, and letting the others know, how many words I have recited each week, and I feel quite proud of myself for that. Language, in the isolated word and in connected discourse, is an act, a truly creative performance of the mind (Humboldt, 2008). A second language teacher tends to point out the "mistakes" made by the students and give an explanation why it should not be like that according to grammatical rules, but seldom is he interested in or curious about how the students think when they struggle to compose a sentence in English. Returning to the invention of the students, how the "weekly public number" is made up will be seen: the key to the problem lies in the interpretation of the word public, which connotes at least one meaning like "done, perceived or existing in open view", similarly to its counterpart "gongkai (disclose)" in mandarin, and thus the student begins to express creatively his ideas by assuming that it conveys the information of "let the public know". Halliday says, "I doubt whether anyone ever thought that all second-language errors were the result of mother-tongue interference" (Halliday, 2007). It is not a positive attitude, incorrect to be sure, to attribute all the errors to the interference of mother-tongue, however, seeing from the learning experience, the new language, English, is an outgrowth of two thinking ways from both the Asian Chinese people and the western native speakers, of which during manufacturing, two parallel mental activities interact with and exert pressure on each other until they reach a compromise. The process of generating a new language is so complex that nobody is able to solve all the issues by doing some research only in the field of linguistics, what the English teachers are able to do is devoting themselves to cultivating their intellectual virtue in both English and Chinese and try to work out a harmony between them. A good foreign language teacher is not merely an expert in foreign languages, but more in his or her mother tongue.

A Linguistic Teacher or a Language Trainer

When being asked about his profession, a person might answer, "I am an English teacher or I teach English". There seems nothing wrong with it since everyone has gotten used to hearing such a response, but it is inappropriate taking the essence of education into consideration. The most important client, the students, have literally been excluded; it is as if the teacher interacts with the language instead of their clients. In Mandarin, nurturing people and transmitting knowledge, being unseparated from each other, together constitute education. It would make a difference once a language trainer becomes a substitute for a language teacher, for the shift entails not only a participation but also a feedback from the two sides: both the teacher

and the students. A language trainer attaches more importance to training the mind than a language teacher does. In order to understand better, an example is given here. Just imagine in the classroom, a question "what are the main paths to adulthood" is put forward by a teacher for discussion, and then the students take actively part in it and present the others with the following: "challenge yourself, try something new, enrich yourself, communicate with others, ask for advice, leave the network". How a teacher comments on this is decisive in that it will determine whether or not the students' minds get trained. If the teacher ended it by simply saying "great" rather than move it along by asking some questions like, "why should we not indulge ourselves into the network, what can we obtain by challenging ourselves to do something impossible, when we most want to communicate with the others", the students would learn nothing except some isolated words. Teaching isolated words and word-forms is a grievous offense against psychology and pedagogy (Günther,1984). If the students were never asked to think or exercise their judgment, all the ideas and thoughts which emerge from their work would be immediately and forcibly squashed (Viëtor, 1984). In contrast, if teachers constantly challenged the students to think over how to work out a solution, to activate their mind so as to enable them to generate some ideas, the students would rack their brains, transforming some isolated words into ideas like "Isolating ourselves from the real world as an invisible person hidden behind the network will not only set back our intelligence development but also do harm to our body."

Apart from paying attention to cultivating the mind, a language trainer is more watchful of the habit of the students. The first precept of the academy is precaution: Guard against bad habits before they become ingrained (Xu, & McEwan, 2016). As a foreign language teacher, it is not rare to see how hard the Chinese students recite the isolated words every day; how they are dedicated to memorizing the fixed sentence patterns, using them as some dead symbols in their own writing; how they are fond of the "popular sayings" emerging from the internet, picking them up as their own works, not knowing they are freaks for fun. A good language trainer would not tolerate these behaviors as he knows all the students' efforts will be finally in vain. Being different from the language trainer, a language teacher might encourage the students to do that rather than steer them towards the right direction. Despite many ridiculous things happening in the course of a foreign language teaching and learning, some teachers, of course not all, are simply indifferent to the interests of the students, leaving their intellectual power untended, and letting them drift away as they like. It is these thoughts of hunting the ready answers without using the brain that disquiet everyone. The master said, only one who bursts with eagerness do I instruct; only one who bubbles with excitement, do I enlighten. If I hold up one corner and a man cannot come back to me with the other three, I do not continue the lesson (Waley, 1938). How could teachers live up to the expectations of those students' parents with neither intellectual virtue nor moral virtue generating in the students' mind? All the Chinese students burst with eagerness to study English well; all bubble with excitement when they find the key to the door, in this sense, they desire to meet a fantastic guide leading them to the right place. An excellent foreign language teacher is not merely good at imparting knowledge, but more at building skills. The role of exemplary persons as teachers is to enlighten: to lead students forward through reasoning and inspiration rather than to drag them, to offer them encouragement rather than to hold them back, to open their minds rather than to provide them with fixed answers (Xu, & McEwan, 2016).

What Leads Teachers to Teeter on the Balance of their Various Roles?

There is no doubt that all Chinese teachers have become aware of how significant it is to bear and spread both the intellectual and moral virtue due to the fact that they have been educated towards perfectness in

the two sides from their childhood, however, to some extent and for some reasons, they fail to stick to their beliefs nowadays. In most occasions they feel so confused that they get overwhelmed with a dilemma about whether they should embrace the future or seize the past. On the one hand, a voice echoing that "we must hug the internet", but the students, most of time, make use of it to do something unrelated to language learning with an exception that they do their assignment with the help of it; on the other hand, a voice echoing that "we must pick up our tradition," but the students, in most cases, get some ideas, so modern that some of the doctrines of the old masters seem being out of date in their eyes, from the internet rather than teachers. Facing with the big waves the internet stirs up, the teachers get lost as if they became incompetent in cultivating the students' mind any more. As a result, the conception of teaching and learning has become more defined in terms of technical efficiency rather than in terms of relationships – more valued for what it yields in terms of productivity than in terms of human relationships and morality (Xu, & McEwan, 2016).

Anyway, we should not blame the internet for human beings' fault as it is human beings who create it, and therefore, it is irresponsible for them to leave their duty behind as supervisors. In addition to the above factor, the examination-oriented assessment system inspires the teacher to concentrate more on intellectual virtue cultivation than the moral one. As we all know, nothing can be seen as an indicator in the examination paper to show how well the teacher has cultivated the students' moral power; on the opposite, the scores, as a marker, are easily taken as evidence to prove how hard the teachers are working. When the teachers realize the grades are used as the only means to measure the quality of the students, and they might be rewarded for a high score earned by the students, they are occupied with studying the language rather than trying to read the students' mind. Though most of the teachers have had a strong commitment to their educational task, they also have weakness in their inner side. It would be easily understood if we believed that copying is easier than manufacturing, transmitting knowledge is easier than nurturing the mind and interacting with language is easier than dealing with people. It is human nature seeking the easiest way to accomplish their tasks no matter whether it is moral or immoral. It is in the very course of looking for the shortcut that we become a dwarf in thought, a giant in action, and because of that, the teachers stray away from the right track in terms of education.

Conclusion

No matter what profession a person engages in, as long as it is involved in educating, teachers and students, teaching and learning, are not to be separated from each other; as it says, "they are two halves of a whole that inform each other (Xu, & McEwan, 2016)." As for a foreign language teacher, no matter what language he teaches, English or Chinese, he is supposed to adhere to the belief that the language serves people rather than people serve it. Besides, the development of language is not to be separated from that of human beings. Chomsky says that the faculty of language can reasonably be regarded as a "language organ", which is like others in that its basic character is an expression of the genes (Chomsky, 2002). Seen from this description, language competence is inherent, and so, a foreign language teacher should also give an exploration into the language organ, which initially possessed by human beings, except the language itself. And at last, nature and nurture should not be separated from each other concerning language teaching. The nature of human beings talking about here is not related to evilness or goodness, but to difference, that is to say, all teachers should pay attention to how the students differ from each other, and try to work out some strategies, suitable for them, to nurture. By now, education can be reinterpreted from the view of seeking perfectness expounded by the Confucians and of pursuing intellectual virtue and moral virtue advocated by Aristotle

as East Asian Confucian humanism: with the perfectibility of the human person as its core, exhibits four salient aspects: a continuum between mind and body, harmony between oneself and others, the unity of nature and humanity, and a deep historical consciousness (Huang, 2010). As foreign language teachers, they have obligations to promote the unity and harmony between language and language learners.

References

Aristotle. (2003). Greed, J. L. & Wardman, A. E., (Trans.). *The philosophy of Aristotle*. New York: New American Library, a division of Penguin Group Inc.

Chomsky, N. (2002). *New horizons in the study of language and mind*. Beijing: Foreign Language Teaching and Research Press.

Cui, G. (2014). *Studies on English teaching in China*. Beijing: Qinghua University Press.

Dewey, J. (2001). *Democracy and education*. Pennsylvania: The Pennsylvania State University Publication.

Günther, J. H. A. (1984). Der Lateinunterricht am seminar. *A history of English language teaching.* Oxford: Oxford University Press.

Halliday, M.A.K. (2007). *Language and education*. J. J. Webster, (Ed.). Beijing: Peking University Press.

Huang, C.C. (2010). *Humanism in East Asian Confucian contexts*. London: Transaction Publishers.

Humboldt, W.V. (2008). On the diversity of human language construction and its influence on the mental development of the human species. Peter Heath, (Trans.). Beijing: World Book Publishing House.

Li, Y. H., (Ed.), (2017). *New progressive college English*. Shanghai: Shanghai Foreign Language Press.

Morris, V. C. (1961). *Philosophy and the American school*. Cambridge: The Riverside Press.

Plato (1956). Philip G. Rouse, (Trans.). *Great dialogues of Plato*. New York: The New American Library, Inc.

Tyndale, & Zondervan (2005). *Life application study Bible*. New International Version. Illinois and Michigan: Tyndale House Publishers, Inc., and Zondervan.

Viëtor, W. (1984). Language teaching must start afresh! A history of English language teaching. Oxford: Oxford University Press.

Waley, A. (1938). Tr. *The analects of Confucius*. New York: Alfred A. Knopf, Inc.

Wang, Y.W. (Ed.); Song, T. Z. (Tr.); Yang L.G. (Re.) (2009). *The great learning and the doctrines of the mean*. Chongqing: Chongqing Publishing House.

Xu, D., & McEwan, H. (2016). *Chinese philosophy on teaching and learning*. New York: State University of New York Press.

Demotivating-Factor Investigation: A Report on University EFL Teachers in China

Ling Huang
School of Foreign Languages, China University of Geoscience, Wuhan, China
Email: samhuangling@126.com

[Abstract] To date, studies on motivation have centered exclusively on the motivating aspects and are seldom concerned about the negative forces. The increase of positive motivating forces does not necessarily reduce the negative ones, and vice versa. Diversified findings of factors influencing teacher demotivation could be categorized into three areas: societal factors, school-based factors, and factors within classrooms. School-based demotivators far outnumbered the other two general categories and most demotivators specific to the Chinese EFL context belong at school level.

[Keywords] demotivating-factor; investigation; EFL teachers

Introduction

To date, studies on motivation have centered exclusively on the motivating aspects and are seldom concerned about the negative forces which might cancel out the existing motivation. In fact, positive and negative motivating forces are mutually exclusive (Dörnyei, 2001; Dinham, & Scott, 1998). To be specific, forces that promote or reduce motivation are caused by different factors and those factors are not arranged along the same motivation continuum. The increase of positive motivating forces does not necessarily reduce the negative ones, and vice versa. These findings give rise to the independent research on demotivation as a significant dimension of motivation. Teacher demotivation, as a vital factor influencing classroom effectiveness and school improvement, remains an understudied area in SLA (Second Language Acquisition) research (Sugino, 2010a, p. 217). This study takes up this issue with a preliminary exploration on demotivating factors influencing university EFL (English as a Foreign Language) teachers in China. This paper first, examines the earliest studies on demotivating factors among teachers and then specifically language teachers worldwide and analyzes the situation among L2 (Second Language) teachers in China by providing sampling surveys to a group of Chinese university teachers to dig out the most demotivating factors so as to provoke thoughts on solutions to the problem of teachers' demotivation in China for university leaders. Highly detailed surveys conducted on those teachers with carefully-designed questions covering complete aspects of possible demotivating factors results in a convincing conclusion of this study.

Literature Review

Although related research on demotivation could be spotted early in the 1940s, it was Dörnyei (2001) who first termed demotivation as those "specific external forces that reduce or diminish the motivational basis of a behavioural intention or an ongoing action". The preliminary studies on related areas such as job satisfaction and dissatisfaction, stress and burnout and teacher's morale revealed diversified findings of factors influencing teacher motivation. Generally speaking, these factors could be categorized into three areas: societal factors, school-based factors, and factors within classrooms.

Investigations on Teachers as a Whole

The earliest studies revealed that factors extrinsic to the task of educating students and self-growth contributed mainly to teacher dissatisfaction (Herzberg, Mausner & Snyderman, 1959; Sergiovanni, 1967; Dinham, 1995). Dinham and Scott (1998, 2000), based on a sample of nearly 2000 teachers over Australia, New Zealand and England, further identified that major dissatisfiers were located largely within the broader societal context and environment, but not within schools. They argued that the nature and pace of educational change shed increased expectations and responsibilities on schools and thus, resulted in increased demands on teachers and executives, and these, in turn, contributed to the most strongly felt dissatisfiers. The school-based factors were somewhat ambivalent. Therefore, they appealed to reducing teacher demotivation mainly from a societal point of view.

Evans (1997, 2001), on the contrary, pinpointed the importance of school-based factors such as school policy and administration, the quality of leadership, school's general climate, school's reward contingencies and feedback system. She even claimed that school leadership and management was the most strikingly common factor influencing teacher motivation (Evans, 1997, 1998, 2001). Another investigation (Addison & Brundrett, 2008) on 69 British primary school teachers also highlighted the significance of 'school-based factors' in relation to teacher demotivation. Dörnyei and Ushioda (2011, p. 164) renamed the two types of external factors related to society and school as macro-level and micro-level factors respectively. He further claimed that it was school-level factors that varied from school to school and thus had the greatest potential for change within schools.

Contrary to most previous studies, quite a few recent investigations on demotivation turned to classroom factors. Gmelch, Wilke, and Lovrich (1986), with a national survey of 1920 American teachers, concluded that students were one of their top five sources of teacher stress. Likewise, a more recent study done by Kiziltepe (2008) with three hundred teachers aged between 33 and 65 also turned out similar findings: among the five categorized demotivating factors (students, economics, structural and physical characteristics, research, and working conditions), students were the main source of motivation and demotivation for university teachers in Turkey.

Investigations on Language Teachers

Although the topic of teacher motivation has been of paramount interest for educators and psychologist in recent years, literature on teacher demotivation in the L2 teaching and language teacher education context remains scarce. In the few research studies along this line, demotivating factors influencing L2 teacher's motivation are reported from all three levels. The frequently mentioned demotivating factors include:

- high stress, low advancement opportunities, and minimal work incentives such as promotions (Doyle, & Kim, 1999; Pennington, 1995)
- low autonomy, administrative top-down decision making, mandated curriculum, textbooks and teaching methods (Connie, 2000; Crookes, 1997; Kim, & Doyle, 1998; Sugino, 2010b; Zare, 2007)
- need to prepare students for standardized tests (Crookes, 1997; Kim, & Doyle, 1998)
- low salary (Connie, 2000; Doyle, & Kim, 1999)
- lack of respect from school administration and even department heads (Doyle, & Kim, 1999)
- perceived gradual devaluation of teacher's role (Doyle, & Kim, 1999)
- educational policy, interference from government-mandated directives (Kim, & Doyle, 1998; Zare, 2007)

- lack of teaching aids, poor resources (Pennington, 1995; Sugino, 2010b; Zare, 2007)
- apathetic colleagues (Connie, 2000; Sugino, 2010b)
- classroom matters within students and teachers themselves (Connie, 2000)
- student-related factors (Sugino, 2010a)

The different studies also demonstrated deviations across cultures. For example, Connie (2000) revealed that poor and obsolete textbooks ignorant of Mexican reality was a demotivator for L2 teachers in Mexico; the mandatory attendance at "politically correct workshops" was demotivating for L2 teachers in Korea (Kim, & Doyle, 1998); whereas showing different attitudes towards male and female teachers was a demotivating factor in the male-oriented Japanese universities (Sugino, 2010b).

The attitude towards standard tests is another example. Crookes (1997) found the need to prepare students for standardized tests was demotivating. This same point was also reported in Kim and Doyle's (1998) study on Korean teachers. However, an investigation on Mexican EFL teachers (Connie, 2000) categorized the lack of standardized exams to measure students learning accurately as one of the major demotivating factors.

Still another example comes from the perception of student-related factors in different cultures. In both the pilot study (Sugino, 2010b) and the questionnaire survey (Sugino, 2010a), Sugino found student-related factors to be the most demotivating in the Japanese context. She further pointed out that student behaviours like sleeping, using cell phones in class, taking a rebellious attitude, giving no verbal response in class, and showing no interest in study were among the top seven of the total 37 demotivating items. The same report is seldom read in other investigations.

The Teaching Contexts of L2 Teachers in China

A number of factors in the broader socio-cultural context may have a negative impact on the motivation of English teachers in China. To accelerate the development and internationalization of China, English teaching in China has continually been challenged with new requirements and reforms. Educational change, in turn, places increased expectations and responsibilities on schools and teachers. However, despite the great challenge of improving learners' English in such an adverse EFL environment, English teachers in China have to confront with the poor social opinion on their inefficiency. In fact, there is growing criticism about the professional identities of non-native speakers as English teachers (e.g. Holliday, 2005; Moussu, & Liurda, 2008). At the school level, English is often taken as a tool or a skill which is complementary to students' specialties. English teachers are naturally not considered as important as subject teachers. Within the classroom, not all students are motivated to learn English, thinking that they might never have the chance to use it. How do L2 teachers in China perceive all of the three levels of factors? Which level of factors has the most serious influence on them? Which factor or factors are on the top list of demotivators? To answer these questions, a structured interview was carried out in this study.

Methods

Sampling

University English teachers, different from secondary school English teachers, are responsible for transferring learners from school to outside world and thus much easier to be exposed to societal supervision. For this consideration, an intact class of 33 Chinese university teachers participating in a teacher training programme in Singapore was investigated in this study. All of the participants were

classroom teachers aged from 27 to 34. The average years of teaching was around 6.4, ranging from 2 years to 14 years. Although the sample size was not large enough, it could be rather representative as the participants came from 15 provinces all over China, i.e., more than half of all the provinces and multiplicities of China (Table 1).

Since the researchers were also members of this program, they had more chance to communicate with the participants to learn more about the general situation of their universities and their respective classroom teaching practice at home. The private talk with and the observation on the participants revealed that the demotivating factors reported by these members were pervasive in their home universities and of great significance in understanding Chinese university EFL teachers' motivation from an opposite perspective.

Table 1. ***The Distribution of Samples***

Province	N	Province	N
1 Beijing	1	9 Ningxia	1
2 Tianjin	1	10 Shandong	1
3 Jilin	2	11 Shanxi	3
4 Guizhou	2	12 Shanxi	3
5 Hebei	2	13 Sichuan	2
6 Liaoning	1	14 Yunnan	2
7 Hubei	3	15 Hainan	5
8 Jiangxi	4		

Instrumentation

To gain more detailed and specific information about demotivators, a 30- to 45-minute structured interview was conducted on each participant separately. The two researchers co-participated in the interview. One of the researchers was responsible for interacting with the participant and eliciting information during the interview (The structure of the interview is listed in Appendix I). The other researcher acted as secretary to record the whole interviewing process and took down any demotivating factors mentioned by the participant. For the convenience of communication, the interview was carried out in Chinese, the mother tongue of both the interviewers and the interviewees. The notes were taken in Chinese as well. The structured interview accessed to the demotivating factors in three levels (societal-level, school-based, and classroom matters) with the following four steps. First, a paper introducing our research and asking for the participants' cooperation was distributed and signed. Second, the participants were encouraged to answer three general questions related to their teaching. Third, the participants were guided to generate demotivating factors they had experienced in teaching after reading the definition of demotivation. Last, the participants were asked to read the notes taken on the spot after the interview to check its accuracy and, at the same time, to tick the top 5 factors that demotivate them the most.

Data Analysis

The recordings of the interview were repeatedly heard and checked by the two researchers working together to see if there was any point missing, redundant or misinterpreted in the on-the-spot note-taking process. Following this preliminary work, the revised notes were categorized into the three levels of demotivating factors. As to the subcategories of each level, they gradually emerged during the data interpretation process. The similar items were clustered together and given a name summarizing all of the clustered items. If one item could not be assigned to any category, a new category was created. In the end, the items under each category and subcategory were counted and the percentages of items in each category in comparison to the

whole were calculated. The two researchers worked together all the time. When disputes occurred, they discussed and restudied until final agreement was achieved.

Results

The Overall Demotivating Factors Generated in the Interview

In total, 33 participants generated 624 demotivators within the three levels. The category with the least amount of demotivators is that of societal-level factors. There are a total of 88 items which represented 14.1% of the total items investigated. Within the category (see Table 2), demotivation could be seen originating from the following 5 aspects listed in descending order: payment (36 items, 5.8% of the total items at the societal level), educational policies and educational changes (17, 2.7%), the intrinsic nature of most teaching work (17, 2.7%), social status of teachers (10, 1.6%), negative social opinions on English teachers and English teaching (8, 1.3%).

Table 2. ***Detailed Distribution of Societal-Level Demotivators***

I. Societal-level factors as demotivators (88 items = 14.1% of total demotivators)	
Payment, income, or salary	**36**
Low income	9
Payment not in proportion with labor (effort)	10
Income lower in comparison with primary and secondary school teachers' (2); other trades (3); civil servants (1)	6
No pay raise	3
Payment lower than living cost, low economic security	2
Income not matching the status (3); academic degrees (1); educational cost (1); School requirements of teachers (1);	5
Simplex income channels	1
Educational policies and educational changes	**17**
Nationalized standard test	10
Imposed compulsory English learning policy	1
Unclear English teaching syllabus	1
Top-down teaching arrangement, not easy to operate in individual teaching situations	3
Indiscriminate emphasis on teaching and research	2
The intrinsic nature of most teaching work	**17**
Large amount of extra hours preparing lessons	10
No clear cut between working and spare time	2
High pressure to cover both teaching and research	2
Extra time spent marking students' assignments	3
Social status of teachers	**10**
Low social recognition by students and parents, by other trades and by the society	5
Decrease of social status	3
Mismatch between social status and actual treatment	1
Teaching profession not as good as some other profession	1

Table 2. ***Detailed Distribution of Societal-Level Demotivators (cont.)***

Negative social opinions on English teachers and English teaching	**8**
Incompetency of teachers in improving students' English	2
Teacher misbehavior like corruption influencing social opinion on the profession	1
The spread of English and English learning channels weakening teachers' role	3
Social opinion on the uselessness of English	1
Questioning the role of a male as an English teacher	1

The second largest category of demotivators is that of classroom matters. This category consists of 175 items representing 28% of the total demotivators (see Table 3). The student-related factors such as students' attitudes, motivation, ability and misbehaviors are the largest sub-category in this group (86 items, 49% of total classroom demotivators). Teacher's self-perception, in particular, teacher's in confidence in their own English ability and teaching ability, also accounts for 31.4% of the overall demotivators. Class settings including class size, class time and venue are also one indispensable sub-category.

Table 3. ***Detailed Distribution of Demotivators within Classroom***

II. Classroom matters as demotivators (175 items = 28% of total demotivators)	
Student-related factors	**86**
Students' low or uneven English levels or learning abilities	18
Students' misbehaviors in class (eating, reading newspapers, using mobile phones, chatting, sleeping, sending messages…)	9
Students' negative attitude towards English and English courses	17
Students' test-oriented English learning objectives	9
In class atmosphere(passive, indifferent, non-interactive)	17
Student's negative, biased, unfair, or unclear appraisal on teachers	9
Student-teacher relationship	4
Students' blind belief on reference books or English training courses	2
Students' delayed responses to or negligence of course arrangement, homework	1
Class settings	**37**
Large class size(50-60 students per class, over 30 for oral English class)	20
Class time to have class (in the afternoon, in the evening, classes not arranged in successive time slots)	15
venue (too far away from office, separate places)	2
Teachers' self-perception	**55**
In confidence in one's own English ability	13
Lack of experience of studying or living abroad	9
In confidence in one's teaching ability (teaching method, teaching styles, management of class and students' or one's own emotions)	13
Personal preference to certain course types	6
Lack of comprehensive knowledge of general areas	3
Gradually decreasing enthusiasm for work	3
Pessimism about one's ability to help students improve	4
Influences of physical heath on work	1
Frustration from one's inability to do research	3

The third category, by far the largest, is that of school-based factors. The participants generated 361 items of demotivating factors (57.9% of the total items) within their school contexts. In total, 8 sub-categories were identified. The participants complained the most about school policies, administration and school leadership (106, 17%), followed by factors concerning curricula (63, 10.1%), school infrastructure (57, 9.1%), research context (57, 9.1%), career structure (47, 7.5%), workload (20, 3.2%), and collegial relations (10, 1.6%). Only one participant mentioned school reputation as a demotivating factor.

Table 4. ***Detailed Distribution of School-Based Demotivators***

III. School-based factors as demotivators (361 items = 57.9% of total demotivators)	
1.School policy, administration, and leadership	**106**
Irrational administrative policies and regulations	28
Lack of comprehensive teacher assessment system	31
Unclear, extreme or no punishment and rewards	14
Negligence of English teaching and lack of support	12
Leadership (leaders' bureaucracy, incompetent or autocratic management)	8
Different treatment for teachers and administrative faculty with a favor for the latter and Lack of respect for teachers from school administrative faculty	6
Unfair treatment with a favor for old and male teachers	4
Compulsory meetings or tasks irrelevant to teaching or research	3
2. Set Curricula	**63**
Mandated textbooks with few or no choices	13
Outdated textbooks	5
Frequent renewal of textbooks	6
Repetition of same course for many times	14
Being imposed to teach certain course	12
Teaching the same course year after year	4
Examinations failing to evaluate learners' real achievement	4
Unified Exanimation arrangement out of control of individual classroom teachers	5
3. School infrastructure	**57**
Library resources (shortage of books related to English profession, imported original versions, newly published books; poor electronic resources)	16
Lack of multimedia classrooms, or maintenance	14
Lack of facilities necessary for English learning (language lab, online learning resources)	4
Crowded office and lack of working space	10
No or poor photocopy service	12
Poor classroom conditions	1
4. Research context	**57**
Lack of research support and guidance	22
High research pressure and requirements	13
Lack of research atmosphere	8
Lack of research time	5
Conflicts between doing research and teaching	6
Lack of research opportunities	3
5. Career structure	**47**
Lack of or inappropriate advancement opportunities like In-service training, participating conference, attending lectures	22
Unclear career contingent path (hopelessness to advance career stages)	25
6. Heavy workload	**20**
Large amount of classes per semester	10
Preparing lessons	5
Undertaking several courses each semester	3
Marking students' work	2

Table 4. ***Detailed Distribution of School-Based Demotivators (cont.)***

7. Collegial relations	**10**
Improper competitions among colleagues to get opportunities through developing personal relationships	6
Insufficient communication between colleagues	2
Tension between local teachers and non-locals	1
Tension between teachers previously belonging to different schools and now collogues because of school merges	1
8. School reputation	**1**
School not distinct among colleges of similar subject area	1

The Participants' Perception of The Most Demotivating Factors

When the participants were asked to tick out five factors that most seriously demotivated them, 3 out of the 33 teachers could not decide among certain 6 factors as to which ones demotivated them more, and thus ticked all of them. Another teacher could only find 4 but not 5 factors that seriously demotivated him. In total, there are 167 mentions of the most influential demotivating factors. 40.8% of the factors mentioned are evenly distributed within societal-level and classroom context. The other 59.2% are within school level. Among all of these, school policies, administration, and leadership rank as the top one demotivator with a total of 49 mentions, student-related matters as top 2 with 20 mentions, income or payment as top 3 with 18 mentions, followed by research context and vague career structure with 14 and 13 mentions, respectively.

Discussion

From the above findings it can be seen that the largest number of demotivators are at the school level. Of all the subcategories of the school-level demotivators, the largest is school policies, administration and leadership. Classroom matters rank second, with the largest subcategory being student-related factors. Of the societal-level factors the most numerous demotivators are those related with payment. This ranking coincides with the participants' perception of the influence of these demotivators, with school policies, administration and leadership ranking the first among all subcategories of demotivators, student-related factors the second and payment the third.

These findings echo with a number of studies. Consistent with our findings, Addison & Brundrett (2008) reported that leadership and management of the school may demotivate teachers significantly. Besides, Oshagbemi (1997) and Kiziltepe (2008) found that student-related factors were among the most important demotivators of university teachers. The results are also supported by Ssesanga & Garrett (2005) and Kiziltepe (2008), both of whom reported that inadequate salary was the most frequently mentioned demotivator.

Conclusion

The purpose of this study was to find out what factors lead to Chinese EFL teachers' demotivation and to demonstrate demotivating factors specific to the Chinese EFL context as well as language teaching. The investigation reported here has revealed that school-based demotivators far outnumbered the other two general categories and most demotivators specific to the Chinese EFL context belong at school level. Therefore, it seems that the biggest problems belong at the school level, mostly school policies, administration and leadership. This means that to reduce Chinese EFL teachers' demotivation and increase

their motivation, much should be done locally by school administrators, as this study also showed the inverse relation between motivation and demotivation. More specifically speaking, school leaders need to take into full consideration the individual needs and development of the staff while making and implementing policies. Besides, they should leave teachers more freedom in terms of curriculum-related matters, such as choosing textbooks or teaching methods. In addition, school infrastructure and research context need to be improved to facilitate teaching and research. Moreover, as student-related matters are also a prominent demotivator, universities in China need to cut down their class size so as to ensure better communication and closer relationship between teacher and students.

This current study is only a preliminary investigation on Chinese university EFL teachers' demotivation. As the sample size was rather small and some provinces and municipalities were not covered, the findings presented here may not be whole-sided. Further larger-scale research is needed to explore the overall status of Chinese EFL teachers' demotivation as well as the demotivating factors. However, this study has cast light on Chinese EFL teachers' demotivation and the present demotivators, which may provoke thoughts on solutions to the problem of teachers' demotivation in China.

Acknowledgement

I would like to extend my sincere gratitude to my assistant, Hua Congchao, for her efforts and help in the completion of this article. I am also deeply indebted to all the Chinese university teachers for their devotion and cooperation who participated in the survey and investigation of this research when studying in Singapore.

References

Addison, R., & Brundrett, M. (2008). Motivation and demotivation of teachers in primary schools: The challenge of change. *Education, 36*(1), 79-94.

Connie, R. J. (2000). Factors influencing motivation and demotivation of teachers in Mexican EFL teachers. Paper presented at The 20th TEASOL Congress.

Crookes, G. (1997). What influences what and how second and foreign language teachers teach? *Modern Language Journal, 81*(1), 67-79.

Dinham, S. (1995). Time to focus on teacher satisfaction. *Unicorn, 21*(3), 64-75.

Dinham, S., & Scott, C. (1998). A three domain model of teacher and school executive career satisfaction. *Journal of Educational Administration, 36*(4), 362-378.

Dinham, S., & Scott, C. (2000). Moving into the third, outer domain of teacher satisfaction. *Journal of Educational Administration, 38*(4), 379-396.

Dörnyei, Z. (2001). *Teaching and researching motivation*. Harlow: Pearson Education Limited.

Dörnyei, Z., & Ushioda, E. (2011). *Teaching and researching motivation,* (2nd ed.). Harlow: Pearson Education Limited.

Doyle, T., & Kim, Y. (1999). Teacher motivation and satisfaction in the United States and Korea. *MEXTESOL Journal, 23*(2), 35-48.

Evans, L. (1997). Understanding teacher morale and job satisfaction. *Teaching and Teacher Education, 13*(8), 831-845.

Evans, L. (1998). *Teacher morale, job satisfaction and motivation.* London: Paul Chapman.

Evans, L. (2001). Delving deeper into morale, job satisfaction and motivation among education professionals. *Educational Management Administration & Leadership, 29*(3), 291.

Gmelch, W., Wilke, P., & Lovrich, N. (1986). Dimensions of stress among university faculty: Faculty-analytic results from a national study. *Research in Higher Education, 24*(3), 266-288.

Herzberg, F., Mausner, B., & Snyderman, B. (1959). *The motivation to work*. New York: John Wiley.

Holliday, A. (2005). *The struggle to teach English as an international language,* (vol. 10). Oxford: Oxford University Press

Kim, Y. M., & Doyle, T. (1998). *Factors affecting teacher motivation*. Paper presented at the AAAL '98 Convention Seattle, WA.

Kiziltepe, Z. (2008). Motivation and demotivation of university teachers. *Teachers and Teaching: Theory and Practice, 14(*5), 515-530.

Moussu, L., & Liurda, E. (2008). Non-native English-speaking English language teachers: History and research. *Language Teaching, 41*, 315-348.

Oshagbemi, T. (1997). Job satisfaction and dissatisfaction in higher education. *Management and Training*, *39*(9), 354-359.

Pennington, M. C. (1995). Work satisfaction, motivation and commitment in teaching English as a second language. ERIC Document ED 404850.

Sergiovanni, T. (1967). Factors which affect satisfaction and dissatisfaction of teachers. *Journal of Educational Administration, 5*(1), 66-82.

Sseganga, K., & Garrett, R. M. (2005). Job satisfaction of university academics: Perspectives from Uganda. *Higher Education, 50*, 33-56.

Sugino, T. (2010a). Teacher demotivational factors in the Japanese language teaching context. *Procedia-Social and Behavioral Sciences, 3*, 216-226.

Sugino, T. (2010b). Teacher/students motivational/demotivational factors in a framework of SLA motivational research. *Journal of National Defense Academy (Humanities and Social Sciences), 100*, 1-16.

Zare, S. (2007). Are EFL teachers satisfied with their job? A case study of Iranian EFL teachers *Pan-Pacific Association of Applied Linguistics, 11*(1), 69-77.

Research on the Blended Multi-Modal Teaching Mode of an Elective English Literature Course Based on Chaoxing Network Teaching Platform

Xu Lihong, & Xiang Erlang
School of Foreign Languages, Wuhan University of Technology, Wuhan, China
Email: 1561219946@qq.com; 982455310@qq.com

[Abstract] In the "Internet +" era, the development of information technology and multimedia skill brings opportunities to reform the single mode of traditional classroom teaching and improve teaching quality. This paper analyzes the current situation of elective English literature course teaching and explores the application of multimodal discourse theory in English teaching reform, namely, the teacher carries out online and offline blended multimodal teaching via Chaoxing network platform by mobilizing the synergy of linguistic, visual, audio, and other multimodal resources. This teaching practice conforms to the positive effect of blended multimodal teaching mode in improving teaching quality and enhancing students' all-round abilities.

[Keywords] English literature; multimodal discourse; blended teaching mode; evaluation

Introduction

According to the 2017 edition of *"Guidelines for College English Teaching"* (Guidelines, 2017), the objective of College English Teaching is set at three levels, i.e. basic, improving and developing objectives. The content of College English curriculum is divided into three modules, namely, English for general purposes, English for special purposes and intercultural courses. Different compulsory and optional English courses for the three modules at the three different levels are introduced to cater to students' individual needs. The English literature course, once a compulsory course for English majors, now is included in the college English course system as an optional intercultural course of the developing level, given that it embodies rich language culture. Literature is an art of language, a reflector of culture. By appreciating literary works of different genres (poetry, prose, fiction, and drama, etc.), students can get access to the words, syntax, rhetoric devices and texture of different register. They can accumulate language knowledge and improve their ability to use English. From English literature course, students can get some background knowledge of a literary work at its creation, history, culture, customs, geographical environment, religion, political and economic conditions. Students can build up their humanistic knowledge and broaden their cultural horizon. With rich thought and artistry, literary works play a unique role in helping readers to feel the world, cultivate their mind and enlighten their wisdom.

This paper aims to explore an effective teaching mode of Elective English Literature Course. First, it analyzes the current situation of elective English literature course teaching, i.e. college students' insufficient attention to the course and the problems with traditional classroom teaching mode. Second, it introduces and analyzes multimodal discourse theory. Finally, it explores the application of multimodal teaching mode in elective English literature course via Chaoxing network platform. This teaching practice conforms the positive effect of blended multimodal teaching mode in improving teaching quality and enhancing students' all-round abilities.

Current Situation of Elective English Literature Course Teaching

Students' Insufficient Attention to the Elective English Literature Course

In our school, College English teaching adopts a graded teaching system. Freshmen are divided into A and B grades based on the results of an English grading test at the beginning of the semester. After completing the required basic College English courses, the students of A and B grades take elective English courses during the third and the fourth semester respectively. A large number of students study English with the sole purpose of passing CET 4 and CET 6. They focus their English learning on building up vocabulary, and improving listening, reading, and writing skills. As a result, some elective courses like "Advanced English Listening Course", "Advanced Oral English Course", "English Speaking and Writing Course" are popular among the students. In contrast, the elective English Literature Course is snubbed and only a small number of students take it. Part of the students are the "chosen ones", because they have no choice when other elective courses have a full enrolment. These students are not quite interested in English literature and are inactive in class.

Problems with the Traditional Classroom Teaching Mode

The elective English literature course is confronted with the problem of overloaded teaching content and limited teaching hours. In order to complete the teaching tasks, teachers have to skip some chapters. As a result, the course content loses its integrity and students are left ill-informed about literature. The teaching method is simple, teachers always spoon-feed their students, who become passive learners in class. There's not enough interaction between teacher and students and the atmosphere in class is dull. In addition, the evaluation mode is simple in that final exam centers on basic literature knowledge. The Teacher just gives a scope of exam and students learn them by rote to cope with the exam. Students lack learning initiative and the teaching effect is not ideal on the whole. In view of these teaching problems, elective English literature course calls for a reform in teaching mode.

Theoretical Basis of the Multimodal Teaching Mode

In 1996, ten leading linguists and educators of the New London Group coauthored in Harvard Educational Review *'A Pedagogy of Multiliteracies: Designing Social Futures'*. They first introduced the term *multiliteracies* in view of the multiplicity of communication channels and media, and the increasing saliency of cultural and linguistic diversity (New London Group, 1996, p. 63). The notion of multiliteracies supplements traditional literacy pedagogy, focusing on modes of representation much broader than language alone. The modes of meaning include the visual, audio, gestural, spatial and the multimodal. Of the modes of meaning, the multimodal is the most significant, as it relates to all the other modes in quite remarkably dynamic relationships. For instance, mass media images relate the linguistic to the visual and to the gestural in intricately designed ways. Reading the mass media for its linguistic meanings alone is not enough (New London Group, 1996, p. 80). Informed by the work of Halliday's systemic functional linguistics and social semiotics, Gunther Kress (from University of London, UK) and Theo Van Leeuwen (from University of Technology, Sydney) has outlined the theory of *Multimodal Discourse*. Modes are defined as semiotic resources for simultaneous realization of discourses and types of interaction. Multimodality attends to meaning as it is made through the situated configurations across image, gesture, gaze, body posture, sound, writing, music, speech and so on (Jewitt, 2008, p. 246).

Multimodal discourse theory has created quite a stir in the fields of linguistics and education. Research on multimodality has been carried out from different perspectives. Gunther Kress and Theo Van Leeuwen

(2001) explored the implication of visual, and other modes over the traditional linguistic mode. Terry Royce (2002) analyzed a multimodal text (water cycle text with drawings) extracted from an introductory environmental science textbook to see how meaning relations can occur across visual and verbal modes. Chinese scholars have made great effort to introduce and research on multimodal discourse (Hu, Z., 2007; Zhu, Y., 2007; Ma, L., 2016; Ma, H., 2018; Xu, L., & Zhang, L., 2019; Xie, J., 2019; Chen, X., 2020). They analyzed the theoretical framework of multimodal discourse, explored the construction rules of multimodal teaching mode, and put forward some multimodal teaching modes. Their research mainly focused on theoretical discussions, confirming the positive implication of applying multimodal teaching mode in education. The key to multimodal language teaching is the way the teacher in multimedia environment utilizes various modes of language, image, audio, video, body action, etc., to fully stimulate the learners' auditory, visual, tactile, and other senses, helping them to construct meaning and acquire information, cultivating their language input and output abilities.

English literature embodies deep humanism and peculiar artistry. It's advisable to apply the multimodal discourse theory in the teaching of the selective English literature course, given that the literary texts are filled with vivid language, rich images, and flexible imagination. Here, I will explore the application of multimodal teaching mode in elective English literature course from the perspectives of multimodal teaching resources, multimodal teaching environment, teaching process and evaluation.

The Construction of a Multimodal Teaching Mode

Modes and Elements of Multimodal Teaching Resources

According to multimodal discourse theory, the modes and elements involved in the literature course teaching are listed as follows:

Linguistic mode: Textual analysis usually centers on the language features of the literary work. Words, sentences, rhetorical devices are all the elements of meaning making. In class, various oral activities are conducted through language: lecture, question and answer, discussion, speech, role-play.

Visual mode: The objects that can be seen include various materials, books (print or digital), pictures, colors, signs, blackboard writing, courseware, ppt, electronic documents, videos (film, micro course videos)

Audio mode: Sound appears in the activity of lecture, reading, recitation, dialogue dubbing, music, song, film, and other sound files.

Behavioral mode: Body actions contribute to the meaning making. In class, teachers communicate message through their manners, eye contact, facial expression, body movement, gesture. Students give feedback through body movements. When they give oral presentation on the platform, their postures add force to the work. When they perform, role play, their body movements help a lot in creating better artistic effect.

Spatial mode: Classroom setting may also play a role in efficient teaching. The decoration of the room, pictures on the wall, writings on the blackboard, arrangement of the desks and chairs, the use of lights and other props, may facilitate class activities. Besides, courseware like ppt has certain layout of words, pictures, graphs, and audio-visual documents.

According to multimodal discourse theory, in practical communication, meaning-making always results in the synergy of multimodality. One semiotic mode may embody other mode of meaning. For example, a written text is also visually designed, spoken language is a matter of audio design as much as it is a matter of linguistic design (New London Group, 1996, p. 81). A film clip embodies linguistic, visual,

and audio semiotic modes. All the communicative activities in class are multimodal. A successful and efficient teaching practice relies on a good teaching design. The teacher should dig out as many multimodal resources as possible, design flexible multimodal teaching activities, involve the students in active teaching and learning interaction. As a result, the students can get an all-round and deep understanding of the literary work, the teacher can achieve teaching objectives.

Multimodal Teaching Environment

The development of computer technology and information skills has changed greatly people's lifestyle. In the field of education, the application of internet technology has transformed the teaching method, making it modern, diversified, and convenient. The rapid rise of the network teaching platforms like MOOC, SPOC, Rain Classroom, and We Learn, has reformed the mono traditional classroom teaching mode, broken the limitations of time and space, and realized the individualized teaching and learning. Optimizing the network teaching resources and creating a multimodal learning environment plays an important role in provoking students' interests, developing their autonomous learning capability and improving teaching and learning efficiency.

Selective English Literature course teaching employs Chao Xing network platform, a mobile professional teaching and learning platform based on data technique. Through mobile terminals on PC or mobile phone, teachers can prepare lessons online, and students can study the course content online. It provides abundant multimodal resources like e-books, journals, pictures, audio, and videos. This platform facilitates the interaction between teachers and students. Students can give and receive feedback and teachers can evaluate their performance online. With the help of Chao Xing network platform, teachers can carry out blended multimodal teaching combining offline classroom teaching and online learning.

Blended Multimodal Teaching Process

The process of this blended multimodal teaching is divided into three stages: online learning before class, offline teaching and learning in class, and online consolidation of knowledge after class.

Online Learning Before Class

The first stage is students' pre-class online learning. The teacher collects multimodal resources related to the course content and designs preliminary learning tasks. He uploads background information on the selected literary work, i.e. the author's life experience, the time period in which the work is written, and major literary theory, via Word documents and PowerPoint slides. The teacher may also link relevant website or upload micro-course videos. The pre-class online learning prepares the students for the course content, provokes their interest, and stimulates their enthusiasm. Thus, the teacher may design some intriguing questions on the work's theme, plot, characters, writing skills. Students bear these questions in mind while reading the text, which can improve their reading efficiency. Take Jane Austin's *Pride and Prejudice* for instance. Why Mrs. Bennet's sole concern is to get her five daughters married? Is Darcy and Elizabeth a good match? Who represents pride, and who represents prejudice? The teacher may put these questions on the platform's discussion module for students to discuss and comment online. The teacher can monitor students' preview work online, so that he can adjust his in-class teaching. The online learning tasks should be assigned a week before next class so that students can do the work in their fragmented time.

Offline In-Class Teaching

The teacher is the organizer and guider of class activities. Through the synergy of multimodal resources, language, visual, audio, space and body action, the teacher stimulates students' multiple senses, involving them in various class activities. First, the designated group delivers a 5 to 10 minutes' oral presentation on their assigned topic through words, images on the PowerPoint slides. The rest of the class may question on this presentation, the teacher makes comment. Then, with the guidance of the teacher, students start close reading of the selected literary work. Different teaching activities are organized on the work of different literary genre. Poetry is an art of sound and image. While scanning a poem, the teacher helps students to feel its rhythm. With the aid of blackboard or PowerPoint slides, the teacher explains the meter and rhyme of the poem. For example, the teacher uses the symbols: the acute accent [′] to mark metrically stressed syllables; the breve [˘] to mark metrically weak syllables; a single line [|] to mark the divisions between feet. While reading each line, the teacher can use his hand (up and down) and mouth (wider or smaller) to show the changes of the rhythm. Audio recordings of the poem enhances student's appreciation. The image of a poem can be presented via pictures. For example, in Robert Burns' poem *"A Red, Red Rose"* rock, sea, sun, and sandglass symbolizes the powerful, undying love. Robert Burns' another poem, *"Auld Lang Syn"* has become a popular song closely associated with the New Year festival. To keep students' interest, the teacher can invite them to sing the song in class. As to essay analysis, discussion or debate may enhance students' comprehension of the text. For example, students discuss in pairs or groups on Francis Bacon's essay *"On Marriage and Single Life"*. The teacher chooses two teams to debate in front of the class, and the rest vote for the best debater with paper flowers. This activity is interesting, challenging and rewarding. It cultivates critical thinking and improves language ability. The analysis of selected works of novel and drama also relies on multimodal resources and activities. A character map helps students to figure out the relationships between literary characters. Discussions deepen students' understanding of the theme, plot, and characterization of the work. Videos enrich students' reading experience. Asking students to act out the text helps them to better understand the characters. For example, through reading out loud the soliloquy "To be or not to be", students feel deeply Hamlet's troubled mind. By acting out the scene of declaration of love in *Pride and Prejudice*, students know Darcy's haughtiness and superiority, and Lizzy's intelligence and dignity. Multimodal activities in class engage students with literary work, improving their learning effect.

Online Consolidation of Knowledge After Class

The teacher assigns various homework and quiz through Chao Xin platform to help students to consolidate the knowledge learned in class. The exercises include book report, text transposition and translation. Online quiz can be multiple choice, true or false, fill in the blank, short answer, essay. The teacher may assign some speaking tasks like recitation and dubbing. Students submit their recordings online. Objective exercises like multiple choices are graded automatically by the platform. Subjective exercises like essay can be graded by self, peers, and the teacher. Through this platform, the instructor can give comment and feedback on students' online work and offer help when necessary.

Multimodal Evaluation

The mono traditional evaluation of students' learning has been transformed into multimodal mode by combining formative assessment and summative assessment. Formative assessment tracks the teaching and learning process. It includes self-assessment (10%), peer assessment(10%), the teacher's assessment 80%

(completion of online pre-class learning tasks 15%, online discussion 10%, online homework 15%, online quizzes 10%, class attendance 10%, in-class performance 20%). Summative assessment is conducted at the end of the semester, mainly a seated final exam with a total score 100. A student's final grade for this course equals to half of the formative score plus half of the summative score.

Conclusion

The application of multimodal discourse in elective English literature course teaching achieves positive effect. With the help of information technology and multimedia, the teacher mobilizes the synergy of multimodal resources of language, image, audio, visual ad space, designs flexible multimodal teaching activities to engage students with the literary work in multidimensional way. This multimodal teaching mode enhances students' deep understanding of the text and cultivate their aesthetic taste and humanistic quality. Just as Yang Jin (2020, p. 108) suggests, Chao Xin-assisted blended multimodal teaching breaks the limitation of time and space, solves the problem of rich course content and limited teaching hours, and improve students' learning autonomy. Multimodal evaluation system offers a comprehensive and objective reflection of students' learning. It's worthy of noting, there exists some problems with online learning. Some students lack self-control and have weak learning autonomy. They cannot complete online learning tasks. Some students complain that they don't have enough time for English course due to the heavy workloads of their major subjects. Some issues like the length and frequency of using multimodal resources, and the credibility of students' online learning deserve further research.

References

Jewitt, C. (2008) Multimodality and literacy in school classrooms. *Review of Research in Education, 32*, 241-267.

Chen, X. (2020). Design and research of teaching mode of Chinese audio-visual course based on multimodal theory of framework. *Journal of Yunnan University*, *42*(SI), 116-122.

Chinese Ministry of Education. (2017). *Guidelines for college English teaching* (2017). Retrieved from https://max.book118.com/html/2018/0825/8056047052001121.shtm

Hu, Z. L. (2007). Multi-modalization in social semiotics. *Language Teaching and Research*, *1*, 1-10.

Ma, H. L. (2018). A study on the construction of multi-modal teaching mode of college English. *Journal of Hubei Correspondence University*, *31*, 169-170.

Ma, L. F. (2016). Research on the teaching mode under the multimodal discourse framework. *Theory and Practice of Education*, *1*, 57-60.

Kress, G., & Van Leeuwen, T. (2001). *Reading images: The grammar of visual design*. London: Routledge.

Kress, G., & Van Leeuwen, T. (2001). *Multimodal discourse: The modes and media of contemporary communication.* London: Arnold.

Royce, T. (2002). Multimodality in the TESOL classroom: Exploring visual-verbal synergy. *TESOL Quarterly*, *36*, 191-200.

The New London Group. (1996). A pedagogy of multiliteracies: Designing social futures. *Harvard Educational Review*, *1*, 60-92.

Xu, L. H, & Zhang, X. F (2019). The design and exploration of multimodal teaching in English and American literature course. *Teaching Exploration*, 147-148.

Xie, J. D. (2019). Research on the reform of English reading teaching based on multimodality. *Journal of Heilongjiang College of Education, 6,* 142-144.

Yang, J. (2020). Research on blended teaching mode of English public speaking course based on the superstar teaching platform. *Academic Journal of Engineering and Technology Science*, *3*, 106-114.

Zhu, Y. S. (2007). Theory and methodology of multimodal discourse analysis. *Foreign Language Research*, *5*, 14-20.

Cultivation and Research on Independent Learning Ability of Foreign Language Majors in Colleges and Universities under Mixed Teaching Mode

He Fang
Dalian Institute of Science and Technology, Dalian, China
Email: 1193206924@qq.com

[Abstract] In recent years, a mixed teaching mode using online learning strengths and advantages of classroom teaching plays an important role in foreign language teaching. As the demand of foreign language professional talents has been gradually increasing yearly, the direction of cultivation in various universities for foreign language majors has also been gradually adjusted. Universities not only require students to have good foreign language communication abilities, but they also pay more attention on the students' practical and creative abilities. Therefore, under the common support of educational psychology, humanism, cognitivism, and constructivism, autonomous learning ability has become one of the effective ways to cultivate excellent foreign language majors.

[Keywords] mixed teaching; college foreign language major; autonomous learning

Introduction

Autonomous learning generally refers to the process in which learners consciously set learning objectives, choose learning methods, monitor learning process and evaluate learning results (Pang, 2000). With the wide application of network information technology in education and teaching, the rapid development of science and technology, and the promotion of network teaching resources such as the "Massive Open Online Course" (MOOC) and the "Micro class", the mixed teaching mode in foreign language teaching in colleges and universities have become very common, especially in the epidemic period, where universities that are "closed not suspended" across the country actively promote online teaching mode (Rao, 2021). Nowadays, autonomous learning under mixed teaching mode is booming across China and abroad. But the research on this subject is obviously insufficient. At the same time, along with the creation of online teaching there is a reflection of students' autonomous learning ability difference. The students' acceptance degree and learning ability directly affects the learning effect. In order to enable students to actively explore and find problems in learning and have sufficient understanding of their own foreign language ability, cultivating students' independent learning ability has become an urgent problem to be solved in current foreign language teaching. This paper first analyzes the research history of the autonomous learning under mixed teaching mode in China and abroad. Second, it systematically dissects the necessity of cultivating independent learning ability under mixed teaching mode. Finally, it describes the problems may come across during the process and the realistic expectation of cultivating independent learning ability under mixed teaching mode.

Research History at Home and Abroad

The development of the independent learning theory at home and abroad can be divided into three stages: the first stage is the idea stage, the second stage is the experimental stage and the third stage is the systematic research stage (Sun, 2019). In the field of educational psychology, the three main schools, namely humanism, cognitivism and constructivism, emphasize the importance of autonomous learning and

emphasize that education must be learner-centered. Chinese scholar Li Hong (1998) pointed out that the traditional grammar-translation teaching method dominates English teaching in China, with emphasis on teaching language knowledge rather than training language skills. With the gradual enrichment and diversification of the "Internet +" environment, "the cultivation of autonomous learning ability and the exploration of autonomous learning mode under the mixed teaching mode have also opened a new research idea for foreign language teaching in colleges and universities" (Li, 1998, p. 24).

The Necessity of Cultivating Independent Learning Ability under Mixed Teaching Mode

With the advent of the era of "Internet +", the reform of education informationization enhance the effective integration of network and modern teaching, to produce "MOOC", "Micro class", "flip classroom," etc. (Lai, & Su, 2021) . The mixed teaching mode in foreign language classroom, through a variety of forms such as audio, video, scene, dialogue, combined with the teacher's explanation and analysis, let the students understand the language knowledge more deeply, also help the cultivation of language sense, the grasping of language application more accurately. The mixed teaching mode also has something in common with the traditional teaching mode; that is, the cultivation of students' own learning consciousness and learning ability, no matter in any teaching mode, is the key problem that requires teachers to actively think and deal with.

Adaptability of Foreign Language Teaching Reform

In recent years, cultivating foreign language talents with intercultural communication ability has become an important goal of foreign language teaching and the ultimate goal of foreign language educators (Luo, 2017). Combined with traditional classroom diversity, the mixture of college foreign language teaching innovations on teaching mode, to bring more of the foreign language classroom found and possibilities, as well as to the new problems brought by foreign language teaching, the teacher's role is not just the imparter of knowledge, but to adapt to the reform idea of role play, more knowledge is a course designer and guide, they are also cooperative learners of students. In addition, the feedback and evaluation of teaching design should be taken into account. At the same time, the identity of the student subtly changes too, from the traditional teaching knowledge of the recipient to the present has the autonomy of the participants, both traditional classroom teaching, classroom teachers and students in the identity of the shift is in constant exploration cater to shift caused by the reform of foreign language teaching, therefore, the cultivation of autonomous learning ability has become particularly important.

Expectations and Contradictions in the Mixed Teaching Mode

Colleges and universities' foreign language teaching focus on cultivating the students' practical ability and innovation ability, with the use of the advanced information technology and the abundant teaching resources, to help students build and create a real learning environment and learning situation, and develop the ability of innovation and practice, in order to improve the students' ability of autonomous learning. However, in the classroom practice teaching, under the mixed teaching mode, the cultivation of autonomous learning ability has both expectations and contradictions.

Simeon Keates (2015) wrote that students can learn independently only when metacognition, motivation and behavior are all in a positive state in the learning process. Under the influence of mixed teaching mode, students are encouraged and urged to achieve the optimal learning state in the concept of mixed teaching, mainly by cultivating their independent learning ability. During the "closed not suspended" online teaching period, the actual effect, for example, with the online teaching platform, our school used

the recorded speed class form in class teaching videos, and teachers asked questions at any time during video playback speed class, and as expected, students had the preview process, then answered the question or the understood grammatical structure could be more detailed. However, when asking questions in class, most students had not prepared in advance, and not only did they have a poor grasp of what they were learning, but they also had only a half-understanding of what they had learned before.

As a guide, teachers should first let students understand the significance of autonomous learning from their own cognition in the process of cultivating students' autonomous learning ability. Secondly, teachers should provide self-study resources for students according to their learning needs. Finally, teachers should evaluate the overall learning effect according to students' autonomous learning. This seemingly simple process is actually a change in teaching philosophy. Therefore, for teachers who have adapted to traditional teaching, it is indeed a great challenge to pursue continuous innovation in foreign language classroom in order to enrich classroom teaching content and cultivate students' independent learning ability under the mixed teaching mode.

The Necessity of Cultivating Independent Learning Ability

Nowadays in the research field of independent learning in China, there are many studies at the level of theoretical research and ideological understanding, and few studies on practical teaching. In classroom teaching under the influence of traditional education methods, students' weariness can be seen everywhere. As foreign language workers in colleges and universities, with the deepening of curriculum reform, the continuous penetration of innovative educational ideas and the wide use of new textbooks, we have become more aware of the importance of cultivating independent learning ability for students.

The Change of Teachers' Teaching Thinking

In the process of curriculum reform, the relationship between teachers and students is also the main problem. In traditional teaching, the classroom model of "teachers leading learning, leading review, leading homework" should be changed. First of all, teachers should start from individual differences, understand and accept students' learning and understanding abilities, respect students, and accept their divergent thinking, which is key to improve the quality of foreign language teaching. Second, the teacher, in the teaching mode, from the perspective of cultivating interest in learning, must explore and design the teaching to stimulate students' interest in learning; in the design of teaching, teachers should pay attention to the related knowledge of infiltration and the comparison of cultural differences, and let students experience the fun of learning, to stimulate their learning motivation. Finally, as a guide, the importance of foreign language learning should be emphasized in the teaching, and the teaching concept of cultural confidence should also be adhered to. Chinese traditional cultural knowledge should be actively integrated into the classroom teaching and compared with foreign cultures, so that students should establish cultural confidence on the basis of establishing self-confidence in independent learning.

Blended Learning Subject Consciousness Cultivation of Multimedia Teaching Mode

Teachers can make use of image contrast or sound imitation in a variety of forms such as listening, letting students experience the target language context and language sense. In this process, the teacher needs the subject consciousness of the students with learning, so they can penetrate through classroom teaching consciousness and the concept of autonomous learning, guiding students to master the correct learning methods and helping them to design appropriate autonomous learning strategies.

Train students' ability of preview before class. In the 1970s, support teaching theory was applied in teaching and research, and the characteristics of the scaffolding instruction was based on the learners' existing knowledge level of development, using a variety of teaching methods or design the teaching link, the learners for meaningful, active knowledge construction and independent exploration, ultimately achieve the goal of autonomous learning (Feng, & Cao, 2020). The pre-class preview link can effectively improve the teaching efficiency, and its premise is that in the classroom preview, learners should be independent, this process can be regarded as an important way to cultivate students' independent learning ability. Therefore, the teacher also needs to plan carefully how to let students do a good job of pre-class preview. At the same time, for students with different grades, try to explore a more reasonable guidance method, so that they can learn to build knowledge scaffolding and consolidate their existing knowledge level in the preparatory stage before class, and explore new knowledge fields. Students in Japanese major foundation stage of learning, for example, helps the numerals, asked the students to use Hujiang small D APP or Youdao online dictionary pronunciation practice first, and then further understand the specific usage help, good student can also induce a summary of the use of the special words, let the student in the class share the content of the preparation before class to others. Students can use various forms of learning, such as learning websites, Wechat official accounts and APP learning software, to strengthen the awareness of self-restraint and independent learning, and gradually guide students to master the ability to solve problems independently from simple to complex.

Use network resources to cultivate the consciousness of autonomous learning. In the teaching, the use of network resources has great impact on the traditional classroom, from show the diversification of forms to the design of personalized learning links, online learning has a huge advantage in training students' autonomous learning, I have a scene simulation in the design of teaching links, and the class students into groups, students choose learning content according to their own interests and hobbies, such as current affairs, Using NHK news content, team members cooperated to simulate the news broadcast situation. Another example is role-playing based on popular TV shows. You can also talk about life in newsgroups and show it to other students in class. The purpose of this is not only to cultivate students' self-learning consciousness, but also to stimulate their learning motivation and enhance their mutual learning ability.

Implications and Conclusion

Cultivating independent learning ability under mixed teaching mode is somehow an ever-changing new topic in this era. In the research and practice of the cultivation of independent learning ability, it is the ultimate goal to help students to cultivate their awareness of independent learning and to let them take the initiative to learn. Nowadays, there are a lot of foreign language self-study software in teaching and learning, with various forms. Thus, during the process of cultivating independent learning ability under mixed teaching mode, both the students and teachers may come across some problems. Firstly, the students cannot clearly distinguish which software is suitable or right. Secondly, the teachers may stay in the traditional way of thinking when they use modern online teaching tools. However, if there is no planned teaching , learning and application, it is only a superficial understanding for students, who cannot achieve the purpose of cultivating self-study ability. There are many factors related to the cultivation of independent learning ability. It is necessary to find more suitable teaching methods in continuous exploration and make efforts to cultivate students into application-oriented talents with independent learning ability.

References

Keates. S. (2015). A pedagogical example of teaching universal access. *Universal Access in the Information Society*, *14,* 24-40.

Feng, X., & Cao, J. (2020). Strategies and methods of blended learning design in the Internet plus era. *China Distance Education, 8*, 25-32.

Lai, C., & Su, Y. (2021). Autonomous learning in a foreign language MOOC environment. Research review and practical exploration. *Foreign Language World, 202*, 2-10.

Li, H. (1998). Autonomous learning and foreign language teaching. *Foreign Language and Teaching, 10*, 24-26.

Luo, R. (2017). Research on autonomous learning model of foreign languages in the internet environment – Based on the survey of Chinese and American MOOC platforms. *Foreign Language World, 183*, 29-36.

Pang, W. (2000). The development of autonomous learning in foreign countries since 1990. *Psychological Movement, 4*, 12-16.

Rao, X. (2021). Practical exploration of cultivating autonomous learning ability with the upsurge of foreign language MOOCs. *Scientific and Social Research, 3*, 18-26.

Sun, L. (2019). Talking about the cultivation of foreign language students' autonomous learning ability in higher vocational colleges under the network environment. *Proceedings of 2019 International Conference on Reform, Technology, Psychology in Education*.

An Approach to the Teaching of Grammar in College English with the Guidance of Input Hypothesis

Ning Liu
Department of Foreign Language Teaching and Research, Jilin University of Finance and Economics, Changchun, China
Email: 419809692@qq.com

[Abstract] Grammatical knowledge plays a fundamental role in the application of a foreign language; therefore, the teaching of grammar has always been one of the key contents of foreign language teaching. Input Hypothesis explicitly explains the entire process of language acquisition; thus, this study examines the teaching of grammar in college English systematically from the perspective of Input Hypothesis. The purpose of this study is to provide a window, with which we are able to peep into the cognitive process of learning grammar and form a teaching strategy of English grammar in college. It is hoped that this study would be of assistance for the teaching of grammar in college English and writing, in the future.

[Keywords] teaching of grammar; Input Hypothesis; teaching strategy

Introduction

The improvement of the knowledge of English grammar is crucial for overall English teaching. Yet, for the time being, the teaching of grammar in college English is far from satisfactory. Thus, a new teaching approach on English grammar is urgently needed to increase the efficiency of teaching English grammar.

Input Hypothesis, which was proposed by Stephen Krashen (1982), exerts a positive effect on teaching of foreign language, because the hypothesis offers insights into the cognitive process of second language acquisition. However, Input Hypothesis does not go into great details when explaining this cognitive process. Therefore, further researches are in need to make Input Hypothesis an available teaching strategy. The purpose of this study is to test whether Input Hypothesis suits college English teaching. If so, this study will advocate a teaching strategy of English grammar guided by Input Hypothesis.

In the effort to investigate whether Input Hypothesis' explanation of the cognition of language acquisition is accurate, this study carried out a survey and several experiments on the English grammar acquisition of college students, data from which proved that Input Hypothesis conforms to the features of language acquisition. Moreover, the analysis of the data reflects problems that college students are facing when learning English grammar. Based on the data obtained from these experiments, this study improved the current teaching strategy of English grammar and advocated a new model of teaching grammar in college English.

Literature Review

In late 1970s and early 1980s, Stephen. D. Krashen (1982) proposed five hypotheses which comprised the "Input Hypothesis", which offered an explanation of the overall cognitive process of second language acquisition. Yet many scholars questioned it. Swain (1985), for instance, believed "Input Hypothesis" overemphasized language input instead of language output, which is equally important to the input. Ellis (1999) argued that language input is only a part of language acquisition and language learners should focus on the output as well. Several Chinese scholars carried out researches about "Input Hypothesis". Wen

Yanyan (2006) assumed "Input Hypothesis" needed to be proved with data. Wang Lieqin (2008) agreed with basic idea of "Input Hypothesis" and remarked that more researches are needed to solve problems like "finding effective language input" and "how to balance language input and output in teaching" before teachers can adopt "Input Hypothesis" in their teaching.

Overall, most researchers believed "Input Hypothesis" can be a guide for teaching second language, yet several problems must be solved before it becomes a teaching strategy available for college English teachers.

Methodology

Participants and Procedures of the Survey and Experiment

To examine college students' attitudes towards the teaching of English grammar, a survey was conducted. Participants of this survey were 114 college students (55 freshmen and 59 sophomore students). All of the participants were from Taxation College of Jilin University of Finance and Economics. In the questionnaire of the survey, the subjects were asked, "Please grade the importance of the teaching of English grammar on a scale of 0-10 (0 for "unimportant, unnecessary", 10 for "extremely important")". Apart from this, subjects were also asked several questions, such as, "Which of the following is the most serious problem for the teaching of English grammar in college? 1. Teaching is boring; 2. What is taught is too easy; 3. What is taught is too difficult."

Apart from the survey, the study carried out a series of experiments to get some insights into what college students know about English grammar. In an experiment, for instance, the study asked 8 junior-year students, 14 sophomore students and 10 first-year students to write an essay (150-200 words) on the same topic within 30 minutes. All of the subjects were accounting majors in Jilin University of Finance and Economics. Once the subjects were finished with their essays, the essays were assessed and data were collected, then analyzed. Data gathered from the survey, as well as the experiment, were analyzed to investigate college students' opinions upon the teaching of English grammar and their knowledge of English grammar.

Data Analysis

Results of the Survey and the Analysis

In this section, this paper seeks to find out in what ways college students views the teaching of English grammar. All questionnaires were analyzed in order to investigate whether freshman subjects react differently from their sophomore counterparts when their teachers teach English grammar. First of all, the grades on the importance of teaching English grammar by freshmen subjects and that by sophomore subjects were compared.

Table 1. ***Grades for Importance of Teaching English Grammar of Both Groups***

Category	1	4	5	6	7	8	9	10
Freshman subjects	1	1	5	2	4	11	6	25
Sophomore subjects	2	1	8	5	5	12	4	22

If the first-year college students believe teaching of English grammar is more important than sophomore students do, the grades they gave would be higher than that of sophomore students. To compare the grades of the two groups, Table 1 was summarized as Table 2.

Table 2. ***Average Grades for Importance of Teaching English Grammar of Both Groups***

Category	Number of Subjects	Average Grade	Variants
Freshman subjects	55	8.4	3.985455
Sophomore subjects	59	7.847	5.112324

From Table 2, it seems clear that the average grade of subjects who were freshmen was higher that of sophomore students (8.4 and 7.847, respectively). However, that does not necessarily mean the teaching of English grammar for first-year college students is significantly more important than for second-year students. The study set a hypothesis H_0 "Grades on importance of teaching English grammar by first-year students were higher than that by second-year students", after which independent-samples Z test was employed to test H_0 (significance level $\alpha = 0.1$). Z=1.3852 and the P=0.083, $P<\alpha$, therefore statistics in Table 2 support H_0 "Grades on importance of teaching English grammar by first-year students were higher than that by second-year students". This further proves that freshman subjects considered the teaching of English grammar more important than sophomore students did.

After comparing first-year and second-year students' opinions on the importance of teaching English grammar, the study investigated the most serious problem for the teaching of English grammar.

Table 3. ***Most Serious Problems for the Teaching of English Grammar Given by Both Groups***

Category	Boredom	Being too Easy	Being too Difficult
First-year students	17	6	32
Second-year students	20	27	12

Among 55 first-year students, there are a mere 6 students that stated the most serious problem for the teaching of English grammar was that it was too easy, while up to 27 of the 59 second-year students thought this way. It seems that many more second-year students believed the teaching of English grammar is too easy than first-year students did. To test this, a chi-square test was employed (significance level $\alpha = 0.1$). P=5.25289E-16, $P<\alpha$, which means data in Table 3 supported that a larger proportion of second-year students assumed what teachers taught of English grammar was too easy. Similarly, the study found that 32 out of 55 freshman subjects regarded the teaching of English grammar as too difficult, however, only 12 out of 59 sophomore subjects did so. Therefore, the study made a hypothesis H_0 "a larger proportion of first-year students assumed the teaching of English grammar was too difficult than second-year students did" and then adopted chi-square test to test H_0 (significance level $\alpha = 0.1$). After careful calculation, the study got P=4.8771E-10, $P<\alpha$. In this way, statistics the study gathered supported H_0.

Implications of the Survey

Data of this survey revealed that freshman subjects and sophomore subjects agree with necessity of teaching English grammar in college (average grades for the importance of teaching grammar are 8.4 and 7.847 respectively). Thus, it is safe to conclude that grammar should be a necessary part of English teaching even in college. However, compared with second-year students, freshmen took the teaching of English grammar more serious and more regarded English grammar as too difficult which means that teachers should explain grammatical knowledge explicitly and in great detail when they teach freshmen. Although some sophomore students still found English grammar difficult, most assumed the teaching of English grammar is tedious

and far too easy. To address this problem, teachers should employ more advanced language input and adopt a more flexible teaching strategy to increase students' motivation for learning.

According to "Input Hypothesis", "language inputs at various levels are not equally efficient for a particular learner and the most efficient language input should be slightly higher than the learner's knowledge of this language" (Krashen, 1982). Data of this survey conform to this hypothesis because second-year students, who know more about English grammar, believe the teaching of English grammar is not as important and English grammar is not as difficult as first-year students, who have less knowledge about English grammar, do.

Results of the Experiment and the Analysis

As mentioned in the previous chapter, this study conducted a series of experiments to investigate what college students know about English grammar. In an experiment, 32 college students (8 junior-year students, 14 sophomore students, 10 first-year students) were asked to write an essay (150-200 words) on the same topic within 30 minutes, after which their essays were analyzed.

Clauses, such as subject clauses, object clauses, apposition clauses, attributive clauses, and adverbial clauses, are difficult for college students. If a student uses more clauses in his essay, this is safe to say this student has a good command of English grammar. Thus, the study intended to find out whether there were differences in the frequency of clauses between essays of these three groups.

Table 4. ***Average Frequency of Clauses in Essays of Three Groups***

Category	Average Frequency of Clause	Variants
Junior year students	4.875	1.2679
Sophomore students	3.07143	0.9945
First-year students	2	1.111

From data of Table 4, it is clear that average frequency of clauses in essays by junior year students is higher than that in essays by sophomores (4.875 and 3.07143 respectively), while the average frequency of clauses in essays by freshmen is only 2, but whether it is safe to conclude that junior year students use more clauses in their essays than sophomore students do needs to be tested. The study made a hypothesis H_0 "junior year students use more clauses than sophomore students do", then employed independent-samples T test (significance level $\alpha = 0.1$) to test H_0. Calculation showed that T=3.76465, df=13 and P=0.00118, $P<\alpha$. Therefore, data supported H_0. Following this, the study adopted independent-samples T test and found out that sophomore students use more clauses than first-year students do.

Data of this experiment conformed to the expectation that junior year students use more clauses than sophomore students, and sophomores tend to use more clauses than freshmen. This can be explained with "natural order hypothesis" of "Input Hypothesis", according to which language learners acquire grammatical structures in a pre-determined order rather than randomly. First-year students are about to acquire the grammatical knowledge of clauses, while the sophomore and junior year students have learned the knowledge of clauses.

There were 12 students (6 of them are freshmen) who did not use any clauses or only used one clause in their essays. Apart from that, they made many mistakes about the basic grammatical structure of a sentence, such as omitting the subject or the verb in a sentence or using two verbs in a sentence. This can be explained by "natural order hypothesis" as well. Grammatical rules of clauses can only be understood on the basis of knowledge about the syntactic structure of a sentence. Thus, the acquisition of clauses comes after the acquisition of a sentence's syntactic structure.

Data of this experiment demonstrate that when college students are in their first year of college, they are still learning some advanced grammatical knowledge like clauses. Therefore, teachers should focus on advanced grammar rather than basic grammatical knowledge. Moreover, since there are still a large proportion of first-year students not familiar with the basic syntactic structure of a sentence, teachers should start the teaching of grammar with this.

Discussion

The "Input Hypothesis" is a series of hypothesis advocated by Stephen D. Krashen, namely "the input hypothesis", "the acquisition–learning hypothesis", "the monitor hypothesis", "the natural order hypothesis" and "the affective filter hypothesis". The "input hypothesis" illustrates that "language inputs at various levels are not equally efficient for a particular learner and the most efficient language input should be slightly higher than the learner's knowledge of this language" (Krashen, 1982). This hypothesis requires teachers to provide students with adequate language input, which is a bit challenging, but not too difficult. Only in this way, will language acquisition on students' part be most effective. As the preceding chapter mentions, a large proportion of both first year and second year college students do not have a good command of the basic structure of a sentence, thus teachers should include language input such as complex sentences to foster students' ability to speak and write grammatically correct sentences.

Krashen defined two types of language acquisition with "learning-acquisition hypothesis", "learning" and "acquisition". Compared with "learning" which is conscious, language learners obtain most of what they know about a language through indeliberate "acquisition" (Krashen, 1982). This means it is feasible for the college students to acquire considerable grammatical knowledge if they are exposed to sufficient language input of advanced grammar and vocabulary. As one of my students put it, "I don't know the rules of grammar, but I feel this sentence is correct in grammar." Teachers, therefore, can recommend students to do free reading. In this way, students will make most of their free time, however, teachers should remind students that material for free reading has to be advanced in grammar rather than full of grammatical mistakes or slangs.

As "learning-acquisition hypothesis" illustrates, language learners "acquire" most of their knowledge in an indeliberate fashion, yet language learners do "learn" a part of their knowledge deliberately. According to the "monitor hypothesis", knowledge that language learners "learn" functions as a monitor in language output. For language learners, what they have learned in classroom is what they learned and will be the monitor or the editor of language output. Therefore, teachers should teach knowledge of grammar explicitly and in great detail in classroom. As for language learners, they learn concepts and rules of grammar consciously in classroom which they will use to revise their language output.

"Children who learn their first language acquire grammatical structures in a pre-determined, 'natural' order, and some are acquired earlier than others" (Krashen, 1993). Krashen developed this into "natural order hypothesis", according to which second language learners like children learn the rules and structures in grammar in a certain order rather than a random order. Statistics gathered from experiments and surveys which were conducted by this study have proved this hypothesis. Statistics revealed that language learners acquire the knowledge of the basic structure of a sentence after they learn morphological knowledge such as plural forms. As the preceding chapter mentioned, language learners hardly use clauses if they fail to understand the basic grammatical structures of sentences, which means grammatical knowledge of clauses is acquired after language learners acquire basic syntactic knowledge. College English teachers should avoid grammatical knowledge which students have understood and focus on grammatical structures higher

in the natural order. Statistics of experiments in this study reflect that knowledge about basic structure of a sentence and clauses, adverbial clauses in particular, should be focused on college English.

With the Affective Filter hypothesis, Krashen explained the process of second language acquisition was influenced by factors related to affection. According to Krashen, affective factors are like filters in the cognition of second language acquisition. If the language learner is calm and relaxed, a larger part of language input is able to be acquired, while if the language learner is not in a nice mood, more language input will be blocked. Among various factors which can be of importance in second language acquisition, motivation, anxiety, and self-confidence are crucial. As mentioned in the previous chapter, first-year as well as second-year students attach some importance to the teaching of English grammar, therefore teachers should make the most of the motivation. Apart from that, some first-year college students found the teaching of English grammar too difficult, which will arouse anxiety, while for some second-year college students, English grammar is too easy and they will easily get bored. Therefore, teachers should employ language input which is slightly more advanced than students' actual knowledge to sustain students' motivation and avoid anxiety, as the "input hypothesis" shows.

Conclusion

This study examined the teaching of English grammar in college with the help of "Input Hypothesis". The study started with a discussion of "Input Hypothesis" and other relevant researches by Stephen D. Krashen and other researchers. As a series of hypotheses, the "Input Hypothesis" needed to be proved, therefore a survey and some experiments were conducted. Data collected from the survey and experiments demonstrate "Input Hypothesis" explains the cognition of second language acquisition and is able to guide the teaching of English grammar. At last, the study advocated a teaching strategy for the teaching of English grammar. The purpose of this study is to provide a teaching strategy that college English teachers might adopt when teaching English grammar and to improve the efficiency of teaching English grammar.

Acknowledgement

This research is supported by research project of Scientific Management of Education of Jilin Province "The Construction of a New Teaching Strategy of Grammar in College English from the Perspective of Input Hypothesis" hosted by Liu Ning (Project Code: ZD19038).

References

Ellis, R. (1999). *The study of second language acquisition*. Shanghai: Shanghai Foreign Language Education Press.

Krashen, S. D. (1982). *Principles and practices in second language acquisition*. Oxford: Pergamon Press Inc.

Krashen, S. D. (1993). The effect of formal grammar teaching: Still peripheral. *TESOL Quarterly*, *29*.

Swain, M. (1985). Communicative competence: Some roles of comprehensible input and comprehensible output in its development. *Input in Second Language Acquisition*, 235-253.

Wang, L. (2008). Input hypothesis and foreign language teaching in China. *Journal of Weinan Teachers University*, *3*.

Wen, Y. (2006). Comments on input hypothesis in second language acquisition. *Journal of Minzu of China*, *4*.

Exploration of the Application of Microlectures in Japanese Grammar Courses in University

Songyi Zhang
Eastern Liaoning University, Dandong, China
Email: xiaosongshulisi@163.com

[Abstract] As a teaching aid, microlectures are widely used in teaching activities. With the characteristics of being short and concise, microlectures can help students solve difficult problems and deepen their understanding by fragmenting, visualizing, and concretizing difficult knowledge in teaching, making teaching more relevant, scientific, and flexible. This paper analyzes the status quo of Japanese grammar teaching in colleges and universities, the importance of microlectures, and the application of microlectures in Japanese grammar teaching, hoping to provide some feasible and effective suggestions for Japanese grammar teaching.

[Keywords] microlecture; Japanese grammar teaching; strategy

Introduction

Grammar plays an important role in the learning of any language. Grammar learning runs through the entire language learning process. Students' understanding on grammar directly affects the effect of language learning and application, which shows the importance of grammar teaching. However, at present, the conventional teaching mode is still being used in the teaching of Japanese grammar courses and the grammar parts of other professional Japanese courses in universities, which reflects the problems of the single teaching method, emphasis on the grammar form, and neglect of grammar application. Many front-line educators have also proposed many ways to carry out reform and practice, such as Han (2020) introduced the mind map model in the teaching of Japanese grammar in universities; Li et al. (2020) applied the task-based teaching method; Ji (2020) used the production-oriented approach. Most of the above researches focused on the teaching method of Japanese single sentence pattern. Xu (2021) adopted the PAD class to reform and innovate grammar teaching; Zhang (2021) suggested to use online and offline hybrid teaching from the perspective of "golden course" and discussed the teaching methods of Japanese grammar class.

By sorting out the literature of predecessors, it is found that no effective teaching method or means have been put forward in Japanese grammar teaching. A microlecture is short and concise, with the characteristics of fragmenting, visualizing, and concretizing difficult knowledge points in teaching, which exactly conforms to the characteristics of the Japanese grammar courses with many knowledge points and complex contents. This paper will be divided into three parts. The first part is the status quo of Japanese grammar teaching in university. The second part is the significance of the microlecture in Japanese Grammar courses. The third part is the application strategies of microlecture in Japanese grammar teaching. I hope to provide some feasible and effective suggestions for Japanese grammar teaching in universities.

The Status Quo of Japanese Grammar Teaching in Universities

Teaching Methods of Japanese Grammar are Single and Outdated

Traditional teaching model is still predominant in Japanese grammar teaching activities, no matter whether in the basic or specialized courses, where teachers tend to teach students mainly by their own explanations.

This is also called as the "rule by the voice of the teacher alone"-method (Gao, 2019). In other words, when teaching grammatical points and sentence patterns, the teacher firstly explains what the "setsuzoku" and meaning of them, gives examples for students to understand them, and then deepens their impression by repeating the knowledge points through substitution exercises, sentence construction and translation. This is a kind of memory-learning, with which students acquire knowledge passively. However, students' feelings of "I have acquired it" is just an illusion which comes from extensive exercises during learning. Actually, they cannot truly think of the relevant sentence pattern and knowledge points, or they don't know how to apply them when it comes to practical interaction. "Modern Japanese Grammar", a specialized course of Japanese grammar, consists not only of sentence patterns, but also a systematic Japanese linguistic knowledge frame which involves phonetics, vocabulary, grammar, and discourse. Contents of the course, which are characterized as extensive in amounts and trivial in specific points, together with much theoretical knowledge. Due to limited class hours, teachers have to follow the teaching plan, and most of the class time is spent on explaining. The teacher only acts as a porter of textbook knowledge, and students can only follow the teacher. After a class, commonly, the teacher is exhausted and the students are dizzy.

In terms of teaching aids, a textbook and a blackboard are sufficient for the traditional teaching model. The atmosphere of the class is always dull for the lack of interaction, which seriously affects the teacher's teaching quality and students' learning effect.

Teaching of Japanese Grammar Emphasizes Form Rather than Content

At present, students often make mistakes and misuse in practice due to incomprehension to the actual connotation of grammar, because most of the grammar teaching only focuses on the explanation of grammar and sentence structures, or on introduction of the form rather than demonstration of the usage context and cultural background. For example, when learning the sentence pattern "～てください (Please)", which means asking someone to do something, students not only memorize it by cramming, but they also use it directly when asking the teacher to correct their compositions. While, although this sentence pattern expresses a polite request, it still has command force, which makes it unsuitable when applied to elder or people with a higher status than the speaker. Only knowing the sentence pattern, without understanding of the connotation, may lead not only to misuse, but also to hearer's mistakes that the speaker is impolite and finally, may affect the user's interpersonal relationships.

Less Class Hours for Japanese Grammar Courses

Grammar is the law of language, where "law" means the rules and mechanisms behind the language. Grammar is the highly abstracted rule of objective existence of language. Specifically, grammar refers to the composition, structure, nature, and category of each language unit, as well as the relationships and objective development rule of language units at different levels (Gu, 2004). To understand a passage or a text, students need to analyze the composition of the sentence. Only through understanding the relationships of each word can the meaning of each auxiliary word and the grammatical concept be thoroughly comprehended. Under the background with the goal of cultivating applied talents, universities are paying more and more attention to the practical application of language and neglecting the teaching and learning of grammar. Some teachers even encourage students to express boldly and leave students' grammatical mistakes ignored. Grammar learning has already been contained in the "intensive reading" courses; thus, many teachers hold the view that it is not necessary to set up special Japanese grammar courses. In some specialist Japanese grammar courses, teachers do not even teach the grammar system, but only N2, N1

sentence patterns to improve the students' passing rate. It is impossible for students to master Japanese grammar systematically with scattered grammar explanations in the intensive reading courses, and the learning of sentence patterns talked above only, which also makes students incompetent to express themselves precisely. People acquire their mother tongue by consistent but unconsciousness learning and imitating, so grammar may seem not that important for native speakers. However, learning a foreign language, especially for adults, is done with the logical thinking and cognitive skills developed through the native language, and the mediating role of grammar becomes very important (Xu, 2016). Teaching practice and research show that systematically learning grammar when learning foreign languages is a scientific and effective method (Gao, 2019, p. 63). Thirty-two classes of Japanese grammar courses cannot complete the learning of Japanese grammar system.

The Significance of Microlectures in the Japanese Grammar Course

Definition of Microlecture

There is no recognized definition of microlecture. Professor Jianli Jiao argues that a microlecture is an online teaching video with the goal of explaining a certain point of knowledge, in the form of short and succinct online videos, for the purpose of learning or teaching application (Jiao, & Hu, 2013). According to Mr. Tiesheng Hu, a microlecture, also known as a micro-course, is an online video course designed and developed by teachers for subject knowledge point (such as key points, difficulties, doubts, and exam points, etc.) or teaching links (such as learning activities, themes, experiments, and tasks, etc.) in a contextualized manner and supporting multiple learning styles (Jiao, & Hu, 2013). Professor Jiahou Li argues that the microlecture is a small class which lasts less than 10 minutes, and it has clear teaching objectives, brief content that focuses on one issue (Li, 2013). This shows that microlectures are teaching videos characterized by short time and precise content.

Facilitating Stimulating Students' Interest

Microlectures enrich the teaching models and methods, and they easily arouse students' interest in learning as they are a novelty for students who have been under the teacher's monotone teaching activities. Through colorful presentation, contextualized background music and entertaining multimedia animations, microlectures arouse students' cognitive interest and stimulate their desire for inquiry, allowing them to gain pleasure in learning microlectures and receive the knowledge information in a joyful and relaxed atmosphere, while also contributing to a more solid comprehension of the information (Pan, 2019).

Facilitating Students Effectively Breaking through Key and Difficult Points

The Japanese grammar course has a clear system and many knowledge points, which is just suitable for the microlecture-format. With a knowledge point as a video, students can watch it repeatedly, thus effectively helping them to break through the difficult points and key points and deepen their understanding and memory. The multi-dimensional and visualized presentation of microlecture helps make up for the lack of students' imagination, turns abstraction into concreteness, and presents students' questions more visually so that they can find a breakthrough in their problems. In this process, some other knowledge can also be derived, which not only expands the students' thinking, but also contributes to the overall development of the students (Lv, 2019).

Facilitating Promoting Students' Autonomous Learning

Microlectures are uploaded to the learning platform, and students can use mobile phones and computers to watch them repeatedly anytime and anywhere and schedule their learning time independently. The use of the microlecture can solve both the trouble of not understanding in class and the confusion when the learning status is not good at a fixed time. Students can also achieve the purpose of preview and review through the self-learning of online microlecture, thereby deepening the mastery and understanding of knowledge points. Because microlectures are short and concise, students can learn knowledge points in a relatively short period of time, effectively preventing the fatigue of long-term continuous learning, and increasing their interest in exploring knowledge in a relaxed and pleasant learning process.

Application Strategies of Microlecture in Japanese Grammar Teaching

Content Control of the Microlecture

The primary principle of a microlecture's video recording is time control. If it is too long, the microlecture will turn out to be the same as classroom teaching, which will make students lose interest. Thus, it is advisable to keep it within 5-6 minutes. In terms of content, it should never contain multiple knowledge points within one video, making sure that there is only one point in each video. For example, even if it is the modules of noun usage, you should record several videos according to nouns' category, and nature, etc., rather than record them into one video as a general noun module. In addition, there should be supportive information in the videos, key and difficult points should be bolded, and music and subtitles should be added into the videos, too. It will help students learn easily. At the end of each microlecture, it is best to have a summary of both the main points and the course to help students sort out what they have learned. Set up certain exercises, topic discussions, etc. after each microlecture to consolidate learning effect.

Application of the Microlecture

In the traditional teaching process, teachers spend a lot of time explaining the key and difficult points in the classroom, but due to the individual differences such as knowledge reserves, learning bases and comprehension abilities among students, it results in the consequence that some students do not understand and really comprehend. If it continues, these key and difficult points will become real ones, and students might lose interest in these contents, which finally hinders the effective improvement of students' grades. The application of the microlecture videos allow students to pause or drag and watch them repeatedly in places they don't understand, watch them at speeds where they understand, and they can also send 'danmaku' to have discussion with students who are watching the video too. This would help students break through difficulties' learning. The microlecture video is uploaded to the learning platform, and the video release time can be set to urge students to preview or review, thus help them develop good learning habits.

Due to limited class hours of Japanese grammar courses, it is impossible to teach all the contents of the textbook, but they can be supplemented in the form of the microlecture; discrimination and analysis of knowledge points out that students are more interested in can also be used as self-learning content for students to learn on their own. This can expand the content of the classroom, extend the knowledge points, thereby improving the knowledge literacy of students.

Microlecture videos can also be distributed as an adjustment in the class. The immutable content of the class tends to make students tired, while through microlecture videos the teaching content can be conducted in the form of discussion and exercises, which helps adjust the atmosphere of the class and improve the students' learning interests.

Assessment and Evaluation Methods of Microlecture Learning

Reasonable performance evaluation methods can stimulate students' interest in learning, which is an important part of ensuring learning effects and improving teaching quality (Chen, et al., 2020). The traditional assessment method of Japanese grammar courses is mainly based on closed-book exams, which invisibly increases students' learning pressure, and it is also slightly biased to assess students' study effects of the whole semester through one exam. In order to improve the quality of teaching and students' application ability, stage assessments are now introduced in almost all universities, and the microlecture can also be used as a part of it. The assessment of microlecture learning is conducted in the form of microletcure viewing hours, exercises, and discussions after completing

Based on the viewing time of the microlecture and the completion of after-class exercises and discussions, the stage scores are determined. Evaluating the effect of microlecture learning can not only enrich the evaluation system, but also achieve teaching objectives, enhance students' learning enthusiasm, correct students' learning attitude, improve students' learning effect and critical thinking ability, and promote the growth of students' Japanese application ability.

Conclusion

To sum up, the microlecture is a new type of teaching aid. Extending it to Japanese grammar teaching will promote the transformation of the traditional Japanese grammar teaching mode to the modern one. At the same time, the Pan-Ya platform (learning pass) has been used to strengthen the construction of online teaching resources, and refine each knowledge point into microlecture, which can effectively facilitate students to solve Japanese grammar problems and deepen their understanding of knowledge points. The application of the microlecture in Japanese grammar teaching can effectively make up for the shortcomings of Japanese grammar courses such as less class hours and insufficient face-to-face teaching. It has also played a good role in optimizing the classroom structure and developing students' independent study habits, which promoted the Japanese Grammar course into "golden course". After years, the goals of distance teaching and high-quality teaching resources sharing will be achieved. This will greatly help to promote the cultivation of Japanese talents.

References

Chen, F. et al. (2020). Practice and exploration of small private online course (spoc) model in microbiology teaching. *Microbiology China*, *47*(4), 1087-1094.

Gao, H. H. (2019). The status quo and strategies of Japanese grammar teaching in universities. Contemporary Education Research and Teaching Practice, *18*, 63-64.

Gu, M. Y. (2004). *Standard Japanese grammar*. Beijing: Higher Education Press.

Han, J. J. (2020). Research on the application of mind ,ap in the teaching of college Japanese grammar. Science & Technology Information, *18*(27), 164-166.

Jiao, J. L., & Hu, T. S. (2013). Listen to Professor Jiao Jianli and Teacher Hu Tiesheng talk about microlecture. Retrieved from http://blog.sina.com.cn/s/blog_73b64be60101foxf.html.

Ji, J. J. (2020). Teaching research of multimodal discourse in Japanese grammar from the perspective of POA, Symposium of the 2020 Wanzhi Science Development Forum (Educational Management).

Li, N. N., Chen, J., & Zheng, W. Y. (2020). Application of task-based teaching method in Japanese grammar teaching. *Journal of Yanbian Education College*, *34*(2), 39-41+44.

Li, J. H. (2013). The meaning and development of microlectures. *Information Technology* Education in Elementary and Secondary Schools, *4*, 10-12.

Lv, B. Y. (2019). The design and realization of Chinese microlecture teaching in junior middle school. *China Juveniles*, *31*, 175, 178.

Pan, F. F. (2019). Practical exploration of Chinese microlecture teaching in junior middle school. *New Curriculum Research*, *31*, 67-68.

Xu, L. N. (2021). Exploration and practice of Japanese grammar course teaching based on PAD class. *Journal of Jiamusi Vocational Institute*, *37*(3), 84-85.

Xu, W. (2016). *Japanese grammar tutorial.* Beijing: Higher Education Press.

Zhang, S. Y (2021). Discussion on the online teaching of "modern Japanese grammar" from the perspective of the golden course. *New Education Era*, *31*, 197-198.

The Construction and Application of Formative Feedback System in Blended Online and Offline College English Course

Li Minxue
School of Foreign Languages, Shenyang Aerospace University, Shenyang, China
Email: liminxue1984@163.com

[Abstract] Formative assessment has been proved effective in improving college students' language learning. However, the scientific assessment result will not give full play without efficient feedback between teachers and students. Thus, this article starts with potential problems in current assessment system and then, accordingly, conducts research on the construction and application of formative feedback system of a blended online and offline college English course. As for solutions, on the basis of a survey among approximate 1500 students by ideal feedback forms, detailed feedback approaches are proposed and optimization of the application is recommended as well.

[Keywords] formative feedback; blended online and offline mode; feedback literacy; cognitive feedback; social constructive feedback

Introduction

In the past a few decades, a large number of studies have found that formative assessment is effective in providing comprehensive and thorough evaluation of students' academic performance. However, there is a gap between scientific evaluation and students' practical actions to improve their learning effectiveness, which has prompted groups of scholars, home and abroad, to conduct research in promoting teacher and student feedback literacy in the past a few years. According to their studies, the construction of an effective and efficient feedback system is challenging because it involves multiple factors, such as teacher feedback proficiency, students understanding and their initiatives.

With the ultimate goal of enhancing students' effective learning, this article aims to improve teacher and student feedback literacy by constructing and applying a formative feedback system. As preparation, a formative assessment model was constructed and applied to approximate 1500 non-English majors for one semester. Then, students' paper-based final exam scores were analyzed and a comparison report and 3 related research papers were issued. Meanwhile, some problems presented in the process of preparation. For example, how to feed back in the most efficient way to balance teachers' exhaustion? How to feed back in the most effective way to invite students to take right action promptly? To solve these problems and to make the feedback system more customized to target students, a survey is conducted, in the first place, on the ideal feedback forms from students' perspective. Then, the formative feedback system concentrates on teacher-student interaction and full use of blended online and offline course mode. Furthermore, both cognitive and social constructive perspectives are taken into consideration to optimize the formative feedback system in a well-rounded way.

Considering that this article puts more stress on how to improve teacher feedback literacy, in the end, direction for further study is proposed, namely strategies to improve students' feedback literacy, especially when students vary in language competence, application of standards and EQ.

Literature Review

Black and William (1998) indicated that formative assessment can be defined as activities undertaken by teachers and their students in assessing themselves, which provide information to be used as feedback to modify the teaching and learning activities in which they are engaged and the evidence is actually used to adapt the teaching work to meet the needs.

Sadler (1989) not only confirmed the key role of feedback in formative assessment, but also emphasized that the effect of feedback depends on teacher feedback literacy, students understanding and initiatives. He also suggested that research on feedback should focus on students' response to different forms of feedback and their way to deal with feedback.

According to Luo et al. (2014), there are three types of feedback – message feedback, control loop feedback and self-reflection feedback. Firstly, message feedback, such as report cards, has a limited influence on teachers' adjustment of their teaching. Secondly, control loop feedback is considered a cycling process. It is not effective until students shorten the distance between their learning effect and targeted standard. Thirdly, as Nicol and Macfarlane-Dick (2006) said, formative assessment and feedback should be put into a framework of self-reflection on motivation, behavior, and cognition.

Preparation for the Construction

On the basis of former research, a formative feedback system is about to be constructed. However, some problems appear. To make sure of the feasibility of the construction, a survey on the students' expectation of ideal feedback forms is conducted.

Problems in Current Assessment System

Problems in the current assessment system appear during the process of construction and application. For a start, the formative assessment model has already increase teachers' work to a large degree. So how to feed back in the most efficient way to balance teachers' exhaustion? Furthermore, since the ultimate purpose of feedback is to improve learning, how to feed back in the most effective way to invite students to take right action promptly? Lastly, to achieve the ultimate goal of effective learning, how to improve teachers and student feedback literacy in the first place? In all, it boils down to the improvement of teacher feedback literacy first. How can teachers improve student feedback literacy when they haven't arrived at a common ground on teacher feedback literacy yet?

Survey on Students' Preferences for Ideal Feedback Forms

This survey is conducted among students in Grade 2019 and 2020 aiming at searching for ideal feedback forms from students' perspective. In total, 1526 questionnaires are valid and the analysis is as follows:

Figure 1. **Students' preferences for ideal feedback forms**

Task / Feedback Approach	In-class Activity	Homework	Test
Grading Feedback	47.97%	49.61%	72.02%
Written Feedback	36.17%	62.84%	58.13%
Audio Feedback	25.03%	23.26%	23.26%
Video Feedback	24.38%	16.12%	14.42%
Face to Face Oral Feedback	51.05%	35.78%	24.51%

Construction of Formative Feedback System

A formative feedback system includes three procedures. Firstly, effective feedback relies on accurate and meaningful data and material. In this step, teachers need to command some statistical analysis skill or turn to smart teaching platform for help. Secondly, in the process of feedback transmission from teacher to students, teachers should stay close to the teaching target and make meaningful comments on both students' current position on the way to the target and feasible strategies to enable the students to move even closer to the target. Meanwhile, feedback information should be transmitted in an easily understood and pleasantly accepted way, rather than a simple "Yes" or "No". Thirdly, feedback transmission is only the first step in the loop. Teachers are expected to keep an eye on the students' response to teacher feedback and try every method to adjust teaching plan and approaches when teacher feedback fails to motivate students to take moves. The feedback loop will not end until students achieve the learning objectives, which cannot be accomplished without timely adjustment by teachers and continuous communication with students.

Teacher-Student Interaction

Feedback is a two-way operation, which needs tacit teacher-student interaction. However, teachers are supposed to customize their feedback to meet different needs. In this case, three feedback norms can be utilized – self-referenced feedback, standard-referenced feedback, and norm-referenced feedback (William, 1992).

Generally speaking, teachers and students should build a common ground on production requirement, assessment standard, and improvement strategies according to standard-referenced feedback. The content of feedback should combine quantitative feedback, such as grading, and qualitative feedback, including direct (face to face oral feedback) or indirect (written, audio and video feedback) feedback on students' homework, test, and in-class performance.

However, to customize the feedback, for students with learning advantages, it is suggested that teachers use norm-referenced feedback to take advantage of their competitive sense and eagerness to improve their performance (Luo et al., 2014). In this case, teachers should pay close attention to student feedback on this mode because their evaluation on the norm will definitely affect students' decision to take action. Only when students approve the merits and agree with the strategies to shorten the distance between their performance and the norm, can they be motivated to learn from the norm.

In contrast, for students with learning difficulties, teachers should adopt self-referenced feedback instead of normal feedback because confidence is the ultimate driving force for this group of students. In fact, these students are more likely to feel frustrated and self-doubt after comparing with positive norms. In this case, teachers need to encourage them to believe in efforts and only compare with themselves or refer to the standard. A frequent communication in a relatively indirect way, such as written, audio or video feedback, will enhance the effect of feedback.

Full Use of Blended Online and Offline Course Mode

Since formative assessment and feedback takes a vast amount of teachers' energy, a full use of blended online and offline course tools will increase the efficiency. For example, a comparison report by students including marks and corrections will help them to learn their own merits and deficiencies and as well as their distance from other candidates. A peer-assessment activity online will not only facilitates students to solidify their understanding of the standard, but also gives them a chance to practice feedback literacy. A

periodical study report from the Rain Classroom (a smart teaching tool developed by Tsinghua University) will help students to know their learning habits and teachers are responsible to take positive samples to set a good example to the class. On the basis of the detailed computer-mediated assessment report from iWrite (a smart writing assessment platform) or FIF spoken English training system (a smart teaching platform featuring in speech recognition), it is advisable that conclusive problem analysis and strategy recommendation should be conducted through both online approaches and offline approaches.

In addition, computers and smart teaching platforms can assist teachers to build up students' personal portfolios. It is sensible to ask students to sort out data for their own files, which indirectly enables them to follow up their progress. The establishment of student evaluation files is not only to evaluate students' learning, but also to help students' self-reflection and promote students' continuous progress (Shen, & Liao, 2019).

Optimization of Application of a Formative Feedback System

After application of the formative feedback system, the optimization mainly aims to solve the problems in former assessment system more thoroughly. It focuses on increasing feedback efficiency and effectiveness, and improvement of both teacher and student feedback literacy from two perspectives – cognitive and social constructive aspects.

Cognitive Perspective

From a cognitive learning perspective, as a designer, a guide and a scaffold, teachers need to do complete research on target students and then adopt focused, conclusive, enabling feedback approaches. Learning improvement will not happen without a clear concept of students' current knowledge structure. These approaches are supposed to be compatible with students' cognitive level in terms of current language proficiency, learning difficulties and expectations for help. In the feedback process, teachers should show their expertise and proficiency in analyzing grades, correcting mistakes, proposing constructive suggestion for improvement, and conducting related in-class activities and following-up tasks. What's the most important is that teachers should adopt various feedback forms to trigger students' initiative learning with all their senses. According to the above survey, written feedback and face-to-face oral feedback forms are highly recommended, while other computer-mediated feedback forms, like audio and video feedback, can also be adopted on the basis of the features of the task and the content of the feedback. However, to be mentioned, cognitive feedback emphasizes more on the guiding role of teachers rather than students' initiatives.

Social Constructive Perspective

The effect of feedback on students' learning improvement is much more decided by students rather than teachers. But, admittedly, the quality of feedback decides how much students might understand the assessment result and how willingly they would take actions to improve their learning. Thus, feedback belongs more to social constructive scope than simple cognitive perspective. This bidirectional communication involves not only understanding from cognitive perspective, but also interaction among teacher, students, learning environment and interpersonal relationship. In detail, feedback can be teacher-student discourse, student-student discourse, and students' self-discourse (Luo et al., 2014).

To increase feedback efficiency and effectiveness, teachers are advised to adopt various feedback approaches besides teacher feedback, such as students' peer feedback, self-feedback, and computer-mediated feedback. Peer feedback is suitable, especially when assessment result has just been

handed out. In this case, students are familiar with the content and standard and eager to get improved. In this process, teachers should clarify the learning objective and suggest feasible improving strategies for each pair to discuss and select. Besides, teachers need to monitor the process of peer feedback in order to ensure that it will develop in the right direction. Teacher feedback on peer feedback was found to have distinct impacts on individual students, depending on learner factors including language ability, beliefs, and motivation. These findings suggest that teacher feedback on peer feedback, if consistently provided and compatible with learner factors, can scaffold both cognitive and social-affective aspects of student feedback literacy (Han, & Xu, 2020). To be mentioned, self-feedback is of vital importance. With teacher's proper grading, extended comments and even computer-mediated assessment, students need time and chance to reflect on the quality of their own work, be it good or poor. Students prefer to take more initiatives in the revision process with less interference from teachers (Chen et al. 2016). This is a crucial occasion to motivate students' improvement. When students are able to shoulder their responsibilities in feedback, a harmonious learning environment will be established. By establishing a good learning environment for students, students can actively learn, actively explore knowledge, and stimulate their enthusiasm for learning (Shen, & Liao, 2019).

To enhance teacher and student feedback literacy, long-term strategy training is necessary, including various strategies of cognitive scaffolding and social-affective support in the teacher feedback enabling processes, as well as skill development of generating peer feedback and awareness enhancement in accepting critical feedback with a positive attitude (Xu, & Carless, 2017). From the perspective of awareness enhancement, teachers, in the process of formative feedback, should always be interactive, helpful, and encouraging.

Conclusion

In conclusion, in the process of constructing and applying formative feedback system in college English course, both teachers and students need to work collaboratively to drive the feedback loop. Moreover, to tackle the problem of efficiency and effectiveness, a full use of blended online and offline course mode and a flexible use of various feedback approaches, such as students' peer feedback, self-feedback, and computer-mediated feedback, on the basis of production task and students' characteristics are sensible choices. To make the study more complete, it is highly suggested to improve students' feedback literacy despite their differences in language competence, application of standards and EQ in further study.

Acknowledgements

I would like to thank Shenyang Aerospace University for sponsoring this study and Translators Association of Liaoning, the 10th Northeast Asia International symposium on Language, Literature and Translation for offering the chance of academic communication. I am also grateful to the reviewers for their comments on this article.

This article is the final achievement for the teaching reform project funded by Shenyang Aerospace University in April, 2021: Study on Formative Feedback System on the Basis of CSE in Later Period of Covid-19 Pandemic – Taking College English Course as an Example (JG2020086)

References

Black, P. & William, D. (1998). Assessment and classroom learning. *Assessment in Education: Principles, Policy & Practice, 5*(1), 7-74.

Chen, S., Nassaji, H., & Liu, Q. (2016). EFL learners' perceptions and preferences of written corrective feedback: A case study of university students from Mainland China. Asian-Pacific Journal of Second and Foreign Language Education, *1*(5). Retrieved from https://doi.org/10.1186/s40862-016-0010-y.

Han, Y., & Xu, Y. (2020). The development of student feedback literacy: The influences of teacher feedback on peer feedback. *Assessment & Evaluation in Higher Education*, *45*(5), 680-696.

Luo, S., Huang, J., & Ma, X. (2014). *Learning improvement: Formative assessment in L2 teaching*. Beijing: Foreign Language Teaching and Researching Press.

Nicol, D., & Macfarlane-Dick, D. (2006). Formative assessment and self-regulated learning: A model and seven principles of good feedback practice. *Studies in Higher Education*, *31*(2), 199-218.

Sadler, D. (1989). Formative assessment and the design of instructional systems. *Instructional Science*, *18*(2), 119-144.

Shen, N., & Liao, M. (2019). The construction and application of formative evaluation system in English reading teaching. *Proceedings of 3rd International Conference on Advancement of the Theory and Practices in Education*, Francis Academic Press, UK, pp. 1106-1109.

William, D. (1992). Some technical issues in assessment: A user's guide. *British Journal of Curriculum and Assessment*, *2*(3), 11-20.

Xu, Y., & Carless, D. (2017). 'Only true friends could be cruelly honest: Cognitive scaffolding and social-affective support in teacher feedback literacy. *Assessment & Evaluation in Higher Education*, *42*(7), 1082-1094.

The Application of the Flipped Classroom Model in Oral Japanese Courses in Colleges

Guo Rui
School of Foreign Languages, Dalian Maritime University, Dalian, China
Email: gray@dlmu.edu.cn

Ye Meng
School of Public Administration and Humanities, Dalian Maritime University, Dalian, China
Email: yemeng@dlmu.edu.cn

[Abstract] With the wide application of multimedia technology in teaching, the flipped classroom model has attracted extensive attention from educators. This paper takes the oral Japanese course as an example, combines the author's teaching experience to analyze the common problems in the teaching of the oral Japanese course from three aspects: before class, during class and after class. In view of the existing problems in teaching, this paper puts forward application strategies of the flipped classroom model in the oral Japanese course from the perspectives of teaching preparation, independent study before class, flipped classroom in class, and supplementary teaching evaluation after class. The results show that the flipped classroom model has played a positive role in improving students' oral Japanese ability, highlighting students' dominant position, and inspiring students' learning initiative.

[Keywords] flipped classroom model; college Japanese teaching; oral Japanese course; application strategy

Introduction

In recent years, with the assistance of multimedia technology, the flipped classroom model breaks the traditional teaching method with teachers as the main body, cultivating students' autonomous learning ability. The flipped classroom model resets traditional classroom teaching links and supports students' personalized learning, which has aroused extensive attention and application exploration in China's education field. Therefore, it is of great necessity to probe into the origin, idea, and value significance of the flipped classroom model, and constructs the flipped classroom model in oral Japanese course in colleges from two dimensions of teaching stage and application strategy.

The flipped classroom model has attracted attention and discussion around the world because of the Khan Academy founded by Salman Khan in 2011 (Jin, 2021). After the flipped classroom model was introduced into China, it aroused widespread concern and research in the education field. With the development and progress of multimedia technology, the flipped classroom model has become a popular choice for teachers to conduct teaching practice (Guo, 2020). Traditional classroom teaching is mainly based on teachers' lectures, and students learn knowledge passively (Wang, 2021). A flipped classroom model changes the learning style from students' passive learning to active learning, which mobilizes the learning initiative of students better. In terms of theoretical research, a model of the flipped classroom was constructed based on case studies of online and offline hybrid teaching method of college Japanese course, which could improve the quality and efficiency of Japanese teaching (Sa, 2021). Some scholars adopted the action research method to optimize the flipped classroom model and developed teaching design from student-oriented implementation layer and teacher-oriented design layer, with the four elements of learning

objectives, learning tasks, learning activities, and learning evaluation as the basic intermediary points (Wang, 2021; Wang, & Wang, 2021). Empirical research was conducted on the teaching design of flipped classrooms in the courses of "Japanese Listening" and "Japanese Reading". The result shows that the flipped classroom model highlights the students' dominant position in learning, satisfies students' requirements for language practice, and contributes to stimulate learning interest and learning initiative. The author believes that any kind of teaching model is not unique, and a flipped classroom model that meets the needs of the students should be formulated according to different teaching stages, teaching objects, and teaching contents (Ling, 2018).

Problems in the Teaching of Oral Japanese Course

Taking Dalian Maritime University as an example, the overall goal of oral Japanese course aims to cultivate students' Japanese language expression ability and conversational communication ability. As a major compulsory course, it is offered in all grades from the beginning of enrollment. The training programs and focuses of oral Japanese course are distinct in different grades. The oral Japanese course is set as "Japanese Conversation" in the freshman year, "Japanese Audio - Visual - Speaking" in the sophomore year, "Japanese Interpretation" in the third year and "Japanese Speech and Debate" in the fourth year. With the increase of study time, the requirements for students' speaking ability also increase. The freshman and sophomore stages focus on the basic training of students' Japanese language, requiring students to be able to conduct oral conversations in daily life scenes and have an ability to give a speech in Japanese. In the third and fourth grades, students' interpreting skills should be developed so that they are capable to perform the role of Japanese interpreting in formal situations. However, in the author's teaching experience in college, there are some problems in the traditional teaching practice process.

Insufficient Preparation before Class

The teacher assigns the task of previewing conversational materials a week in advance. Students are required to do shadowing exercise every day, be able to imitate the expressions in the conversational materials and conduct independent conversations around the topic of the conversation. Although part of students can complete the task carefully according to the teacher's requirements, there are still some students who are opportunistic when completing the task, just reading the conversational materials several times. The result of this is that although these students can also speak Japanese in the materials, they have problems such as inaccurate pronunciation of words, unnatural pronunciation and intonation of sentences, and incorrect sentence segmentation. Imitation learning is of considerable importance for oral Japanese learning, and the learning effect will be greatly reduced if omitting the crucial step of shadowing.

Teacher's Dominant Position and Students' Low Participation in Class

The teaching arrangements in the classroom are generally based on the textbooks. In addition to conversation, the content of oral Japanese textbooks usually contains vocabulary, grammar, exercises, etc. Although students have learned most of the grammar and sentence pattern in basic Japanese and other courses, they are impossible to achieve complete synchronization. Moreover, it is inevitable that there is some content that students have not learned in the oral textbooks. Therefore, the teacher still needs to explain the grammar and sentence pattern which students have not been learned, as well as the important and difficult vocabulary. However, there is relatively few oral Japanese course hours per week. In a 90-minute class, if the teacher takes up too much time for the explanation, it will reduce the time for students to practice in class, leaving students in a state of passive learning, and failing to reflect the teaching goals

of oral Japanese course that are different from other courses. In addition, some students' inadequate preparation before class can lead to unsmooth implementation of classroom exercise or poor performance in the exercise. Whether it is too much time for teachers to explain in class or insufficient preparation of students before class, it will affect the teaching progress and is not conducive to the development of oral teaching.

Tardy Teaching Evaluation and Poor Homework Effect after Class

Oral courses are different from other courses in that most of the assignments are homework that requires oral practice. Because class time is limited, teachers are impossible to check the completion of students' oral assignments one by one and tend to neglect to follow up on students' learning situation, which affects the final teaching effect. In addition, teaching evaluation is usually the teachers' evaluation of students, which lacks links for students to evaluate teachers. Teachers cannot adjust and improve teaching contents and methods in time during the teaching process, which can also affect the students' learning effect.

Application Strategy of Flipped Classroom Model in Oral Japanese Course

Teaching Preparation

Some new words and grammar often appear in the conversation materials, and students should fully understand the content in conversation materials in order to complete the conversation successfully. Therefore, teachers need to record instructional videos to determine the scope and focus of students' learning and explain the important and difficult vocabulary and grammar.

Independent Study before Class

The pre-class links are completed by the students themselves before the weekly conversation class. It mainly consists of two parts: watching the course videos and completing the conversation assignments. Teachers upload instructional videos and conversational materials in social software. Students are required to download and watch instructional videos at the specified time, master the vocabulary and grammar appeared in the instructional videos, and earnestly complete the conversational assignments in the instructional videos. At the same time, teachers also post specific assignment requirements in social software.

Flipped Classroom in Class

The oral Japanese course has 2 lessons per week, totaling 90 minutes. In-class links include student questioning and discussion, teacher induction and Q&A, and homework evaluation. The time allocation of each part of the teaching arrangement is adjusted according to the setting of the teaching theme and teaching content.

All the teaching arrangements in the classroom are carried out under the principle of taking students as the main body and teachers as the leading role, giving students the initiative in the classroom, and truly achieving "flipping" in the classroom. However, the flipped classroom does not completely entrust the classroom to the students. In the teaching process, the teacher should play a guiding role. Under the guidance of teachers, the initiative of students can be fully mobilized to give full play to the advantages of the "flipped classroom". First, around the knowledge points in the instructional videos and the content in the conversation materials, the teacher encourages students to put forward the difficulties and questions encountered in self-learning before class, and simultaneously lets students discuss and present their own

views on the problems raised by students. Furthermore, the teacher summarizes and answers questions. The last step is to conduct homework evaluation, which is used to check the students' pre-class self-study. The homework is usually the assignment of conversation topic, requiring two or three students to have a Japanese conversation around the topic and apply the key vocabulary and grammar taught in the instructional videos. When students present their homework, they are required to simulate the actual conversation scene on the stage. The assessment items include conversation etiquette, vocabulary and grammar, phonetic intonation, and language expression ability these four sections. After the conversation, the teacher gives scores to each group of students on the spot based on their homework evaluation, affirm the merits of each group, and correct the problems that arise during the conversation in time.

In the process of the "flipped classroom", it is helpful to both students and teachers. From the perspective of students, on the premise of self-learning and thinking before class, through classroom questions and discussions, they can not only solve the problems found in their own preview, but also diverge their thinking from the questions and answers raised by other students, as well as supplement the shortcomings of their pre-class study. During the conversation presentation of the homework evaluation session, the teacher's objective comments and suggestions can also help students discover and correct mistakes in time. As far as teachers are concerned, from the questions raised by the students and the completion of the homework, they can find the more concentrated problems of the students, and understand the knowledge mastery of each student, which is conducive to targeted learning guidance in the teaching. In addition, teachers can also obtain new and enlightening knowledge or ideas in the process of students' discussion and expression of opinions.

Supplementary Teaching Evaluation after Class

In the flipped classroom model, the after-class links are often overlooked by teachers. However, after-class teaching feedback and teaching evaluation play an important role as an integral part of the flipped classroom. A better teaching effect can be achieved by successfully completing the pre- and mid-class links and consolidating them in time after class. After the weekly classroom teaching of the oral Japanese course is over, students are required to perform after-class conversation reading exercises according to the evaluation suggestions given by teachers in the class and upload the reading recordings to the social software. After listening to the students' reading recordings, teachers compare the results of the teaching evaluation during the classwork assessment and make comments on each student's reading recordings. In this way, teachers can check the implementation of students' evaluation of teaching in the classroom and can also urge students to review in time after class to achieve better learning results.

In addition to the teacher's evaluation of the students in the teaching evaluation part, students can also participate in the evaluation after class. Student scoring consists of two parts. The first part is to let students give each group of students' conversational scores in an anonymous form according to the reference standards in the scoring table. The final score adopts a percentage system. The teacher collects the student score sheet, removes the highest score and the lowest score, and calculates the average score of each group of students. After referring to the classwork assessment scores and student scores, the teacher gives students usual grades of the weekly oral Japanese conversation class. The second part is to allow students to rate teachers. The scoring content includes the production of self-learning videos, teaching arrangements, etc., and a column of teaching improvement suggestions is set after the scoring table, which requires students to fill in in text form. This helps teachers discover the learning needs of students in time and adjust the teaching plan and teaching methods in time based on the needs of the students.

Conclusion

The use of the flipped classroom model has played a positive role in improving students' oral Japanese ability, highlighting students' dominant position, and inspiring students' learning initiative. However, some problems have also been discovered during practice. For teachers, the links of pre-class preparation and after-class evaluation increase the workload of teachers. Before class, teachers not only need to make instructional videos, but also sort out the important and difficult points of teaching content in advance and design teaching links. After class, teachers should check students' recording assignments and collect and organize questionnaires of students' mutual evaluation and teaching evaluation. For students, the difference in independent learning ability leads to certain differences in learning effects. Students with poor learning consciousness have poor pre-class learning performance, resulting in unsatisfactory results in the completion of teaching tasks during and after class.

Teachers should pay attention to the problems found in teaching practice and seek solutions. In view of the problems in teaching practice, teachers can use teamwork with parallel class teachers to prepare lessons and make instructional videos together. The after-class collecting and organizing the student scoring questionnaire can also attain class committee members' help in advance. Regarding the problem of poor self-learning ability of some students, group learning can be adopted, and group members are cross-matched by teachers according to the students' grades and performance, which contributes to supervise each other. At the same time, teachers should make it clear to students that the results of classroom assessment and homework are incorporated in the students' usual grades, through which encourages students to earnestly complete the learning tasks assigned by the oral Japanese course.

In short, the flipped classroom model is a new attempt and challenge in the reform of oral Japanese course. Multimedia technology and teaching theory complement each other in order to break through the shortcomings of oral Japanese teaching over the years and accumulate experience in teaching practice to achieve better teaching effect.

References

Guo. C. H. (2020). A study on the effectiveness of flipped classroom in Japanese translation teaching. *Modern Communication, 24*, 171-173.

Jin, G. C., Hui, L. J., & Shi, Y. (2021). Research on college English teaching model based on the concept of flipped classroom. *Teaching of Forestry Region, 9*, 73-75.

Ling, R. (2018). Research on Japanese phonetics teaching design under flipped classroom model. *Japanese Language Learning and Research, 4,* 68-76.

Sa, R. L. (2021). Exploration of online and offline hybrid Japanese course construction in college. *Modern Vocational Education, 40*, 10-11.

Wang, L. L. (2021). Effects and influencing factors of pre-class autonomous learning in flipped classroom. *Journal of Changchun Normal University, 40*(09), 183-186.

Wang, R. D, & Wang, L. L. (2021). The development of students' reading ability based on flipped classroom. *Popular Literature and Art, 18*, 182-183.

Wang, Y. S. (2021). The construction of flipped classroom model in college foreign language teaching. *Journal of Tonghua Normal College, 42*(11), 133-137.

Students' English Learning Behavior in the Rain Classroom Teaching Platform

Hongjun Zhang
Public Foreign Language Department, Jilin University of Finance and Economics, Changchun, China
Email: 876619502@163.com

Feng Pan*
College of Foreign Languages, Changchun University of Science and Technology Changchun, China
Email: panfeng@cust.edu.cn

[Abstract] With the advent of the information age, the micro-class, MOOC, SPOC, and other courses have been appearing in teaching, or becoming auxiliary tools of teaching. Due to the outbreak of COVID-19, online teaching has been widely used in teaching. Teachers and students can continue their classroom teaching through the online teaching platform without space limitation, truly realizing the suspension of classes. This new online teaching method has gradually become the normal teaching mode. Students' learning behaviors in the online teaching platform can be recorded, which is convenient for teachers to make statistical analysis, so as to master students' learning situation. Teachers can adjust the teaching schedule accordingly, teach students according to their aptitude, and improve the effectiveness of teaching.

[Keywords] learning behavior; College English; rain classroom**.**

Introduction

Colleges and universities should conduct education centered on students, evaluate education centered on students' learning results, and judge the effectiveness of education based on what students have learned. Colleges and universities might deeply integrate modern information technology into education and teaching, create a smart learning environment, explore, and implement intelligent precision education, improve teaching effects, and cultivate students' core competitiveness in the era of intelligence (Chen, 2018). Ministry of Education (2018) issued the Opinions on Accelerating the Construction of High-level Undergraduate Education to Comprehensively Improve Talent Cultivation Ability, proposing to push the revolution of classroom teaching. Specifically, with student development as the center, it will promote learning revolution through teaching reform, actively popularize small-class teaching, mixed teaching and flipped classroom, vigorously boost the construction of smart classrooms, and build teaching modes combining online and offline.

The College English Teaching Guide (2020) points out that the purpose of College English course evaluation is to build a comprehensive evaluation system combining school-based evaluation with other diversified evaluation. As the subject of college English course evaluation, teachers and students should actively participate in the evaluation activities, including self-evaluation, mutual evaluation and reflection in the teaching process (College Foreign Language Teaching Steering Committee, CFLTSC, 2020). As can be seen from the above national guidelines and policies, higher education has gradually begun to pay attention to the subject of learners and attach importance to the learning process and learning

effectiveness of students in the informationized teaching mode. Only in this way can students truly have the knowledge and ability to serve the society and others, and become the inter-disciplinary talents needed by the country. Relevant researches are still scattered without forming a system and there is a lack of thinking about students' learning behavior under the information teaching platform. Based on this, this paper first reviews the recent research progress on online teaching and student learning at home and abroad in the post-epidemic era. Then it takes the Rain Classroom as an example to explore the students' English learning behavior, so that teachers can master the students' learning situation and teach students in accordance with their aptitude.

Review on Students' Learning Behavior

Online teaching has attracted more attention in the post-epidemic era. When students cannot attend classes in emergencies, the advantages of online teaching have been highlighted. Researchers at home and abroad have studied online teaching and students' learning from multiple disciplines and perspectives.

Said (2021) explored how the COVID-19 pandemic affected the learning experience in higher education by conducting an empirical study on the academic performance of university students in Egypt. The study showed that despite the lack of infrastructure and practice in online education, students' grades did not suffer. In terms of course scores, students with high GPAs performed better in online courses, while students with low GPAs performed worse. Although the result is not significant, it is clear that students have been deprived of a lot of on-campus support since the COVID-19 lockdown. In most cases, students with low GPAs do not receive one-to-one support and guidance from upperclassmen, teaching assistants and counselors. Moreover, in developing countries such as Egypt, the speed and reliability of the Internet vary by community and household income. The author suggests that higher education institutions should support teachers in creating interactive online materials and establish and maintain good communication channels between higher education administrators, students, and faculty. Instead of moving face-to-face course material to an online environment, teachers may focus on designing online courses. Online classroom should lay emphasis on interaction and feedback in order to improve the students' attendance rate, and design virtual chat rooms and forums for online interaction between students and students, students, and teachers. Tseng (2021) explored the influence of teachers' comments on students' learning engagement and video watching behavior. The researchers randomly divided 42 undergraduate students from a University in Taiwan into two groups: one group watched a course video without the teacher's comments, and the other group watched a course video with the teacher's comments. Collected data included a learning engagement survey, students' video-viewing behavior, and student interviews. The results showed that there were differences in learning engagement between the control group and the experimental group. Teacher comments increased students' behavioral and cognitive engagement while watching videos but did not increase their emotional engagement. Teacher comments were positively correlated with students' learning engagement. With the support of the teacher's explanation, the students' memory and understanding of the video content increased.

Yan (2020) conducted a questionnaire survey of China College Teaching & Learning Survey (CCTL). In order to further investigate the learning autonomy of undergraduates, the survey examines the learning motivation, learning strategy, professional commitment, learning behavior, cooperative learning, time allocation and other aspects in detail. In terms of learning behavior, students' learning initiative is generally weak, and they tend to meet the requirements of course teaching and assessment. Although they can form their own views in creativity, they are not good at putting forward their own questions in class,

and their behaviors in class are not active enough. There are significant gender differences in learning behavior. Girls are better in cooperative learning, but lower in initiative and creativity than boys. In respect of grades, sophomores are the weakest in cooperation, initiative and creativity, thus showing a unique phenomenon of "sophomore collapse". "Project 985" universities have obvious advantages in cooperation, initiative and autonomy, and the students who are in the top 40% of the rankings and who are looking forward to further education have better performance in initiative, creativity, and autonomy. According to the survey, there are two main factors affecting students' learning behavior. One is external compulsion, such as strict assessment requirements and process monitoring system. The effect of academic early warning system is more obvious. The second is internal self-awareness, such as students' expectations for the future, the content of majors and courses, and the teaching performance of teachers, which are all factors that stimulate students' interest and motivation in learning. Shi and Yang (2020) constructed an influencing factor model of college students' online learning ability in hybrid learning based on the "motivation-behavior" theory. The results show that learning activities have a prominent direct impact on online learning ability (path coefficient=0.613, $P<0.001$). If learners can deeply and continuously participate in online learning activities, they will lead to a high level of online learning ability. Self-support has a significant direct impact on learning activities (path coefficient = 0.777, $P<0.001$). The higher the perseverance level of college students, the more they can focus on the learning objectives provided by the online learning courses, overcome the difficulties in the learning process, eliminate internal and external interference, and reduce the probability of giving up learning when the interference events occur, which is conducive to improving their physical and mental engagement in online learning activities. Learning motivation has a significant direct influence on self-support (path coefficient =0.979, $P<0.001$). College students' pursuit of academic progress, clear learning objectives in online learning and clear understanding of personal development can help them improve their perseverance and management strategies in the learning process.

Zhu et al. (2021) took a basic course "Polymer Physics and Chemistry Experiment" in the teaching platform as an example to analyze the online learning period, learning duration and assessment frequency of students. Through the collection and analysis of academic data in the teaching platform, data support is provided for subsequent course construction and continuous improvement. Through the data analysis of students' learning habits, learning engagement, academic performance and so on, we can understand the individual differences of students and teach students in accordance with their aptitude. On the basis of meeting the requirements of general cultivation, we can promote the personalized development of students, realize the hierarchical and classified teaching, and maximize the potential of students. Students with good learning habits and learning engagement have better academic performance. High online learning enthusiasm is positively correlated with good academic performance. Students who are more active in online learning tend to get better grades. Qiao et al. (2021) took undergraduates and graduate students who participated in online learning in the spring semester of 2000 in Tsinghua University as the research object, and investigated the behavioral characteristics, learning effects and major challenges of students' online learning from the two dimensions of "behavior-effect". The study found that online teaching during the epidemic has generally achieved the expected results, with students' learning behavior showing strong adaptability and controllability, but there are differences among different groups of students. The study recommends that students strengthen learning time planning and management, promote metacognition and learning reflection, use information tools to record the learning process, learn self-evaluation, and improve the ability of autonomous learning. Students should take the initiative to

strengthen classroom participation and group cooperation, and actively participate in problem-based, project-based, case-based research learning, etc.

Discussion on Students' English Learning Behavior in the Rain Classroom

As a compulsory course for college students, College English is responsible for cultivating students' English communicative ability, application ability, cultural literacy, and critical thinking ability in daily study, life, and future work. Today's students have been exposed to English since primary school or kindergarten and they have studied English for a long time. When they arrive at university, it is inevitable that some students will lose their enthusiasm for English learning. How to keep students interested in the course has become a goal of the teachers. Through the rain classroom teaching, we found that the English learning behavior of college students can be more intuitively reflected than the traditional classroom. Students' attendance, learning participation and learning effectiveness can all be seen in the data records of Rain Classroom.

The students' attendance in college English class can be directly reflected in the Rain Classroom, and even the check-in time can be accurate. At the beginning of the semester, the teacher clarified the classroom discipline for the students, and there are clear penalties for students who are absent from class without reason and who are late. This has restrained the students to a certain extent, and it is rare for students to be late and absent from class.

Students' learning participation can be viewed in the class report of Rain Classroom. Classroom exercise data is recorded in the student data, and the slides with students' comments and students' clicking on the courseware they do not understand are recorded in the courseware data. Both the class barrage and the class submission record the student's class participation. According to students' classroom participation and their performance, the system will select outstanding students and early warning students, so that students can be clear about their classroom performance. Students' online learning experience can effectively adjust the influence of internal and external factors on the formation process of behavioral intention, which is an internal driving force of online learning behavioral intention. When online learning fails to meet students' needs for further knowledge acquisition, students' attitudes and behavioral intentions towards online learning may change in a negative direction. Therefore, usefulness is the core element to implement online learning (Jing et al., 2021). Students' learning behavior can positively facilitate teachers' teaching.

We usually evaluate students' online learning through tests. Different behavioral engagement platform indicators show different correlations with academic achievement. Indicators such as the length of homework and the number of completed homework are weakly correlated with academic performance. This strongly shows from the data level that it is not that the more homework and the more questions are done, the better the results will be. However, it is precisely the indicators that reflect learners' homework enthusiasm, homework efficiency, willingness to challenge difficult problems and reflection are strongly correlated with academic performance, indicating that the core of improving academic performance lies in improving learners' learning quality (such as persistence, concentration, and reflection, etc.) and other non-academic qualities (Zhang et al., 2021).Teachers with rich teaching experience not only emphasize students' mastery of knowledge, but also pay more attention to the cultivation of students' emotional changes and thinking ability. From the student's learning behavior data, it is possible to know the student's degree of commitment to the curriculum, and teachers can teach students in accordance with their aptitude.

Conclusion

By sorting out students' online learning behaviors and influencing factors in the post-epidemic era, we can see that there are differences in online learning behaviors of college students due to individual differences. Using the teaching platform of the Rain Classroom to conduct college English teaching, teachers can track students' learning behavior, including course attendance, learning participation, learning effect, etc. Students may clearly judge their own shortcomings in English learning through the platform data, which is conducive to cultivating students' online learning and autonomous learning ability. Online learning is the product of the hybrid teaching model in the information age. Understanding the characteristics of students' online learning behaviors can help teachers put forward teaching strategies suitable for students' learning and give play to the leading role of teachers in guiding and monitoring the teaching process. It is hoped that more people will understand online teaching platform as a new teaching medium and actively practice improving the quality of online teaching and the effectiveness of college English teaching.

Acknowledgment

This paper is funded by the Scientific Research Project of the Education Department of Jilin Province in 2021, Research on Students' Learning Behavior and Teaching Strategies Based on XuetangX English Teaching Platform (No.JJKH20210147SK), and Higher Education Research Project of Jilin Provincial Association of Higher Education: Involvement of Learning Behavior in Internet English Teaching (No.JGJX2020D59).

References

Chen, BS. (2018). Speech at the national undergraduate education working conference of higher education institutions in the new era. *China Higher Education, 15*, 4-10.

CFLTSC. (2020). College Foreign Language Teaching Steering Committee, Ministry of Education, Beijing.

College English Teaching Guide. (2020). Beijing: Higher Education Press.

Jing, Y. J., Li, X., Jiang, X. (2021). Analysis of factors that influence behavioral intention to use online learning and enlightenment in the post COVID-19 education. *China Educational Technology, 6,* 31-38.

Ministry of Education. (2018). Opinions on accelerating the construction of high-level undergraduate education and comprehensively improving the ability of personnel training. Retrieved from http://www.moe.gov.cn/srcsite/A08/s7056/201810/t20181017_351887.html.

Qiao, W. F., Liu, W. T., & Li, M. L.(2021). Online teaching in the perspective of students: Behaviors, effectiveness, and challenges – Based on an online learning survey at Tsinghua University during COVID-19. *Tsinghua Journal of Education, 1,* 57- 66.

Shi, X., & Yang, X. J. (2020). Research on the influencing factors of college students' online learning power in blended learning. *Modern Educational Technology, 4,* 95-100.

Said, G. R. E. (2021). How did the COVID-19 pandemic affect higher education learning experience? An empirical investigation of learners' academic performance at a university in a developing country. *Advances in Human-Computer Interaction*, 2021.

Tseng, S. S. (2021).The influence of teacher annotations on student learning engagement and video watching behaviors. *International Journal of Educational Technology in Higher Education,1*, 1-17.

Yan, G. C. (2020). Analysis on the characteristics and problems of undergraduate teaching and learning process in China. *China Higher Education Research, 5*, 1-8.

Zhu, B. J., & Shi, T. N. et al. (2021). Construction of "pyramid" network learning platform and analysis of learning behavior. *Experimental Technology and Management, 8,* 208-212, 216.

Zhang, Z., Yang, X., & Xia, D. J. (2021). Research on construction of learning behavioral engagement profile based on online homework data. *E-Education Research, 10*, 84-91.

**Corresponding author: Feng Pan; Email: panfeng@cust.edu.cn*

Construction of Blended Class in Large-Class College English Teaching

Ni Xiaoyan
Department of History, Nanjing University, Nanjing, China
Email: nixiaoyan@njnu.edu.cn

[Abstract] The large scale of college English classes has been a major problem existing in present Chinese universities and countermeasures have been discussed and implemented. This paper tries to find out what blended teaching, a new teaching mode that is developing fast during the COVID-19 epidemic, can do to improve this problem. By designing and implementing a blended teaching mode, this paper concludes that blended teaching can better the teaching effects of large English class in aspects of students' autonomy, interaction, teaching stratification and assessment. However, there are also minor problems arising in the implementation for further exploration and solution. .

[Keywords] blended teaching, construction, large-class college English teaching

Introduction

With the application of information technology in the field of education, especially the development of online platforms, blended teaching, integrating the advantages of traditional teaching and network teaching, has increasingly attracted the attention from the academic circles at home and abroad (Porter et al., 2014; Park, & Yun, 2018; Graham et al., 2019; Chen, & Ma, 2019; Zheng, & Su, 2020). With its advantages of extending time and space and emphasizing student subjectivity, blended teaching is now being widely used to solve difficult problems in English teaching, for instance, improvement of listening and writing abilities (Guan, 2021; Han, 2017), or stimulation of student autonomy, etc. (Ren, 2021; Geng, & Zheng, 2021).

Large-class teaching is also an obvious problem in college English teaching, and effective measures have been proposed improve its teaching effects. Group division and cooperative learning are the common methods for improvement (Sun, 2008; Yuan, 2003). Some management concepts are introduced to better large class management (Xiao, 2010). A combination of "mandatory + optional" instructions in teaching and testing tasks also helps to tackle the uneven levels of students in one class (Lai, 2019), and another combination of task-performing and contests in class activity planning has been demonstrated to improve interactions in large classes (Liu, 2019); multimedia methods are also proposed, but the improvements are limited to multimedia classrooms as the proposal was made more than a decade ago (Wang, 2009).

Since the outbreak of COVID-19 in 2020, blended teaching has been vigorously advocated (Ministry of Education, 2020). As a result, the support technology has developed rapidly. Many teaching APPs and platforms emerged during the epidemic and universities are also vigorously promoting blended mode. It is therefore of practical significance to discuss what blended teaching do to the large-class problem in college English teaching. By designing a blended teaching for large class, this paper proposes that blended teaching mode can better the teaching effects of large English class. It will first analyze the problems in large-class English teaching, then by constructing a large-class teaching mode with the discussed advantages of blended teaching, it summarizes some practical suggestions for constructing blended class in college English teaching and points out existing problems for further improvement.

Problems and Advantages of Large-Class English Teaching

Large class teaching is the normal status in English teaching, with both advantages and disadvantages (Ur, 1996; Xiao, 2010). Problems have been common and prominent in large-class teaching and quite some academic efforts have been made to sort out its disadvantages (Xiong, 2006; Wang, & Yan, 2010). The author of this paper, with a data-combing, proposes that the main problems of the big class include:

1. Students‘ uneven English levels;
2. Difficulties in organizing activities and therefore in developing language abilities;
3. Lack of interactions;
4. Teacher-centered class and monotonous teaching methods;
5. Difficult class management;
6. Heavy workload on the part of the teachers.

However, large-class English teaching also has some advantages:

1. More human and information sources in communication and interactions;
2. Better sense of security of studying in a large class;
3. More competition and cooperation among students;
4. Greater challenges and fun in teaching.

Merits of Blended Teaching

First, autonomy. In the blended class, individual differences are concerned and individual needs are met. Students can arrange their own studies and exercises according to their own levels and progress, while teachers can tutor students according to their aptitude and individual differences. Learners, controlling their own learning experience (Wenger, & Ferguson, 2006), become the real center of the class. And the sense of participation (Garrison, &Vaughan, 2008) generated from autonomy will stimulate further enthusiasm and creativity in learning.

Second, interactivity. Blended teaching is featured by a combination of communications in oral and written forms, leading to a meaningful interactive communication (Kaur, 2013). Students in a blended class can learn flexibly without the limitation of time and space.

Third, cooperation. Student-student and teacher-student communication and exploration enabled by blended class help to develop students’ problem-solving abilities and language skills and cultivate their team spirits.

Fourth, optimization of resources and time. It has been widely acknowledged that online education optimizes the global resources of lectures by experts and scholars all over the world. In addition to that, blended teaching also enables the teacher to make better use of teaching time by moving some activities to online classes, which subsequently allows organization of more face-to-face in-class activities (Owstoneta1, 2013). Both of the two optimizations improve teaching efficiency.

Finally, automation in tests and pluralization of evaluation. Online test programs not only save time, manpower and material resources in test organization, but also prevent cheating. Test results, with the specific details of personal completion time, points of each sub-part and ranking, are all provided timely and automatically. In addition, the evaluation system is jointly participated by the teacher, students and platform to form both formative evaluations and final evaluation. This pluralistic evaluation system reflects comprehensively the learning process and effect, which not only helps students to enhance their autonomous learning abilities, but also enables teachers to improve their teaching design.

Blended Teaching Design for Large Classes

Learners' Analysis

Freshmen in the author's school take stratification examinations upon entrance, so the students' English levels in one class vary at a reasonable range. However, differences among students can be widened at the end of a semester or a year while there are no more stratifying measures. At the same time, students from different departments mix in one class as there is course-shopping every semester. Given these situations, the groupings in the class are carried out according to the students' wishes and department or major to facilitate more interactions among group members.

Teaching Objectives

First, to create an English learning environment featured by collaboration and initiation, that is, a learner-centered learning community where the diversity of learning styles is respected and mutual assistance and cooperation among members are encouraged. Second, to promote intensive and coherent high-quality English input and output by using language communication as the carrier.

Teaching Content

New Vision College English: Reading and Writing. Five units in one semester, three weeks for one unit, and two periods a week. Through the blended class of online and offline learning, students are expected to master the cultural background, language points, grammar knowledge in *Active Reading 1* and *2*, and complete the corresponding after-class exercises on vocabulary, grammar, translation and writing.

Learning Environment

Design of learning environment is very important in the process of college English blended teaching. Network-based autonomous learning environment, collaborative learning environment, face-to-face teaching environment and after-class environment constitute an organic environment for teaching and learning. The online platforms and APPs involved in this environment include Super Star Learning APP, Pigai Network, QQ, WeChat, and Oulu Dictionary. In addition to that, the face-to-face offline class is situated in language labs.

Teaching Arrangement

Take intensive reading class as an example, a blended large-class teaching design can be divided into three stages.

Stage 1: **autonomous study on online platforms**. Before the face-to-face teaching, the teacher uploaded the learning plan and pre-class tasks to the network platform. The contents of a learning plan usually include learning objectives, important and difficult points, task list, etc. The pre-class tasks can be any of the listening, speaking, reading, writing and translation tasks, usually set according to the course progress. The teacher sets up and explains task options of different levels of difficulty, giving large-class students autonomy to choose freely according to their own interests, level and progress. The tasks are diverse in forms from individual tasks to pair works, or group works. Evaluation methods include platform scoring, teacher scoring and student mutual evaluation.

Stage 2: **offline class teaching**. Offline class is divided into two types. One is the teacher's instruction. To test students' learning in the first stage, the teacher sorts out and briefly explains the key points of the tasks. Questions are asked about the language and culture in the text, and short tests are conducted. Given

the large size of the class, group answer or pair work are more preferable to ensure the participation of students. Besides, to maintain most of the students' attentions, teachers should make short instructions alternated with frequent exercises, with one instruction not exceeding twenty minutes in accordance with the best adult attention span. The second type of offline class includes presentations, discussions or debates by students, which is still based on the first stage, yet in this type students are the center of the class, while the teacher plays a role of guidance. However, to facilitate such tasks in large classes, the teacher needs to pre-estimate possible directions in the discussion and set some questions for the whole class before the task begins. Also, during the task proceedings, the teacher should make timely interventions and guidance, so as to ensure both speakers and listeners participate in the task.

Stage 3: **after-class tasks**. After the offline class, students are required to refine their learning results with summaries or reflections and submit them to the platform for a wider range of communication and data retention.

The teaching design of blended teaching is a systematic and complex project, which directly affects students' learning initiative and creativity. It involves the environment, objects, content, and evaluation methods of teaching, which needs to be maneuvered carefully and skillfully.

Practice and Evaluation

Considering the difference of students in large classes, optional tasks are introduced in exercise design. Students can choose tasks in line with their own levels, interests, or progresses. This allows students to decide on their own learning content so as to achieve the most effective personal learning results.

Formative evaluation is introduced to record students' performance to form dynamic data reflecting the learning process. The online APPs' statistical functions and the plural evaluation (i.e.., an evaluation system involving scoring by teacher, student, and platform) make the formative evaluation in large classes possible.

The proportion of scores for the whole course is: 15% for unit homework, 15% for online discussion, 20% for class presentations, and 50% for the final examination. The high proportion of the online discussion and class presentations emphasizes the performance in using language use. Thus, the importance attached to language output highlights the practical value of it and helps to enhance students' awareness of using English in real situations.

Reflections: Improvements of Blended Classes to Large Classes

Autonomy Cultivation

Assignments of various pre-class tasks allow students to attend the offline class with questions generated from online learning, which not only cultivates students' autonomous abilities, but also deepen their understandings of what they learned previously.

Reasonable Grouping & Strengthened Interactions

Online teaching APPs support various forms of grouping, extending interaction beyond class, while intervention and guidance by the teacher are available all the way. In this way, the lack of interaction in traditional large classes is effectively improved.

Stratified Teaching

Online mode supports setting different options for a single task, so that students can choose tasks according to their own competences. At the same time, the operations on personal terminals avoid the major drawback of stratified teaching, that is, negative psychological side-effects caused by public labeling of "low ability".

Improved Assessing System

The multiple evaluation system is especially timely and efficient for the once-a-week college English class by greatly saving the time from assignment through completion, grading to feedback. Both teachers and students can make timely adjustments according to the evaluation results and improve their efficiencies.

Conclusion

This study discussed the blended mode of large-class teaching, and explored the advantages of cultivating autonomy, providing hierarchical teaching and efficient plural evaluation systems. The mode in the study is acknowledged welcomed by students because while providing the necessary teacher support, it is student-centered and more in line with the current situation of individual differences and weak self-learning ability among students.

However, a practical difficulty in the large-class blended teaching mode discussed in this paper is the large workload for teachers. The design and layout of pre-class tasks, the grading of after-class tasks and master of online technologies all require a lot of work and need further team, technical and management support. In addition, reflections made in this study need to be further supported by data and feedback. For future research, empirical researches can be conducted on the effects of autonomous cultivation and stratified teaching. Besides, the main role of teachers in blended teaching is also a problem to be further discussed, so as to balance overheat of the research on students' subjectivity in this field.

References

Chen, J., & Ma, M. (2019). Research on reason and objective of foreign language teaching in the information Eera. *Technology Enhanced Foreign Language Education*, *1*, 12-17.

Geng, F., Yu, S., & Zheng, Y. (2021). The relationship between self-determination motivation and college English online learning intention inquiry – Perceptual behavior control attitude, the multiple mediation role of subjective norms. *Technology Enhanced Foreign Language Education, 4*, 100-106.

Graham, C. R. et al. (2019). Blended teaching readiness: Model and instrument development. *Journal of Research on Technology in Education*, *51*(2), 1-18 .

Guan, C., & Guo, W. (2021). Dialectic study of English applied writing based on POA in mixed teaching environment. *Technology Enhanced Foreign Language Education, 2*, 30-36.

Han, Y. (2017). Design of hearing multimodal mixed learning mode in academic English. *Journal of Beijing Second Foreign Studies University*, *39*(5), 98-110.

Kaur, M. (2013), Blended learning: Its challenges and future. *Procedia – Social and Behavioral Sciences*, *93*, 612-617 .

Lai, Q. (2019). Teacher role in college English class teaching based on intermediation theory. *Comparative Research on Cultural Innovation*, *89*(17), 179-180.

Liu, B. (2019). Design on classroom activities of public English class. *Shaanxi Education (Higher Education)*, *12*, 20-21.

Ministry of Education. (2020). Guidance on the organization and management of online teaching in ordinary institutions of higher learning during the epidemic prevention and control period. Retrieved from http://www.moe.gov.cn/srcsite/A08/s7056/202002/t20200205_418138.html.

Owston, R., York, D., & Murtha. S. (2013). Student perceptions and achievement in a university blended learning strategic initiative. *The Internet and Higher Education*, (18), 38-46 .

Park, S., & Yun, H. (2018).The influence of motivational regulation strategies on online students' behavioral, emotional and cognitive engagement. *American Journal of Distance Education*, *32*(1), 43-56 .

Porter, W. W. et al. (2014). Blended learning in higher education: Institutional adoption and implementation. *Computers & Education*, *75*, 185-195.

Ren, Q. (2021). Effect of motivation regulation on English classroom investment in mixed teaching environment. *Technology Enhanced Foreign Language Education, 1*, 44-50.

Sun, X. (2008). Discussion on interactive classroom teaching with students in basic English teaching. *Foreign Language and Foreign Language Teaching, 2*, 25-27.

Ur, P. (1996). *A course in language teaching: Practice and theory*. Cambridge: Cambridge University Press .

Wang, J., & Yan, X. (2011). Review of large English teaching classes in Chinese universities in the past ten years. *The Monthly Academic Journal of Education, 11*, 105-106.

Wang, L. (2009). Comparative study of the English teaching effect of multimedia assisted large class and traditional large class. *Technology Enhanced Foreign Language Education, 129*(05), 75-79.

Wenger, M. S., & Ferguson, C. (2006). A learning ecology model for blended learning from sun microsystems. In C. J. Bonk, & C. R. Graham, (Eds.), *The Handbook of Blended Learning: Global Perspectives, Local Designs.* San Francisco: Pfeiffer.

Xiao, F. (2010). Empirical analysis of the comprehensive teaching model based on the perspective of management. *A Chinese Foreign Language*, *7*(1), 4-12.

Xiong, H. (2006). Exploration of the college English big class teaching mode based on the Internet. *Foreign Language and Foreign Language Teaching*, *11*, 29-31.

Yuan, X. (2003). EFL big class and cooperative study. *Journal of Shaanxi Normal University*, *S2*, 207-209.

Zheng, X., & Su, Q. (2020). Mixed teaching strategy and belief exploration of university English teachers in the post-MOOC Era. *Technology Enhanced Foreign Language Education*, *2*, 15-21.