

PROCEEDINGS
OF
The 2021 Northeast Asia International
Symposium on Linguistics, Literature
and Teaching

2021 NALLTS

September 17th, 2021

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PREFACE

The Northeast Asia International Symposium on Linguistics, Literature and Teaching (NALLTS) has become a large-scale and influential international academic symposium in China and the world. It has promoted greatly the academic exchange and cooperation between scholars worldwide. The 2021 Northeast Asia International Symposium on Linguistics, Literature and Teaching (NALLTS), was held on-line and off-line in Tonghua Normal University on September 17th and 18th, 2021. Over six hundred people nationwide attended the conference including some officials from the Ministry of Education who delivered speeches on the opening ceremony. Five keynote speakers presented inspiring talks on frontier issues: Teacher Education in the New Era: Opportunities and Challenge Facing Professional Teacher Education in Schools of Foreign Languages in Universities by Prof. Shaojie Zhang from Northeast Normal University and Chairman of NALLTS; Towards the Globalization of TEFL in China by Prof. Li Li from Southwest University; From Foreign Language Teaching to Foreign Language Education: Cognition and Practice, Inheritance and Development by Lianzhong Zhang from Peking Foreign Studies University; The Dramatic Features of John Donne's Poetry by Zhengshuan Li from Hebei Normal University; A Comparison of Degree of Satisfaction and Learning Effect of the On-line and Off-line Teaching by Kaiyin Jin from Dalian Foreign Studies University; Some foreign scholars presented their speeches on-line. Out of almost 300 hundred articles presented to us, we have selected 47 of them to publish in this proceeding.

NALLTS, based on Northeast Asia, is an international academic platform for promoting academic exchanges and cooperation between scholars in Northeast Asia and other parts of the world. NALLTS started in 2010, as an annual event. Numerous universities have been involved in the organization of the conference, e.g. Liaoning Normal University, Northeast Normal University, Heilongjiang University, Yanbian University, Ningxia University, Lvliang University, HulunBuir College, Southwest University, Tonghua Normal University.

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Keynote Speech I

Towards the Glocalization of TEFL in China

LI Li

[Abstract] In international English language teaching circles, globalization should not be a one-way process. We should not blindly follow or imitate what other peoples are doing in ELT. We must contribute our own beliefs, theories, view points and methodologies to the global ELT. This is called glocalization of TEFL in China.

Bionote

LI, Li, MA from Sichuan University, China (1985), MEd in TESOL from University of Manchester, UK (1991), is a retired professor in Southwest University, China. He was one of the major compilers of the first edition of the National English Curriculum Standards for Basic Education, and a member of the ELT Advisory Committee (ELTAC), British Council Beijing Office. Majoring in literature and applied linguistics, he paid more attention to teacher education and to teaching English as a foreign language in China's primary and middle schools.

Keynote Speech II

Teacher Education in the New Era: Opportunities and Challenges for Teacher- oriented Foreign Language Majors

Zhang Shaojie

Northeast Normal University

[Abstract] A new pattern of teacher education, which is marked by normal universities and colleges as the main body and high-level non-normal universities as participants, is just beginning to take shape in China. This new pattern is favorable to foreign language majors of normal universities and colleges in playing a major role in teacher education as well as to those of both normal and high-level non-normal universities in fostering their connotative development in foreign language teacher education. Meanwhile, the new pattern will force us to rethink the relationship between teacher quality and academic quality, push forward the construction of teaching abilities in teacher education, and improve an overall quality of teacher training so as to reach the goal of constructing a unified system of pre-professional education and post-professional training. The paper calls for going with the new trend of teacher education development in the new era in order to shoulder the mission of cultivating excellent foreign language teachers for the country.

[Keywords] teacher education; foreign language teacher education; opportunity and challenge; foreign language major

Bionote

Zhang Shaojie now serves as Dean of Rutgers–Newark Institute at Northeast Normal University. He is a senior professor and doctoral supervisor in the School of Foreign Languages. He obtained his Ph. D degree from Beijing Foreign Studies University in 1999. He was a visiting scholar at the University of Iowa, USA between 1992–1993 and at the Nottingham University, UK in 2002, and also Fulbright visiting scholar under supervision of Professor John Searle at UC Berkeley between 2005–2006. He was Dean of School of Foreign Languages between 1996–2007 and Vice President of Northeast Normal University between 2008–2013. He was also a member of Directing Committee for Foreign Language Teaching under the Ministry of Education in China from 2002 to 2018, and a deputy director of Directing Committee for English Majors from 2010 to 2018. In addition, he is currently Director of Directing Committee for English Majors of Jilin Province as well as a deputy director of China Pragmatics Association.

The areas of his academic interest include theoretical linguistics, pragmatics, and applied linguistics. Over the past 30 years, He has completed 5 projects on grammar and pragmatics, Saussurean linguistic theory, post–Gricean pragmatics, China foreign education, and grammar–pragmatics interface which are financially supported respectively by the funds of Social Sciences and Humanities of Ministry of Education and the funds of National Social Sciences of China. So far he has collaboratively or individually published nearly 100 articles which appear in both domestic and international journals in the fields of his interest. In recent years, he has been invited to deliver lectures in various universities and has actively participated in conferences as well as activities at home and abroad.

Keynote Speech III

The Dramatic Features in John Donne's Poetry

Li Zhengshuan

School of Foreign Languages, Hebei Normal University

[Abstract] John Donne was not given any degree though he attended Oxford University and Cambridge University because of his Catholic background. He could not secure a job either after graduation. So he developed two hobbies. One is to visit females. The other is to go to theatres to watch plays. The latter produced an enormous effect on his poetic creation of new poetry which defamiliarised the poetry of his predecessors and contemporaries. His poetic creation promoted the literariness of poetry, broadened people's horizon, enriched people's imagination, expanded the domain of poetic expression, endowed poetry with dramatic features. The dramatic features are mainly found in his employment of monologues and dialogues, conflicts and stage action. Donne expressed his view on people and things through his dramatic techniques.

[Keywords] Donne; poetry; dramaticism

Bionote

Li Zhengshuan, PhD of Peking University, Honorary Doctor of University of Stirling in the United Kingdom of Great Britain, is Professor of English literature, Ph.D supervisor at Northeast Normal University and Hebei Normal University, one of the provincial top teachers of Hebei Province, one of the outstanding young experts in social science in Hebei, one of the members of the "50 Middle-aged and Young Experts Project" of Hebei Province, a young expert with outstanding contribution to Hebei Province.

He is a member of the English branch of Foreign Language Teaching Steering Committee appointed by China's Ministry of Education, a member of the Coordination Group for Teaching in Translation Major appointed by China's Ministry of Education, member of the academic board in the third national MTI education committee appointed by the office of the academic degrees committee of the State Council.

He is a standing council member of China Association for Comparative Studies of English and Chinese, chair of the Committee for Translating Chinese Classics into English in China Association for Comparative Studies of English and Chinese, executive chair of China Traditional Culture Translation and International Communication, vice chair of Northeast International Forum for Linguistics, Literature and Teaching, editor-in-chief of Northeast Foreign Language Forum, vice chair of China Association of English Poetry, council member of China Translators Association, member of Research Committee Discourse Systems to Foreign Countries of China Translation Association, expert

member of China Translation Association, standing council member of China Association for Comparative Studies in Chinese and American Culture, standing council member of All-China Association for English Literature, council member of English Literature Branch of China Association for Foreign Literature Studies, Chair of Foreign Language Teaching Steering Committee of Hebei Province, Chair of Hebei Foreign Language Teaching Research Association for Universities and Colleges, chair of Hebei Shakespeare Society and chair of Hebei Translation Society.

He got provincial awards for excellent social-science research over 10 times and provincial awards for excellent teaching 6 times.

His major academic interests are in English and American poetry, poetry translation and translation review. He published five monographs on John Donne, Renaissance poetry and American poetry, 8 textbooks of English and American literature. He also published many articles on John Donne, Robert Burns, some renaissance poets and translation studies. In recent years, he has published several books of translation, mainly translating Chinese classics, including Yuefu poetry, Tibetan Gnostic verses and Tsangyang Gyatso's (Dalai Lama VI) poems into English. He has published a number of articles in these fields. He has translated over 500 of Burns' poems.

Keynote Speech IV

Comparison of the Satisfaction and Learning Efficiency in Online and Offline Class

KIM HAERYEONG

[Abstract] With the rapid development of information technology, the people are learning via diverse media, from traditional face to face learning style to Online learning style. The main purpose of this study is to understand the satisfaction and learning efficiency of Chinese college students to online and offline Korean education. In this study, Chinese students majoring in Korean language of different class environment are taken as the subjects to conduct questionnaires and interviews. The questionnaire data was analyzed with SPSS 25.0. After analyzing the data, the study found that different class environment of students have significant difference in the learning efficiency of online learning, but there is no significant differences in the satisfaction of different class environment of students.

[Keywords] on-offline comparison; Korean teaching; Chinese college students; class satisfaction; learning effectiveness; 온·오프라인 비교, 한국어 교육, 중국인 대학생, 수업만족도, 학습효율

Keynote Speech V

日本語教師の学習者の認知スタイルの把握の重要性
—多技能総合型授業への期待—

ヒューマンアカデミー 櫛佳世

はじめに

私たち日本語教師に求められている資質や能力は様々である。まず何よりも日本語に関する知識が求められるのは当然である。しかし一方で、日本語教師であるから、日本語の知識だけ備えていれば十分であるという時代もすでに時代遅れであることは周知の事実である。

現在、日本語学習者の増加に伴い、国内の日本語教師も増加傾向である。筆者は、日本の民間の日本語教師養成学校で主に実習を担当している。養成学校で受講生たちは、日本語の歴史、音声、文法、語彙、教授法、異文化理解、評価法といった「日本語の授業」に対する知識を装備し、学習者の待つ「現場」へと向かう。しかしその現場で待っていた「学習者」の多様性に、教師が身に着けた知識が存分に生かしきれていない現状も多くみられる。

認知スタイルとは

日本語学習者にレベル差があるのは当然予測できる事態ではあるが、そのレベル差がどこから来るものかを把握することは難しい。学習者1人1人、得意なこと、不得意なことは異なる。例えば、すぐに発音を上手に真似できる学習者（聴覚優位）もいれば、瞬時に回答することは苦手であるが時間をかければ素晴らしい回答を出す学習者（熟慮型）もいる。こうした外部の情報を処理する能力のことを認知スタイルという。この認知スタイルと指導法が上手く組み合わせれば、学習効果は向上すると言われている（適性処遇交互作用）。

多技能総合型の授業デザイン

そこで、様々な認知スタイルを持つ学習者全員にあった授業デザインができないかと考える。多くの日本語学習機関では「読解（読む）・作文（書く）・聴解（聞く）・会話（話す）」というカリキュラムで構成されている。90分間の授業時間ひたすら、1つのスキルだけを磨くことは、集中力や理解を深化させることには有利であるが、一方学習者は得意でない認知機能を使い続ける苦痛を感じることもある。学習者の多様性に配慮しながら、かつ効率よく日本語が習得できるよう、そして言語を学ぶ楽しさを実感できる工夫と授業デザインができるのも日本語教師に必要な資質と能力の1つではないだろうか。

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Part I :
Linguistics

THE PRAGMATIC FUNCTION OF DEGREE ADVERB: FROM THE PERSPECTIVE OF POLITENESS PRINCIPLE

Wu Zhong

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[Abstract] Degree adverb has a characteristic of scalarity and manifests the pragmatic functions of politeness in both Chinese and English. A speaker, according to the situation of conversation, often uses an amplifier or downtoner to modify an adjective in communication under the guidance of Politeness Principle. When evaluating other or self, a speaker, based on the context and intention, first selects an appropriate adjective to make an evaluation and then adopts an amplifier or downtoner to fine-tune the evaluation as politeness is taken into consideration; a listener will deduce, quickly and accurately, the true evaluation and the intention of politeness of the speaker by decoding the information given in the conversation.

[Keywords] Degree Adverb; Politeness; Pragmatic Function

INTRODUCTION

A degree adverb is a scaling device which frequently premodifies a gradable adjective. Thus, the most prominent semantic feature of degree adverb is scalarity, which can be adopted to evaluate a person, an object or an event. The degree adverb, in terms of the context and speaker's intention, manifests the pragmatic function of politeness in conversation when premodifying evaluative adjectives. This research tries to explore how conversationalists, based on the Politeness Principle, demonstrate politeness to other by using two subtypes of degree adverbs, namely, the amplifier and downtoner.

THE POLITENESS PRINCIPLE AND DEGREE ADVERB

Leech (1983), based on Brown (1978), put forward the Politeness Principle, which tries to explain why a speaker, by violating the Cooperative Principle, tends to use indirect expression for the sake of politeness. Therefore, one always show politeness to listeners and related people to save their faces in communication. A speaker would not directly accuse, deny or reject the other party even he has a good reason. Instead, he often adopts more indirect euphemisms. This is not only to show his courtesy, but also to avoid being rude and reduce ill feelings from others. Thus, it definitely enable him, with politeness, to gain favor or respect from others.

The Politeness Principle proposed by Leech (1983) includes six Maxims. Among them, the Approbation Maxim

and the Modesty Maxim focus on the speaker's praise and dispraise (Suo, 2000). Hence, the maxims related to evaluation can be simplified into Praise and Dispraise Maxim.

The different magnitude of degree is the main criterion for classification of degree adverb. Scholars have established their own classification systems of degree adverb on the basis of its semantic meaning after Wang Li (1985). It is clear that the fewer levels are divided, the clearer the boundary between different groups. Thus, degree adverbs are classified into two groups, namely, amplifiers and downtoners (Quirk, 1985), as it is more convenient for generalizing formulas. It is found in the corpus that both amplifiers and downtoners, when dealing with evaluation of people, objects or events, are often used to premodify adjectives.

THE PRAGMATIC FUNCTION OF AMPLIFIER

Collocation of amplifier and positive adjective

An amplifier generally scales upwards, objectively or subjectively, from an assumed norm. Generally speaking, when an amplifier co-occurs with a positive adjective, it manifests the Politeness Principle of "Maximizing praise of other" (Leech, 1983, p.132). For example:

E.g. 1

但是 你 **很努力**,我 看见 你 **很努力**,你 就 成功 了。

Dànshì nǐ **hěn nǔlì**, wǒ kànjiàn nǐ hěn nǔlì, nǐ jiù chénggōng le.

But you were **very hardworking**, and I saw you worked hard, and you succeeded.

It is stated in the Politeness Principle that a speaker should praise other to the maximum in statements and assertions. As such, in Example 1, when facing the guests in the interview, the host should certainly lay emphasis on politeness and adopt an amplifier "hen" (很'very') to modify the positive adjective "nuli" (努力'hardworking') to praise the listener.

Besides the listener, the third party, usually including persons, objects or events, present or involved in the talk, should also be considered in the conversation. For example:

E.g. 2

你 身旁 还有 一位 **很出色** 的 搭档 芒格 先生。

Nǐ shēnpáng hái yǒu yī wèi **hěn chūshè** de dādàng máng gé xiānshēng.

You have a **very excellent** partner, Mr. Munger, with you.

E.g. 3

我 觉得 日航 所有 的 员工, 35000 名 员工 都 **非常优秀**、 **非常纯朴**。

Wǒ juéde rìháng suǒyǒu de yuángōng, 35000 míng yuángōng dōu **feicháng yōuxiù**, **feicháng chúnǔ**.

I think that all the 35,000 employees of JAL are very excellent and honest.

In Example 2, the host praises Mr. Munger, who is staying with the interviewee, with "hen chuse" (很出色'very excellent'). In Example3, "feichang youxiu" (非常优秀'very excellent') and "feichang chunpu" (非常纯朴'very honest') are compliments to the third party, the 35,000 employees of JAL, even none of them is present. Therefore, in terms of the Politeness Principle, the amplifier "hen" and "feichang" are adopted as modifiers to show speakers' politeness.

The Politeness Principle manifested in the above expressions can be summarized in Formula A:

Formula A (evaluating other): [internal evaluation: positive] → (politeness consideration: favorable) → "amplifi-

er + positive adjective".

Collocation of amplifier and negative adjective

The collocation of amplifier and negative adjective also embody the Politeness Principle. To some extent, maximizing dispraise of self is to show respect for other from another perspective and equals to improving the status of the listener. For example:

E.g. 4

你 看 我 原来 就 很傻 的...

Nǐ kàn wǒ yuánlái jiù hěn shǎ de...

You see I was very silly...

E.g. 5

我 们 的 这 个 品 牌 现 在 在 世 界 各 地 还 非常弱。

Wǒmen de zhège pǐnpái xiànzài zài shìjiè gèdì hái fēicháng ruò.

Our brand is still very weak around the world.

To maximize dispraise of self is another way to show politeness. In Example 4, when apologizing to the listener, the speaker uses an amplifier "hen" to modify a negative adjective "sha" (傻'silly') to evaluate himself. While in Example 5, the speaker uses an amplifier "feichang" (非常'very') to modify a negative adjective "ruo" (弱'weak') to evaluate a brand of his own company, thus achieving the purpose of self-dispraise and observing the Politeness Principle by depreciating himself.

The Politeness Principle manifested in the above expressions can be summarized in Formula B:

Formula B (evaluating self): [internal evaluation: negative] → (politeness consideration: unfavorable) → "amplifier + negative adjective".

As discussed above, subjective evaluation of people, objects or events is the main concern of the Praise and Dispraise Maxim of the Politeness Principle. And degree adverbs, with the connotation of evaluation, are often used to modify adjectives. When it comes to evaluating self, the speaker will use an amplifier to modify the negative adjective for the sake of politeness.

Formula A and B demonstrate a speaker's encoding process when he demonstrates politeness in conversation. Similarly, a listener, with the above formulas, is able to deduce the real intention easily by decoding the information released from the speaker.

THE PRAGMATIC FUNCTION OF DOWNTONER

Collocation of downtoner and negative adjective

A downtoner generally scales down an assumed norm objectively or subjectively and it is often used to "minimize dispraise of other" in communication. For example:

E.g. 6

这 个 当 然 我 觉 得 你 说 的 也 有点过分。

Zhège dāngrán wǒ juéde nǐ shuō de yě yǒudiǎn guòfèn.

Of course, I think what you said goes a bit too far.

The downtoner is often adopted to "minimize dispraise of other" when it modifies negative adjective. Semantically, the modifier "youdian" (有点'a bit') in example 6 can be omitted without altering the meaning of the original sentence. However, the negative connotation of "guofen" (过分'too far') is minimized by adding a modifier "youdian" when the Polite Principle is taken into consideration. Therefore, the speaker expresses his opinion clearly without producing ill feeling from other people.

In addition, the speaker also tends to minimize dispraise to other while he evaluates the behavior or belonging of a third party. That is to say, the speaker first adopts negative adjectives to comment objects or people subjectively; however, he, out of consideration of politeness, usually adopts downtoner when a listener's feelings is taken into account. For example:

E.g. 7

有的 员工... 生产力 比较低下。

Yǒude yuángōng...shēngchǎnlì bǐjiào dīxià.

Some employees are...relatively inefficient.

E.g. 8

(底特律) 确实... 现在 比较凄凉 吧。

(Dītèlǜ) quèshí... Xiànzài bǐjiào qīliáng ba.

It's relatively dreary in Detroit now.

The commented objects "some employees" and "Detroit" in Example 7 and Example 8 were not present. It is clear that speakers have negative opinion on them and adopt negative adjectives "dixia" (低下'inefficient') and "qiliang" (凄凉'dreary') . However, for the sake of politeness, speakers premodifie two negative adjectives with a downtoner "bijiao" (比较'relatively') to minimize dispraise of other.

The Politeness Principle manifested in the above expressions can be summarized in Formula C:

Formula C (evaluating other): [internal evaluation: negative] → (politeness consideration: favorable) → "downtoner + negative adjective " .

Collocation of downtoner and positive adjective

The collocation of downtoner and negative adjective, in line with the Politeness Principle, can minimize the dispraise of other. Nevertheless, in certain conversation, the combination of downtoner and positive adjective is also an important manifestation of the Politeness Principle, i.e., to "minimize praise of self". For example:

E.g. 9

我 就是... 做 事情 比较严谨。

Wǒ jiùshì ...zuò shìqíng bǐjiào yánjǐn.

It is my trait that I am relatively precise.

E.g. 10

商务车 现在 干得 比较出色 的 就是 福田 这个 品牌.....

Shāngwùchē xiànzài gāndé bǐjiào chūsè de jiùshì fútián zhège pǐnpái....

Foton is a relatively outstanding brand of commercial vehicles.

In Example 9, "yanjin" (严谨'precise'), a commentary word, means "careful and precise". In the above example, the speaker uses "yanjin" to give an objective evaluation of himself. However, for the sake of politeness, the speaker

adopts a downtoner "bijiao" to modify "yanjin" to minimize praise of himself. In Example 10, as "Futon" is the best domestic brand of commercial vehicles in China, the commendatory adjective "chuse" (出色 'excellent'), which means "extremely good", is used for the objective assessment. Then, the speaker "minimize praise of self" by choosing the downtoner "bijiao" for modification, achieving the purpose of modesty by following the Politeness Principle.

The Politeness Principle manifested in the above expressions can be summarized in Formula D:

Formula D (evaluating self): [internal evaluation: positive] → (politeness consideration: unfavorable) → "downtoner + positive adjective".

Formula C and D demonstrate the encoding process of the speaker when downtoners are adopted. According to participants and situation of conversation, listener, by using these formulas, can decode the speaker's intention easily. In other words, from the lowering effect of downtoner, the listener infers that the speaker's true evaluation of other is negative and the self-evaluation is positive. Therefore, the listener, by adopting above formulas, understands the true intention of the speaker quickly.

Generally speaking, the Politeness Principle can be simplified into Praise and Dispraise Maxim in evaluation. Based on real conversation, this article summarize four formulas for the above analysis. First, the speaker selects appropriate adjective according to his own judgment in real conversation. Then, when commented objects or people are taken into consideration, an amplifier or downtoner will be chosen to fine-tune the evaluation in terms of Politeness Principle. Finally, the listener, on the basis of same formula, will decode the speaker's information. Then the speaker's true evaluation and polite intention can be quickly and accurately deduced.

CONCLUSION

In spite of national difference, politeness is cherished in both Eastern and Western cultures. Degree adverbs in both Chinese and English also have similar pragmatic function of politeness. In interpersonal communication, when it comes to evaluation, the Politeness Principle is expressed as the Praise and Dispraise Maxim. A speaker, base on his judgment and the conversation environment, usually selects an appropriate adjective to make an evaluation of people, events or objects, and then adopts an amplifier or downtoner to fine-tune his evaluation for the sake of politeness. Generally, an amplifier in Chinese and English often co-occur with a positive adjective in order to maximize praise of other, and co-occur with a negative adjective to maximize dispraise of self; while a downtoner usually co-occur with a negative adjective to minimize dispraise of other, and co-occur with a positive adjective to minimize praise of self. The above processes can be summarized into four formulas. In the interpersonal communication, the information released by a speaker can be decoded by the listener on the basis of the above formulas, and then the speaker's true evaluation and polite intentions can be quickly and accurately deduced.

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Generic Models of Abstract Writing in Research Articles of Engineering Management

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[Abstract] *The abstract is a distinctive genre for research article. Based on a self-built corpus containing 60 excerpted abstracts from two journals in engineering management, this paper explores the rhetorical move models and the linguistic features of moves in abstract. The results show that the moves of introduction, method and result are obligatory in abstracts. In addition, a combination of linguistic features, such as tense, voice and grammatical subjects could be helpful for distinguishing move structures in abstracts. The findings are helpful to sort out the structure and characteristics of the abstract, and reduce irregular writing errors in the writing of future English papers.*

[Keywords] *abstracts; linguistic features; generic move*

Introduction

Abstract in the research article is a distinctive genre and has evolved to be a well-defined and mutually-understood communicative text irrespective of the subject-discipline they serve. The American National Standards Institute (ANSI) has defined abstract as follows: "An abstract is an abbreviated, accurate representation of the contents of a document, preferably prepared by its author(s) for publication with it" (ANSI, 1979, p. 1). Intentionally, the function of an abstract is to assist readers by offering a preliminary overview of the research and saving their time. For this sense, John Swales defines abstract as a summary and a 'purified' reflection of the entire article, while Bhatia emphasizes the informative function of abstracts, claiming that they present "a faithful and accurate summary, which is representative of the whole article" (Bhatia, 1993). Therefore, abstracts have increasingly become obligatory independent genre in original articles published in scholarly journals (Van Dijk, 1980).

Abstracts have captured the essence of the research article; thus they have tended to be a promising genre to study. Researchers in the field of EAP (English for Academic Purposes) have investigated extensive studies of abstracts in research articles. Most of the studies have delineated the macro-structure of abstracts in terms of the constituent moves, and described the lexicon-grammatical features mainly from two aspects: the schematic structure of abstract and the linguistic features of abstract. The macro-structure of abstracts has been mainly discussed from introduction, purpose, method and result, namely in terms of John Swales' generic theory of the four moves. Bhatia (1993) and Santos (1996) laid firm foundations for this tendency of abstract research, especially Santos' contribution

of postulating an additional move of "situating the research" in the applied linguistic field, typically accounting for the model of five moves in abstract schematic structure. Salager-Meyer (1992) studied the distribution of verb tenses and modality across the different moves in abstracts. Flowerdew (2001) investigated the authorial voice and pointed out that authorial voice, namely the expressions of the writer's attitude towards a proposition could be a knotty issue for the novice writers.

Although some studies have compared abstracts from broad senses such as social science, engineering, and humanities, most studies cast the eyesight upon abstract research in a specific discipline. Hyland (2000, 2004) conducted the research of abstracts from eight disciplines with the model of five moves and improved the introduction move to contain the research motivation. Hucking (2001) investigated abstracts in biomedical articles and revealed the exclusive move of purpose in their overall organization.

Despite the abundance of research on the componential structure and linguistic analyses of abstracts, novice practitioners are still in want for a more comprehensive generic framework that would allow for cross-disciplinary writing of the rhetorical moves in abstracts and would therefore access the essential models of instructional materials and technologies to qualifiedly address discipline specificity. In a middle-scale project of self-built abstract corpus for engineering management, we set out to accomplish a two-fold goal: (1) to validate and devise move models of PBMRC or IMRD in engineering management discipline, and (2) to quantitatively operationalize visual linguistic features realization of aspects, voices and tenses in abstract writing. The knowledge of both generic organization of an abstract and the quantitative description of the linguistic features of the moves will be of great value for the effective pedagogical practice to novice writers.

Methodology

Construction of the abstract corpus

A total of 60 research article abstracts were selected from the top two journals in the areas of engineering management to build a small-scale corpus of abstracts: Automation in Construction and International Journal of Project Management. These abstracts were published during November 2020 to June 2021, tending to reflect current writing practices. In order to balance the corpus, the number of abstracts excerpted from the two journals is basically the same to be 30. Table 1 shows the basic details of the corpus.

Microsoft Excel is adopted to count the words of each abstract and the total number of the sentences embodied in the corpus. The number of words in the abstract ranges from 141 to 376. The number of sentences in the abstract ranges from 4 to 23 sentences with an average of 9 sentences per abstract. The statistics indicates that abstract writing in research articles prefers concise language to describe the complete core information.

Table 1. The statistic details of the abstract corpus

Statistics details of the corpus		
Journal	Automation in Construction	International Journal of Project Management
Impact factor	5.669	6.620
Number of abstracts	30	30
Number of words	6674	5693
Number of sentences	267	281
Total size	12367 words, 548 sentences	
Average number of sentences per abstract	9	
Average number of words per abstract	206	

Approach to Coding the rhetorical move structure of the abstract

Studies on the sentence functional structure of abstracts originated from Graetz's initiative idea: problem–method–result–conclusion (Graetz, 1985). John Swales' proposal of the four–move model since 1990 has stipulated the rhetorical research approach to abstract analyses: Introduction–Methods–Results–Discussion. Another major issue in most studies of abstract is the identification of moves. There are two ways for researchers to recognize the moves: a bottom–up approach and a top–down approach. The former refers to distinguish moves in terms of linguistic signals as lexical and grammatical items while the latter means the recognition of moves on the basis of content. Currently, most researchers in move analysis have been employing a cyclical rather than a circular approach, i.e., they first use the top–down (content clues), which will be then corroborated or modified by a manual scrutiny of the lexical linguistic signals.

Based on the above approaches, our research adopts the five–language–move model and the top–down approach to encoding the sentence structure of the abstracts, namely, the moves of introduction, purpose, methods, results, and conclusions. Their symbolic codes are specifically as follows: M1 is the introductory speech move—introducing the research background and significance of the research; M2 is the objective move—indicating the research purpose and content of the research; M3 is the method move—describing the research method data; M4 is the result move—showing the findings of the research; M5 is the conclusion move—expressing the meaning of the research results.

In order to simplify quantitative statistics and subsequent analyses, the abbreviated forms of encoding the different moves are as follows: introduction (I), purpose(P), methods(M), results(R), and discussion(D).

Results and discussion

Move structure of the abstracts

Types of The move

Generally speaking, the content of the abstract composes of five parts: introduction, objectives, methods, results, and discussion. By encoding each content of the abstract, we analyzed the quantity and frequency of each content with statistical data. Table 2 shows the detailed statistics of each move in the corpus. Statistic data show that the five moves in abstracts appear in combination. Introduction and research methods, with more than 96% of abstracts including them, are the two most frequently used content in abstracts. Result with 95% follows the I and R to be the second most frequently used of abstracts. The purpose and discussion moves are not used very frequently, and perhaps the author finds it more valuable to put them in the main text.

Table 2. Move Frequency

I	P	M	R	D
Introduction (%)	Purpose (%)	Method (%)	Results (%)	Discussion (%)
58	44	58	57	43
96.7	73.3	96.7	95	71.7

The high frequencies of I, M, and R indicate that the abstract is decently and inevitably condensed in research articles. The particularly prominent rate of the three moves may also be the result of the author's desire to promote their research significance. In other words, writers believe that a well–conducted abstract including these three moves will increase the chance of their articles being spotlighted.

Considering that the move R and D are not quite frequently used but still more than two–thirds of the abstracts

containing them, we attempt to explain it might be the tactical decision for writers to strengthen the propaganda aspect of the abstract.

Discussing moves may be the traditional one, although authors might choose to hide the content of move D. However, caution should be exercised when interpreting the patterns found in this section, as there are differences in corpus size, journal source, and article type in the above studies.

The order of the move structure

Table 3. Patterns of occurrence of moves

Move combination	Number	Proportion (%)
5 moves	24	40
4 moves	27	45
3 moves	5	8.3
2 moves	4	6.7

Through manual recognition and data statistics, the move patterns adopted by the 60 abstracts has been shown in Table 3. The pattern of four moves is the most, followed by the pattern of containing five moves, which means that most abstracts will contain four to five moves. The move structure of each abstract roughly conforms to the I-P-M-R-D model with a few exceptions of missing.

Distribution of tense

Corpus statistics shows that there are three common tenses for abstracts in engineering management research articles: simple present tense, simple past tense and present perfect tense. The distributions of tense show certain kinds of regulations: the present tense mainly appears in the moves of I, P, and D. In the introduction moves, simple present tense accounts for approximately 85% of the total abstract, and some may use the present perfect tense. This is plausibly because the content and background that need to be introduced are given information in the subject field. About 75% of the purpose moves use the simple present tense, and about 84% for the result moves and conclusion moves respectively. The simple present tense is used to introduce the content, probably because it not only emphasizes the need for timeliness of research methods, but also emphasizes the objective factual attributes of research methods.

The simple past tenses are dominantly employed in the method moves, exposing the connotation of the timeliness of research methods. The present perfect tense mainly occurs in the introductory and purpose moves, indicating a similar research or a specific research program or outcome mentioned in previous research.

Voice of the abstract

The choice of voice was subjected to the different move categories. Whereas more active verbs than passive ones were found in the corpus. The distribution of active voice predominantly occurs in the purpose move (74%), the result move (66%) and the conclusion move (88%), while the passive voice is convergent in the method move (87%). One possible explanation is that the move of method more often begins with a description of a research territory followed by retrieving what and how has been done by other researchers. This description need to keep fairly impersonal with the presence of more passive verbs than in the other moves. As a contrast, the frequency of active and passive voice occurrence in the introductory move slightly shares the equality with 52% for the active voice and 48% for the passive voice. Data distribution from the corpus regarding the use of active and passive voice in the five moves is given below:

Table 4. Distribution of voices in Moves

	I (%)	P (%)	M (%)	R (%)	D (%)
active voice	52	74	13	66	88
passive voice	48	26	87	34	12

Conclusion

The above statistics and analysis have shown that there are some differences in terms of move functions and linguistic features for realizing the generic structure in abstract. On the other hand, the realization of linguistic features in abstract is fairly similar across journals, which suggests that certain linguistic features for moves are comparatively fixed by its inner requirement of generic structure. Therefore, the tense and voice embodied in different moves need to be suited for the inner functions of each move undertaking in abstract generic structure. The statistical data from the corpus has revealed that the introduction move, method move, result and discussion move are obligatory in abstracts. Whereas the purpose move is the least frequency in abstract structure from all articles.

Differentiating from the generic macro-move structure, the distribution of linguistic feature patterns of voice and tense in the same move in different articles are quite similar across the journals. However, their occurrence frequency vary dramatically across moves. For example, the passive voice and past tense are likely to converge in method move.

On the whole, the findings of this study could be of value for pedagogical implications. Journal articles contain generic features which could not be intuitively observed through empirical practice. Theoretical writing course for academic research might be the efficient way for novice writers and post graduates to fill in the gap of disqualified writing. In addition, the generic models of abstract and the rhetorical linguistic features of each move should be incorporated into the teaching materials for academic writing, which will help students foster the awareness of generic organization of abstract and express the rhetorical moves properly.

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Event Structure Relations in English Psych Adjuncts

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[Abstract] *This paper sheds new light on the English psych adjuncts from the viewpoint of event structure relations in the framework of neo-Davidsonian. English psych adjuncts show different semantic orientations according to their syntactic distributions: the initial speaker-oriented adjuncts, the middle agent-oriented adjuncts, and the final action-oriented or participant-oriented adjuncts. I argue that all the distinctions in the semantic orientations and morphological representations can be explained by analyzing the event structure relations between these adjunct predicates and the main predicates.*

[Keywords] *event structure; psych adjunct; semantic orientation; morphological representation*

Introduction

The study on the syntax of adjuncts has been one of the hot issues in linguistics in the past two decades (Alexiadou, 1997; Costa, 1997; Cinque, 1999; Geuder, 2000; Svenonius, 2002; Ernst, 2001; Peng, 2007; Chen, 2015; Xing & Guo, 2016; Delfitto & Fiorin, 2017; Payne, 2018, etc.). Although previous studies of adjuncts cover some types involved in psychological concept, such as surprisingly, happily, excitedly, etc., they focus more on psych adjuncts in adverb form, rarely delve into adjective form or prepositional phrase form, lack of a semantic analysis on all forms of psych adjuncts.

This paper aims to reveal the special relationship between the morphosyntax and semantics of English psych adjuncts, mainly demonstrating that the different semantic orientation and morphology of psych adjuncts are both related to the event semantic relationship. The semantic relationship of events can fundamentally explain the differences in morphological representations and semantic orientations of English psych adjuncts.

Event Structure Relations of Psych Adjuncts

In natural language, it is not only verbs that can be used as predicates, but adjectives, prepositions, noun phrases and so on, can all be used as predicates in an argument structure. In a broad sense, from the perspective of event structure, not only verbs and adjectives can be used as predicates to assert the state features or attributes of an argument, but some adverbs, such as psych adverbs, can also act as predicates. Verbs are the most typical predicate forms, and adjectives can be used as both primary and adjunct predicates, while adverbs are only used as ad-

junct–predicates (Zubizarreta,1982). Therefore, although psych adjuncts are classified into the category of adjuncts, they also belong to the category of predicates from the perspective of event semantics. The syntactic and semantic representation of psych adjuncts is restricted by the thematic role of subject and the event type of the main predicate verb, which reflects the event structure relationship between different events. We can extract DO, CAUSE, BECOME and other primary components from each predicate according to the logical semantic relationship between events to express the relationship between predicate and argument (Huang, 2017), i.e., Neo–Davidsonian Analysis, which can also be used to analyze the event structure of different syntactic representations. Neo–Davidson event structure theory, represented by Parsons' subatomic semantics (Parsons, 1990) and Rothstein's predicate theory (Rothstein, 2001), emphasizes the composite nature of event structure and analyzes the logical and semantic relations between events through the decomposition of event structure. Different types of psych adjuncts and their representations reflect the relationship of different event structures. In this section I will analyze and explain the differences of semantic orientations and morphological representations of four types psych adjuncts from the perspective of the neo–Davidsonian event structure theory.

The Causative Relationship in Speaker-oriented Adjuncts

The speaker–oriented psych adjunct reflects the causative relationship between the propositional or factual event and the speaker's psychological state, to be exact, the psychological causativization of the former to the latter. Their event semantic relationship is expressed as the following:

(1) $\exists P \exists e [\text{Causer}(P) [\text{CAUSE} [\text{BECOME} (e)]]]$

$= \exists e [e1 [e2 [\text{CAUSE}(e1) \wedge \text{Causer}(e1)=P \wedge \text{BECOME}(e2) \wedge \text{Experiencer}(e2)=\text{speaker} \wedge \text{Cause}(e1,e2)]]]$

(2) **Surprisingly**, your grammar doesn't seem too bad even though you have no basis for an intellectual debate of any kind .

The example in (2) indicates the fact that your grammar doesn't seem too bad even though you have no basis for an intellectual debate of any kind causes the speaker to become surprised. Among them, the factual proposition is the Causer, the implicit speaker is the Experiencer, and the adjunct– predicate in the form of V–ing, indicates obvious psychological causality, which is generally interpreted as "what makes/causes people ... is that" .

In terms of causative feature, English psych adjectives derived from psych verbs can be divided into two categories: V–ing adjectives with causality and v–ed adjectives without causality. The former belongs to the object experiencer (OE) psych predicates, such as "surprising, exciting", etc., while the latter belongs to the subject experiencer (SE) psych predicates, such as "surprised, excited", etc. (Zhang, 2002) . I claim that the psych adverbs V–ing–ly and V–ed–ly which are derived from their corresponding psych verbs and adjectives also contain [+/- CAUS] semantic value. Thus Psych adverbs in V–ed–ly form implies an animate subject experiencer(SE),and does not contain causative feature. Therefore, the psych predicate "surprisedly" in (3) is in conflict with an inanimate proposition as subject experiencer, and the predicate–argument relation between psych adjunct and proposition cannot be realized.

(3) ***Surprisedly**, your grammar doesn't seem too bad even though you have no basis for an intellectual debate of any kind.

From above, we may predicate that the psych adverb without causative feature value cannot be used as the speaker–oriented psych adjunct.

Some psych adverbs, such as "regrettably", derived from a psych adjective with causative meaning in nature, can also be used as speaker–oriented adjuncts, while some other psych adverbs, such as "regretfully", derived from a psych adjective without causative meaning in nature, can't be used for speaker–oriented adjuncts, for the suffix "–able" contains a causative meaning while the suffix "–ful" contains no causative meaning, as in (4):

(4) **Regrettably/*Regretfully** Tom failed the exam again.

However, some evaluative adverbs, such as happily, sadly, curiously, etc., can also grammatically used as speaker-oriented adjuncts, even though they are not derived from causative psych adjectives. Take "happily" for example:

(5) **Happily**, the budget cuts will not be passed this year.

(6) ***Ecstatically/*Joyfully**, the budget cuts will not be passed this year. (Ernst, 2001, p. 84)

The psych adjunct "happily" in bold in (5) expresses the fact that "the budget cuts will not be passed this year" causes the speaker happy. However, if "happily" in (5) is replaced with synonyms "ecstatically" or "joyfully", the sentence becomes unacceptable, as in(6), for the psych adjuncts contain no causative feature and cannot fulfill the role of inanimate subject as Causer.

The Cause-effect Relationship in Agent-oriented Adjuncts

The adjuncts containing psychological effect are traditionally classified as speaker-oriented evaluative adjuncts (Kong &Wen, 2015), but such a psychological effect is also implied in agent-oriented adjuncts, the cause-effect relationship between the agent's state and the event. For the subject is in the non-subcategorized position of the verb and does not need the verb itself to assign the thematic role to it (Zubizarreta,1982; Rothstein, 2001, etc.). Its relation with predicate is grammatical saturation rather than theta assignment (Rothstein, 2004). Psych adverbs are termed as transparent psychological adverbs (transparent with respect to its adjectival base), indicating the psychological motivational state or the psychological resultant state of the agent (Geuder, 2000). The implicit cause-effect relationship in agent-oriented adjuncts can be expressed as:

(7) $\exists e \exists s$ [Causer(s) [CAUSE [DO (e)]]]

(8) $\exists e \exists s$ [Causer (e) [CAUSE [BECOME (s)]]]

In (7), the psychological state acts as the Causer of the following action performed by the agent, while in (8), the action event acts as the Causer of the following psychological state of the agent. These two opposite cause-effect relationships between the psychological state and the event can be further exemplified by the following examples (9)–(10):

(9) I followed the above steps, and **surprisedly** restored all data back.

(10) I **angrily** wrote back a letter.

In (9), the psych adjunct "surprisedly" implies the psychological effect caused by the event "... I restored all data back", and the subject "I" acts both the role of agent of the event and the role of experiencer of the state". In contrast, the psych adjunct "angrily" in (10) implies the psychological motivation or cause which stimulates the event "I wrote back a letter", but the subject acts the same roles to the subject in (9).

The agent-oriented psych adjuncts, are mainly in the form of V-ed-ly or in the form of bare psych adjectives with "-ly", such as "surprisedly" "gladly", etc. , but the psych adjunct in the form of V-ing-ly is ungrammatical for its causative feature, as in (11):

(11) I **disappointedly** (***disappointingly**) began thinking that The Manual of Ideas may not be what I had anticipated.

In (11), it is the event (I began thinking ...) that causes me feel "disappointed", not "disappointing", for the former is a SE psych predicate while the latter is an OE psych predicate, and only SE psych adjunct can agree with the animate subject ("I") .

The Simultaneous Relationship in Participant-oriented Psych Adjuncts

State-oriented adjuncts are usually participant-oriented adjuncts in the form of adjectives, which are termed as depictives (Rapoport, 1990; Pytkkanen, 2008; Rothstein, 2017; Bruening, 2018, etc.) They are used to depict the psychological state of the participants in the process of the event, but the state is not caused by the event. The semantic interpretation of mental state depends on the participant of the event rather than the event, but the state and the event co-exist simultaneously. The simultaneous relationship between the psychological state and the event can be expressed in (12) and further exemplified by the following example in (13):

(12) $\exists e \exists s [\text{DO}(e, x) \& \text{BECOME}(s, x) \& \tau(e) = \tau(s)]$

(13) a. But this time Sara went away angry.

b. $\exists e \exists e_1 \exists e_2 [e = S(e_1 \cup e_2) \& \text{Going away}(e_1, \text{Sara}) \& \text{Agent}(e_1) = \text{Sara} \& \text{angry}(e_2, \text{Sara}) \& \tau(e_1) = \tau(e_2)]$

The sentence in (13a) consists of two sub-events, i. e. , "Sara going away" and "Sara being angry". These two events combine into a singular event where the sub-events keep a simultaneous relationship, i. e. , $\tau(e_1) = \tau(e_2)$, and share the same participant, "Sara".

Psych adjuncts are not freely and arbitrarily used when describing the psychological state of the participant. They have special requirements for the semantic event type of the predicates and the participants.

In terms of types of participants, they must meet the need of sentient beings for psychological predicates (including psychological verbs, psychological adjectives and adverbs), although some animals do also have internal mental activities presented by external body movements, they are lack of special and rich linguistic (such as morphological or grammatical) representations of our human beings. In an exact sense, the animal's body movements can't be identified as true external language of internally psychological level. Therefore, when we use psychological predicates or psychological adjuncts to express the internal psychological state of the subject, we must presuppose a sentient subject, as in (14):

(14) ??The rocks rolled down **angry**.

In terms of types of predicates, one important restriction that we have found consists in the requirement that the main verbs and the adjective predicate-adjunct generally must fall into the stage-level predicates rather than individual-level predicates, for only stage-level predicates have e-place (Rapoport, 1993) . Psych adjuncts generally belong to stage-level predicates, which represent people's mental state in a given period of time or on a specific occasion, and have the temporality feature. Thus, it can be concluded that in a sentence with a psych adjunct depicting the participant's mental state, only a stage-level main predicate can fulfill the semantic requirement of eventuality and remain compatible with the depictive state to guarantee the grammaticality of the sentence, as in (15)–(16):

(15)* I own my new house **happy**.

(16) John bought the new house **happy**.

While the psych adjunct "happy" in (15)–(16) either holds an e-place, it is compatible with the main predicate "bought" in (16) but not with "own" in (15), for the latter is an individual-level predicate being lack of an e-place.

Based on corpus, it is found that English depictive psych adjuncts tend to collocate with inchoative or displacement verb classes . Taking "went away" as an example, among the top 100 adjectives that can be used with "went away", there are 32 psych adjectives, and the co-occurrence frequency of these 32 psych adjectives accounts for 63.04% of the total frequency of all adjectives that can be used with "went away" in the top 100 entries. Other verb types that are often used with psych adjectives as depictives include some verbs of exchange, creation, transformation, such as " buy, sell, die, make, cook," etc ., as in (17):

(17) The writer died **upset**.

In sum, depictive psych adjuncts describe the participants' state when they are juxtaposed with displacement verbs or change-of-state verbs. These verbs generally have the characteristics of being bounded in time and space, belong to the stage-level predicates, and can be compatible with the psych adjuncts, which carry the characteristics of state changes. In a word, the two predicates usually present a high degree of consistency in the aspectual features of eventuality.

The Presentation Relationship in Action-oriented Psych Adjuncts

The action-oriented psych adjuncts are used to describe and present the manner of specific actions. They are taken as predicates of action events in the framework of neo-Davidsonian. The relationship between the manner adjunct and the action verb is expressed as in (18):

(18) $\exists e$ [DO (e, x) & Manner (e)]

The logical semantic expression in (18) conveys "x DO in a manner of y", as in (19):

(19) a. He shook his fists **angrily**.

b. $\exists e$ Shaking (e, He) & Agent (e) =He & Angry (e)

The psych adjunct "angrily" in (19) describes the manner of the action "shaking fists" instead of the state of the participant, though we may infer from the sentence the state behind the action.

On the one hand, "... modification is a relation that subordinates the lexical meaning of the modifier under the meaning of the verb" (Geuder, 2000, p. 207). On the other hand, the modifier, such as manner adjunct, also has certain requirements on the choice of verb types. Based on the corpus, it is found that the occurrence of psych adjuncts used as manner of action is very limited. Psych adjuncts are related to the psychological activities of animate participants, and the verbs modified by psych adjuncts are usually represented by the type of mental expression verbs, including verbal communication verbs, such as "say, talk, chat, ask, respond," etc., non-verbal expression verbs, such as "laugh, sigh, smile, react," etc., and body movement verbs, such as "throw, look, stare, sigh, march," etc., as in (20):

(20) I smiled **sadly** when I saw your husband sit opposite of you rather than at your side.

Psychological activities are usually expressed through body movements, speeches or facial expressions, and the psych adjuncts of such activity verbs can be used to describe the specific movements and qualified as the external presentations of psychological activities.

When a motion verb is used in conjunction with a psych adjunct, if the psych adjunct has a manner reading, the motion verb must be followed by a prepositional phrase indicating a specific direction, goal, or source, such as "walk off /out (of) /through/ down/ to/ away/ from," etc., or otherwise, the manner reading is invalid, for the motion verb needs a direction, goal, or source to represent a specific action event, as in the following examples(21)–(22):

(21) The actress walked **sadly** off the stage.

(22) The actress walked **sadly**.

Compared with (21), the example (22) is less acceptable for the motion verb lacks a concrete goal or source, which means a generic reading instead of a resultant reading. A generic reading usually indicates a habitual action or behavior. However, the generic reading of "walk" in (22) is in a clash with the stage-level predicate "sadly", which causes the sentence (22) to become less acceptable.

In a word, the interpretation of action-oriented psych adjunct depends on the semantic type of the verb it modifies, and the modified verb must meet at least two requirements: conveying a concrete action; presenting a certain psychological emotion.

Conclusion

To sum up, English psych adjuncts show different semantic orientations and morphological representations due to their event semantic relations with the main event.

Both their orientation and representations can be explained by event structure relations. The speaker-oriented type presents a causative relationship between the propositional event and the speaker. The agent-oriented type implies a causal relationship between an event and a state. The participant-oriented type has no causal relationship with the event, but reflects a simultaneous relationship between the psychological state and the event. The action-oriented type only describes the modified action or behavior. This study applies the neo-Davidsonian approach to the analysis of English psych adjuncts in their semantic orientations and morphological representations, which can help readers to accurately understand the mechanism behind their nuances, and it may also bring some implications to the study of Chinese psych adjuncts in my coming further research.

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Research on the Frontiers of Linguistics and Applied Linguistics

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[Abstract] *This paper makes a survey on the frontiers of linguistics and applied linguistics, including an overview of linguistics and applied linguistics, the development of linguistics and applied linguistics in contemporary China, and the development trend of research methods. It aims to analyze the current development and provide insights and directions for future research in linguistics and applied linguistics in foreign languages in China.*

[Keywords] *linguistics; applied linguistics; research frontier; survey*

An Overview of Linguistics and Applied Linguistics

In a broad sense, linguistics refers to the application of the theories and research results of general linguistics in language teaching, literary criticism, character reform, machine translation, automatic information retrieval, speech pathology, psychiatric diagnosis and treatment, etc. In a narrow sense, it refers to language teaching, especially the teaching of a second or foreign language.

In the early 19th century, the study of language theory and application began to differentiate, and language teaching was differentiated from theoretical linguistics. The term applied linguistics was first put forward by the Polish linguist Baudun de Kurdene in 1870. He distinguished the boundary between pure linguistics and applied linguistics, and clearly pointed out that the task of applied linguistics is to use the knowledge of pure linguistics to solve various problems in other scientific fields. At the end of the 19th century, the concept of applied linguistics was put forward by Baudouin de Kurdene, but it did not receive widespread attention. After the 20th century, linguistics has been further developed, the scope of application has been expanded unprecedentedly, the study of language application and theoretical research clearly distinguish, the term applied linguistics began to be widely used. Applied linguistics involves a wide range of fields, which usually can be divided into general applied linguistics and machine applied linguistics.

Scholars often have different understandings about the scope of applied linguistics. *Encyclopedia of Chinese Language and Characters* pointed out in the "applied linguistics" entry volume, applied linguistics is the study of language in actual use in all fields", "application is divided into general linguistics and applied linguistics machine",

the former including "language teaching, the establishment of standard and standardization, the initiative and reform of the text, dictionary, translation", which includes "experimental phonetics, machine translation, information retrieval, Chinese character information processing, natural language understanding, speech statistics, minority language information processing". Generalized applied linguistics is a broad understanding of applied linguistics, which refers to all fields and aspects applied by linguistic knowledge and research results, namely, all marginal disciplines generated by the interpenetration of linguistics and other disciplines. At present, applied linguistics is generally understood in a broad sense in our country, but some people understand it in a narrow sense. For example, the textbooks and courses of applied linguistics compiled by some foreign language colleges and universities are all about the application of linguistic knowledge to foreign language teaching (mainly English teaching), while the works of applied linguistics written by some computer scholars are mainly about machine translation and information retrieval.

Applied linguistics covers a wide range of topics. It can be said that all the problems related to language and the application of linguistics can be included in the scope of applied linguistics. In this sense, applied linguistics has the nature of crossing over multiple disciplines.

Research Status of Linguistics and Applied Linguistics

It was not until the late 1940s that the discipline began to be established. As a branch of linguistics, applied linguistics has been developed in recent thirty years. It is a general term for the application of linguistics and phonetics in various aspects and the knowledge related to various practical fields. At present, applied linguistics mainly refers to language teaching. Its task is to study the reality in teaching, organize and design syllabus, evaluate and test the practical effect of language application in teaching activities, etc.

The International Association of Applied Linguistics (IAAL) was founded at the first conference of applied linguistics held in 1964 in Nancy, France. IAAL holds the World Congress on Applied Linguistics every three years. It is typically a five-day conference consisting of keynote speakers, small workshops, panel presentations, and paper presentations to discuss current and important topics in the field. The universities of various countries have also opened the courses of applied linguistics, and many scholars have published a large number of articles, books and monographs on the application of language.

The study of applied language in China has a long history, but as an independent discipline, it is new. Chinese scholars put forward that applied linguistics is a discipline that studies the practical application of language in various fields. Its task is to study and explore the general principles, methods and laws of language application, to establish and improve the theoretical system of the discipline, which can be used to guide the practice of language application and meet the needs of social development. Since the 1980s, language studies in China have entered the period of contemporary linguistics and started to establish their own independent theoretical system and methodologies of linguistic research. After entering the 21st century, with the progress of language research and with the combination of emerging marginal subjects and language theory, applied linguists have broadened their horizons to adapt to the development of society. And the space for the development of applied linguistics is becoming wider and wider. Some newly emerging fields, such as experimental phonetics, statistical linguistics, investigative linguistics, psycholinguistics, geographic linguistics, lexicography, etc.

Nowadays, the research of methods and methodology of linguistics and applied linguistics has set off a new upsurge, and the research methods are gradually becoming comprehensive and scientific. The development of applied

linguistics is vigorous. Linguists not only pay attention to drawing lessons from advanced western theories and methods, but also pay attention to learning from Chinese traditions. It not only pays attention to the ontological research of language, but also puts the application research on the agenda again. We should not only pay attention to the study of language refinement, but also pay attention to the recombination with philosophy, which indicates that the study of language in China is gradually becoming mature. No matter in China or in the world, the number of people engaged in the study of applied linguistics is increasing, and the relevant scientific research achievements are emerging one after another.

The Development Trend of Research Methods

According to the statistical analysis of empirical research papers in ten international well-known journals of applied linguistics from 1986 to 2015 by Khany, and Xu Jinfen's understanding of relevant literature in recent five years, non-empirical research is becoming less and less, while quantitative research is still the mainstream method though it is also becoming less than before. The proportion of qualitative research is increasing gradually. (Khany & Tazik, 2019; Xu, 2021). Utilizing and integrating the advantages of both quantitative and qualitative methods are beneficial to make more rigorous inferences about research problems, hybrid studies thus are increasingly favored. In terms of data processing, most studies adopted descriptive data analysis, followed by one-way ANOVA, T-test, Pearson correlation test and the chi-square test.

More complex statistical techniques, such as multiple regression and One-way ANCOVA began to be favored, but the frequency of use is generally low. (Xu, 2021) In addition, with the development of technology and interdisciplinary, researchers began to use some new methods, who also pay more and more attention to the rationality of research methods.

Linguistics and the Application of Applied Linguistics in Teaching

Language teaching has always been regarded as the main content of applied linguistics research. This kind of research tries to bring language teaching combined with critical analysis of a wide range of social relations in order to reveal factors, such as class, race, gender and identity and their existence in language teaching. The language teaching methods have been studied, and its research has profoundly revealed how teachers react to the dominant position of the English language and teaching.

The application of linguistics and applied linguistics in teaching activities can be divided into three stages: the first stage is the language description stage, which describes the form and content of the language to determine the nature of the language. The second part is the comparative application stage. It compares the different aspects and variations of the language being taught and the mother tongue. It also compares the language mistakes easily produced in the learning process. The application of the third stage is to lay out the syllabus. In the process of formulating the syllabus, the principles on which the teaching materials are organized can be deductive, ranging from general content to specific content, from grammatical principles to syntactic rules.

Conclusion

The use of applied linguistics in people's real life has been shown to great effect. It has a very broad research field, and its importance is being valued by various disciplines. The research of applied linguistics is developing to a

new depth and breadth, and its research results will help people to further understand the nature of language and to serve the study of language more effectively.

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A Study on the Representational Meaning of the Images in English Textbooks Based on Visual Grammar

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[Abstract] *The current studies on English textbooks are mainly based on the theories of pedagogy and cognitive psychology. This paper conducts a multimodal analysis of the junior high school English textbooks published by YiLin Press based on visual grammar, and explores the features of representational meaning construction of the images in reading material. It is found that narrative representation is the major process to realize representational meaning, and action process and symbolic process are dominant in narrative representation and conceptual representation respectively. Some suggestions are also offered to improve the image design for YiLin English textbooks.*

[Keywords] *representational meaning; image; YiLin English textbooks; visual grammar*

Introduction

English textbooks are the main tools to achieve English curriculum objectives and important source for learners to develop language knowledge and skills. English textbooks have been using non-text resources such as images almost since their emergence (Cheng & Cong, 2020). In the 21st century, imagery resources like color photos, cartoons, maps are widely used in English textbooks. As an important component of the textbooks, they play an irreplaceable role in assisting teachers in teaching and inspiring students' learning interests in English. Therefore, it is necessary to study English textbook as a multimodal discourse. However, the studies on multimodal discourse analysis of English textbooks are insufficient at present, especially for the junior high school English textbooks, and the existing researches are mainly based on the theories of pedagogy and cognitive psychology. This paper conducts a multimodal analysis of the junior high school English textbooks published by YiLin Press (YiLin English textbooks) based on visual grammar. It explores the features of the representational meaning construction of the images in reading material. It intends to provide a new perspective for the analysis and evaluation of English textbooks and offer some suggestions to improve image design for YiLin English textbooks.

Visual Grammar

Kress and Van Leeuwen (1996) assumed that there should be an underlying structure that people can rely on to

interpret the meaning of visual texts. In their book *Reading Images: The Grammar of Visual Design*, they created a framework for image analysis by comparing the three metafunctions of language identified by Halliday (1985) in Systemic Functional Grammar. According to Visual Grammar, the images are considered as meaning-making resources and likewise build three meanings, namely representational meaning, interactive meaning and compositional meaning, respectively corresponding to ideational meaning, interpersonal meaning and textual meaning—the three metafunctions of language.

The representational meaning means that an image "has to be able to represent objects and their relations in a world outside the representational system"(Kress & Van Leeuwen, 2006, p. 42). There are two major processes in the representational meaning making: narrative and conceptual processes. Narrative processes "serve to present unfolding actions and events, processes of change, transitory spatial arrangements" (*Ibid.*, p. 59), while conceptual processes "represent participants in terms of their generalized and more or less stable and timeless essence" (*Ibid.*, p. 59). They are distinguished by a concept "vector" which is formed by depicted elements that form an oblique line. The narrative processes have the "vector" to connect the participants in the image while the conceptual processes never do.

On the basis of the kind of vector and the number and kind of participants involved, narrative process can be subdivided into action process, reactional process and speech and mental process. In action process, some kind of physical action serves as the vector and relates the represented participants. The participant from whom or which the vector departs is called an *Actor*, while the passive participant at which the vector is directed a *Goal*. In reactional process, the vector is formed by an eyeline, by the direction of the glance of the represented participants. And *the Actor* and *the Goal* are mentioned as *the Reactor* and *the Phenomenon* in reactional process. With regard to the action and reactional process, they can both be transactional where there are two or more participants, and non-transactional where there is only one participant. In speech and mental process, there is a special kind of vector: thought balloon and dialogue balloon that relate the speaker or thinker to their speech or thought.

Kress and van Leeuwen (2006) recognize three major kinds of conceptual processes: classificational process, analytical process and symbolic process. Classificational processes are those which "relate participants to each other in terms of a 'kind of' relation, a taxonomy" (*Ibid.*, p. 79). Analytical processes are those which "relate participants in terms of a part-whole structure" (*Ibid.*, p. 87). Symbolic processes are about "what a participant means or is" (*Ibid.*, p. 105). There are two types of symbolic process. One is called *Symbolic Attributive*, in which there are two participants: *the Carrier*, the participant whose meaning or identity is established in the relation and *the Symbolic Attribute*, the participant which represents the meaning or identity itself. The other process is called *Symbolic Suggestive*, in which there is only one participant, *the Carrier*.

Visual grammar provides a strong theoretical framework for analyzing imagery resources. This paper mainly analyzes the images in junior high school English textbooks in terms of representational meaning, so interactive meaning and compositional meaning are not discussed here.

Research Design

Research Questions

The following two questions will be studied in detail:

- (1) What are the types of images in reading material of YiLin English textbooks?

(2) How do the images in reading material realize the representational meaning?

Research Subject

The junior high school English textbooks published by YiLin Press in 2012 are studied and the research subjects are those images used in reading material, i.e. "reading" part A.

As the English textbooks recommended by Ministry of Education of the people's Republic of China, YiLin English textbooks have been widely used by students from Grade 7 to 9 in Jiangsu Province. There are totally six textbooks in the series, and each book contains 8 units, except for the last one which has only 4. Each unit is composed of 8 parts, among which "reading" is the key learning part for students. "Reading" part A provides reading material related to students' study and life, followed by part B providing targeted exercises. Filled with rich image and text resources, YiLin English textbooks are typical multimodal discourses, and the reading material is a case in point.

Research Procedures

First of all, all the images in reading material of YiLin English textbooks are collected and classified. Then, in order to explore how the images realize the representational meaning, a quantitative analysis is adopted to show the distribution of narrative and conceptual processes as well as their sub-processes. And a qualitative analysis is also adopted to illustrate the meaning-making features of the images with some specific examples.

Results and Discussion

The Types of Images

After an exhaustive analysis, it is found that all reading articles but one are illustrated with images. There are 92 images in total, of which 66 are cartoons, 22 are photographs, and 4 are other types. Cartoon is most popular type accounting for 71.7% of the visual images used in reading material, whereas photograph covers about one fourth. In addition, it is worth mentioning that all photographs appear in the three textbooks for higher grades, i.e. the second volume of Grade 8 and the two volumes of Grade 9.

Cartoon is the most acceptable form for junior high school students because it is not difficult to understand, and the cute pictures are easy for cognitive processing(Myer & Moreno, 2003). Photograph captures the reality and is related to students' daily life. With the cognitive maturation of students, the number of photographs increases, which can help students to understand situated contexts of verbal texts.

The Realization of Representational Meaning of Images

To figure out the features of representational meaning construction of images in reading material, the proportion of narrative representation and conceptual representation are calculated and presented in Table1.

Table 1. Statistics of Representational Meaning of Images in Reading Material

Textbooks	BookG7-1	BookG7-2	BookG8-1	BookG8-2	BookG9-1	BookG9-2	Total
Narrative Representation	16(17.4%)	11(12%)	6(6.5%)	7(7.6%)	10(10.9%)	4(4.3%)	54(58.7%)

Conceptual Representation	1(1.1%)	1(1.1%)	4(4.3%)	11(12%)	15(16.3%)	6(6.5%)	38(41.3%)
Total							92(100%)

As is shown in Table 1, narrative representation occupies a dominant position with a percentage of 58.7%, while conceptual representation occupies 41.3%. Narrative representation deals with depicted actions and events, and the context usually makes clear what kind of action/event the vectors represent. Therefore, students could have a better understanding of the article with the images, which helps to improve students' multiliteracies. On the other hand, students could obtain a sense of involvement through the vectors in narrative representation, which contributes to building a friendly relationship between students and the represented participants in images, thereby attracting students' attention and arousing their interests.

In addition, Table 1 shows that the percentage of conceptual representation in reading material is 12% in G8-2, 16.3% in G9-1 and 6.5% in G9-2 respectively, exceeding that of narrative representation in the corresponding volumes. Conceptual representation represents the participants in terms of class, structure or meaning. It deals with depicted states of being which have the essence of constancy. The reading articles in Book G8-2, G9-1 and G9-2 are relatively longer and more complicated compared to those in the first three volumes. Therefore, conceptual representation could help students gain a clear comprehension and acquire knowledge.

Narrative Representation

The features of narrative representation are further explored, and the number and proportion of three narrative processes are shown in Table 2.

Table 2. Statistics of Three Processes of Narrative Representation

	Action Process	Reactional Process	Speech & Mental Process	Total
Number	37	15	2	54
Proportion	68.5%	27.8%	3.7%	100%

According to the statistics demonstrated in Table 2, action process which stands at 68.5% of the total occupies the largest proportion, while reactional process and speech & mental process account for 27.8% and 3.7% respectively.

Physical action usually serves as the vector in action process, and in reactional process, the vector is usually formed by an eyeline. Thanks to the "vector", the represented participants are related and a particular relationship is formed, which can draw students' attention and get them involved. By adopting action and reactional process, the images aim to interact with students actively.

Figure 1 is an example extracted from Unit 4, Grade 7-1. In Figure 1, the image in the upper left corner shows that two girls are looking at each other and chatting happily, which gives us an impression of a harmonious communication. Both of the participants in the image have a reaction in the communication, so they are reactor and phenomenon interchangeably, which are connected by the eyeline. This transactional reactional process is designed to arouse students' interests in the relationship between the participants. In this case, students are more likely to read the article actively to find the information. The image in the lower right corner shows that a girl is playing volleyball. The girl is stretching one of her arms holding the ball, and raised the other arm aiming to hit the ball. This is a typical

transactional action process, in which the girl is the actor and the volleyball is the goal, and the arms form the vector. This kind of image conveys to the viewers what the participant is doing, which corresponds to the title of the article "School life", thereby deepening students' understanding about the article.



Figure 1 Action and Reactional Process



Figure 2 Symbolic Process

According to the statistics, speech and mental process accounts for little proportion in reading material. It is found that this kind of process usually appears in language exercises, because it is a good way to display language patterns as a model for students to practise.

Conceptual Representation

Table 3 shows the number and proportion of three conceptual processes.

Table 3. Statistics of Three Processes of Conceptual Representation

	Classificational	Analytical Process	Symbolic Process	Total
Number	2	3	33	38
Proportion	5.3%	7.9%	86.8%	100%

It is obvious that there is a predominance of symbolic process in conceptual representation. The proportion of symbolic process in reading material is 86.8%, which is in sharp contrast to that of analytical process (7.9%) and classificational process (5.3%).

Classificational process relates participants to each other in terms of a taxonomy. This kind of image is rare in the reading material, but common in language exercises and tasks because it can make abstract concepts concrete and offer a direct impression of the content to students clearly. Analytical process relates participants in terms of a part-whole structure. It can help students acquire knowledge from both part and whole perspectives. Similarly, this type of image more often appears in language exercises and tasks. For example, exercise B2 of reading part in U5, G8-1 presents a growth chart of Xi Wang, a giant panda, which unfolds six different stages of the panda's growth process. As there is not enough space in the reading article to show the whole growth process with images, the exercise serves as a useful supplement to help students have a clear idea about the characteristics at each stage.

Symbolic process deals with the quality or essence of a participant. It is observed that symbolic attributive process is the major type for the images in reading material, which represents meaning and identity as being conferred

to the *Carrier*. The symbolic images can activate more relevant information of the viewers through imagination, knowledge and thoughts. Figure 2 is an example extracted from Unit 3, Grade 8–2. The image in the upper right corner shows an American flag which is the symbol of the country, while the musical *Cats* exhibited in the image in the lower left corner symbolizes Broadway. The symbolic processes can bring these immediately to mind for the students and prompt them to recall more tourist attractions in New York. With regard to junior high school students in higher grades, symbolic process is an appropriate mean to train imagination and thinking ability.

Conclusion

Through the multimodal analysis, it is found that most of the images in reading material of YiLin English textbooks are cartoons and photographs, and when the images realize representational meaning, narrative representation plays a dominant role, indicating that the major function of images in reading material is to unfold what is happening or how the events and actions happen, so as to attract students' attention and arouse their interests.

Furthermore, action and reactional processes are dominant in narrative representation. The "vector" could create a sense of involvement for students, so that they are more likely to read the text actively and get a better understanding. In terms of conceptual representation, symbolic processes far outnumber the classificational and analytical processes in reading material, whereas the latter two are more common in language exercises and tasks. The symbolic images can offer chances for students to practise their imagination and thinking ability, which is particularly significant for junior high students in higher grades.

On the whole, the images in reading material of YiLin English textbooks fully realize the representational meaning and work together with the texts to construct meanings. However, there are still some issues worthy of attention. Some articles aim to guide students to develop good character and positive moral values, but the images have nothing to do with the theme and just show the setting. In other cases, although the images are relevant to the theme, the representational processes adopted are inappropriate and fail to impress students with the positive moral value. It is also suggested that more photographs with symbolic meaning should be used in reading material to develop junior high school students' imagination and thinking ability.

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A Study of the Linguistic Features of English Abstracts of Highly-cited Geological Papers —Taking Journal of Earth Science as an Example

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[Abstract] *In this study, the macro discourse structure and micro linguistic elements of the English abstracts of 30 highly-cited geoscience papers published in the Journal of Earth Science were quantitatively analyzed. The results show that most abstracts have the complete IMRD four-move structure. The use of tense and voice is related to the communicative function of the move. The main model of I, R and D move is "simple present + active tense/no voice", while the main model of M move is "simple past tense/modern tense + passive tense". The language characteristics of the abstracts of highly cited papers are basically consistent with the mainstream writing paradigm of international authoritative journals. This paper further explores the reasons for the formation of language features and gives some suggestions for domestic scholars to write high quality English abstracts.*

[Keywords] *highly cited papers; JES; abstracts; linguistic features*

Introduction

The citation frequency of scientific and technological papers can objectively reflect their roles in the academic exchange, and is one of the important indicators to evaluate their academic value and influence (Wu, 2017, pp. 229–233). A highly cited paper has the high citation frequency (generally no less than 20 times), indicating that the paper is highly recognized by the academic community and has high academic value (Li, 2012, pp. 793–795). Generally speaking, the more highly cited papers published in scientific and technological journals indicate that more papers reflect the frontiers of disciplines (Wang, 2016, pp. 572–574). However, there are few studies on the linguistic features of highly cited papers from the perspective of textual pragmatics (Zhang, 2018, pp. 64–71).

The standardization of language has always been one of the focuses in domestic English sci-tech journals. The "four moves" (IMRD) genre analysis, that is, the Introduction (Introduction), Method (Method), Result (results) and Discussion (the Discussion), proposed by Swales is usually used to analyze the macro discourse construction model of abstracts and at the same time also study the micro language elements such as the tense, voice, first person and dangling participles. However, relevant research results are still controversial and lack of consensus. It is found that the comprehensive researches on the macro discourse structure and micro language elements of the English abstracts

of geoscience papers have not been reported (Guo, 2018, pp. 39–43). *Journal of Earth Science* (JES), launched in 1990, is a comprehensive academic journal of geosciences, which is supervised by the Ministry of Education and sponsored by China University of Geosciences (Wuhan). It is one of the earliest English sci–tech journals started by universities in China. JES has won many honorary titles such as "China's Most Internationally influential Academic Journal", "National Top 100 Science and Technology Journals" and so on. As an excellent representative of domestic academic journals of geosciences, the writing paradigm of English abstracts of papers published in JES plays a leading role in the field of geology. The linguistic research on the abstracts of the highly cited papers, which are the vane of the journal's influence, has the guiding value. Therefore, in view of the research blank, we will focus on the English abstracts of the highly cited papers published in the journal JES from 2010 to 2020, whose discourse structure, tense and voice features, will be analyzed. Based on these language characteristics, we will come up with some corresponding writing suggestions, aiming to help domestic authors improve their writing, and to promote the international spread of domestic English journals.

Research Methods

This study investigated the total citation frequency of all research papers (non–review papers) published in JES from 2010 to 2020 in the core collection of Web of Science. The top 30 research papers were selected in order of the total citations from high to low, and a small English abstract corpus was established. Each research paper selected in the corpus was cited more than 25 times. Firstly, 30 abstracts were classified and labeled according to IMRD four–move model, and the co–occurrence frequency of moves was quantitatively counted to reveal the macro discourse structure of the abstracts of highly cited papers. The four moves are as follows: I move generally involves introducing the research background, pointing out the research problems, outlining the research content and clarifying the necessity of the research. M–move mainly includes describing the research process and steps, summarizing the instruments and equipment required for the experiment, or the theoretical model and calculation method. R move mainly includes displaying research data, showing research findings or results; D move mainly includes summarizing, evaluating, judging and extending research results, or giving research suggestions. The method of quantitative analysis was employed, where the sentence was taken as the unit and the percentage of the number of sentences in which voice and tense are counted in the total number of sentences of abstracts and of each move so as to explore the micro language characteristics of abstracts.

Results and Discussion

Move features

According to statistics (Table 1), the R move accounts for 96.7% of the 30 abstracts, and is a required move. This feature is highly consistent with Hyland's comprehensive study of 800 English abstracts in 8 disciplines, which showed that almost all scientific abstracts had "R" moves (94%). (Hyland, 2000, pp. 73–75) In addition, the percentages of I, M and D moves are as high as 90% respectively, which are the important moves. Previous studies have proved that IMRD is not static, but deeply influenced by the characteristics of disciplines. For example, abstracts of computer science papers are usually organized according to the "two–move model" or "three–move model" of "prob-

lem–algorithm" or "introduction–model–implementation" (Posteguillo, 1999, p. 139). Moves reflect the emphasis of the members of the academic community on the information highlighted in the research. As can be seen from Table 1, most abstracts have a complete four–move text structure, accounting for 73.3%. A few abstracts were constructed according to the three–move model (16.7%), and most of them were "introduction – method – result (or conclusion)" model, which can be attributed to R/D move combination. Only three abstracts were written in the two–move model, which was "introduction – result (or conclusion)". The absence of M–move is due to the relatively traditional and mature experimental methods in some specific research fields, so the author omits the introduction of research methods. Therefore, it can be seen that the English abstracts of the highly cited papers in JES basically have a complete four–step discourse pattern, and the serious irregularities such as the blurriness of moves and the absence of moves are rare. Abstracts with a complete four–move structure can fully convey the information of the paper, so as to help readers judge the value of the paper, which is exactly the specific embodiment of the "promotion" functional attribute of the abstract genre in the text structure.

Table 1 The co–occurrence frequency of moves in English abstracts of highly cited papers in JES

	I	M	R	D	One–move model	Two–move model	Three–move model	Four–move model
Article numbers	27	27	29	27	0	3	5	22
Frequency	90%	90%	96.7%	90%	0	10%	16.7%	73.3%

Tense

The 30 English abstracts studied have a total of 331 sentences. Among them, there are 62, 50, 96 and 119 sentences in I, M, R and D moves respectively. We calculated the proportion distribution of the sentences with the simple present tense, simple past tense, simple future tense and present perfect tense respectively in the total number of sentences of abstracts and in the number of sentences in each move. The results are shown in Table 2. Therefore, among the 331 sentences of the 30 abstracts, there are generally 240 sentences with the simple present tense, accounting for 72.5%. There are 66 sentences with the simple past tense, accounting for 19.9%. Sentences with the present perfect tense and simple future tense are used less frequently, making up for 4.6% and 3% respectively. It can be seen that the simple present tense is used most frequently in the abstracts and is widely distributed in each move. This is because the simple present tense usually conveys a sense of objectivity, authority and freshness, which helps to gain the reader's trust and stimulate the reader's interest. The simple past tense is mainly focused on the M move of abstracts, which is consistent with Swales' statement that "the simple past tense is an important linguistic feature of the Method move in the paper writing" (Swales, 1990, pp. 101–103). According to the international authoritative journal *Nature*, the convention of abstract tenses are simple present tense (80.71%) and simple past tense (9.21%), but the communicative pragmatic functions of different tenses should be flexibly used to achieve the communicative purposes of different moves (Wang, 2017, pp. 62–69).

To be specific, I move is mainly used in the simple present tense (74.2%). Its main communicative function is to introduce the research background, which is the general fact not affected by time. A few authors use the simple past tense to summarize previous work (11.3%). If the present perfect tense is used to describe the current situation or the trend of research, or to emphasize the influence of the research completed on the paper, it can also be used in the present perfect tense. The M step is mainly used in the simple past tense or the simple present tense. It is believed that the function of M-move is to describe the experimental process, method and theoretical model, and the simple past tense is often used to describe the research experiments (calculations) that the author has completed. However, 46.3% of the authors choose the simple present tense, which may be influenced by the traditional view that the tense of abstracts should be unified into the simple present tense.

Example 1 The ages for porphyry Mo deposits... Northeast China, **are not** well known.

Example 2 The widespread microbialites deposition ... **have been intensively studied because of** ... and its aftermath.

In R and D moves, most abstracts use the simple present tense, with the percentages of 69.8% and 85.7% respectively. The core of papers is to display the research data and findings obtained through the R move. The main discourse function of the D move is to clarify the research conclusion and to evaluate the research, further highlighting its importance. Most authors choose the simple present tense to describe R or D move (example 3), in order to show that the content described is universal, feasible and strongly relevant, which is in line with the international mainstream paradigm.

Example 3 Geochemically, the MTS granites **show** relatively various geochemical compositions with low REE contents (87.76×10^{-6} – 249.71×10^{-6}),and low Nb/Ta ratios (2.40–6.82).

Table 2 The distribution of tenses in abstracts and each move of the abstracts of the highly cited papers in JES

	Abstract	Introduction (I)	Method (M)	Results (R)	Conclusion (D)
Simple present tense	240/72.5%	46/74.2%	25/46.3%	67/69.8%	102/85.7%
Simple past tense	66/19.9%	7/11.3%	28/51.9%	21/21.9%	10/8.4%
Simple future tense	10/3%	3/4.8%	0/0	5/5.2%	2/1.7%
Present perfect tense	15/4.6%	6/9.7%	1/1.8%	3/3.1%	5/4.2%

Voice

According to the traditional view, the passive voice should be used in abstract writing of scientific papers to reflect the objectivity. And it also inevitably leads to problems such as clumsy sentence structure, boring language,

and unclear author's position. In recent years, the academic style of abstracts has changed, and European and American scholars have used the active voice more often in abstracts. (Xiao, 2015, pp. 5–8) International authoritative journals such as *Nature and Science* as well as a large number of SCI/EI journals also advocate the use of active voice in writing abstracts, and can even use the active voice of "We" and "I" to highlight the research content and promote the author's position. However, the authors of domestic journals have not fully realized that the style of abstracts has shifted from being formal, conservative and objective to constructing self-identity for the author's proper purpose. As a result, "a large amount of passive voice" is still the main feature of English abstracts of domestic sci-tech journals. As can be seen from Table 3, the frequency of active voice (118/35.6%) of abstracts in this corpus is significantly higher than that of passive voice (86/26%), indicating that the use of voice in English abstracts of highly cited papers of JES is close to international rules. Interestingly, the frequency of the non-voice sentences is as high as 38.4% in the abstracts, which is much higher than the figure in the previous study by Peng Qin et al. of the voice of abstracts of international geotechnical journals (15.9% for the non-voice). (Peng, 2017, pp. 538–540) Probably, authors of the highly cited papers in JES have come to realize the international trend of abstract voices, but they are still bound to the profound influence of the journal guidelines, thus using the no voice subconsciously instead of directly using the active voice in order to reach the compromise.

On the other hand, the use of voice in the abstracts should not be absolute and rigid, but should be specific to the specific problems. Otherwise it will lead to language stiffness. As can be seen from Table 3, active voice and non-voice sentences are mainly used in I, R and D moves in the abstracts with a small amount of passive vice sentences enriching the sentence patterns. This is because the use of active voice in the introduction of research background (I), presentation of results and conclusions (R/D) can reflect the active participation of researchers in the whole research process, and can effectively build an interactive dialogue mechanism among authors, readers and cultures. Example 4 is the typical active voice in the abstract, with the basic structure being "subject + verb + signified object", which is especially suitable for R/D move to explain research findings and highlight research results with the characteristics of directness and conciseness. The passive voice is mainly used in the M move, which reflects the choice of voice for the communicative purpose. With M-move being mainly an overview of experimental steps, frequent use of passive voice may be to highlight research methods and process, and highlight the formality and objectivity of research.

Example 4 Taken together, we conclude that the Fengshuigouhe Group in the northwestern Lesser Xing'an Range... Rather than... in the study area and adjacent regions.

Table 3 The distribution of voices in abstracts and each move of the abstracts of the highly cited papers in JES

	Abstract	Introduction (I)	Method (M)	Results (R)	Conclusion (D)
Active voice	118/35.6%	17/27.4%	11/20.4%	40/41.7%	50/42%
Passive voice	86/26%	14/22.6%	35/64.8%	15/15.6%	22/18.5%
No voice	127/38.4%	31/50%	8/14.8%	41/42.7%	47/39.5%

Conclusion

Based on corpus, this paper adopts the method of quantitative analysis, investigating the 30 highly cited papers published in JES from the perspective of the textual structure, tense and voice features. Main findings are as follows: (1) most of the papers have a complete IMRD four-move model; few abstracts lack the M move or have the R/D move merging. (2) The abstract is mainly used in the simple present tense, and is written with a mixture of active voice and no voice. The different communicative purposes of different moves lead to different tenses and voices in different moves. To be specific, the I, R and D moves are based on "simple present tense + active voice/no voice", interspersed with simple past tense, present perfect tense, simple future tense and passive voice to achieve specific communicative functions, while the M move is mainly based on "simple past tense/simple present tense + passive voice". (3) The macro text structure and micro language characteristics of the English abstracts of highly cited papers in JES better meet the requirements of international scientific and technological journals for the writing paradigm of abstracts, and therefore contribute to the international spread and improvement of influence of the papers.

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CONTEXTUAL ANTONYMS

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[Abstract] *Antonymy is a common language phenomenon in lexical relations. With the in-depth study of context in pragmatics, researchers have gradually paid attention to the importance of discourse context. A new research object, contextual antonyms, has emerged. In this paper, the definition, characteristics and functions of contextual antonyms will be analyzed one by one. The main contribution of this paper is to arouse the attention of domestic scholars to contextual antonyms.*

[Keywords] *Antonyms; context; opposition; antonymy*

INTRODUCTION

In the long history of human civilization, the relationship of "opposition" has always existed. Opposition and contradiction are embodied in early philosophy at home and abroad. With the development of philosophy and logic, the "opposition" has extended to various fields, for example, aesthetics, psychology and linguistics. And it has become the ideological basis for the development of various fields. In linguistics, antonyms are the most direct and distinct embodiment of "opposition". Antonymy is a typical word meaning relationship (Murphy, 2003). And it is also one of the semantic phenomena that have attracted much attention in language research. Zhou Zumo (1956) pointed out that antonyms are words with opposite meanings. Since then, most of the research content of domestic academic circles has focused on the definition, classification, and corpus analysis of antonyms; however, these studies are based on the static meaning of the word. Most of them are divorced from the context. At present, foreign scholars have been concerned about the influence of context on antonyms and have launched a series of studies. While the fact is that it has not been paid attention to by the academic circles in China. This paper will take contextual antonyms as the research object, and make a brief analysis of the definition, characteristics and functions.

CONTEXTUAL ANTONYMS

Regarding contextual antonyms, some linguists have proposed similar concepts. Murphy (2003) thinks that non-

canonical antonyms refer to antonyms that do not automatically follow one another in free word association. They are less common or more context dependent. Jeffries (2010) calls them constructed opposites, created opposites or unconventional opposites. They are pairs of words that oppositional relationship arises specifically from their textual surroundings.

Since context plays a significant role in the construction of antonym, contextual antonyms will be named in this paper. Due to the special context, the words that do not have opposite relations in the basic lexical meaning become a set of contextual antonyms. Contextual antonyms, one of the research objects of lexical pragmatics, belong to the category of pragmatics. Their production depends on the linguistic environment in which the vocabulary is located, rather than the basic meaning.

(1) It's a place that makes useful men out of **boys**. Don't you want to be useful like your **brothers**?

In (1), based on the basic meaning, "boys" refers to young and underage men. And "brothers" refers to male siblings who have the same parents. Literally, there is no doubt that "boys" and "brothers" are not antonyms; however, in the context of (1), a new situation has emerged. The place can help useless underage boys to grow into useful men like their brothers. The lexical meanings of "boys" and "brothers" are newly encoded here. "Boys" means useless immature men, and "brothers" means useful mature men. The new coding meaning creates an antagonistic relationship between two words. Accordingly, in this context, "boys" and "brothers" are contextual antonyms. In fact, contextual antonyms are a very common language phenomenon. It is just that most people lack sensitivity to them.

CHARACTERISTICS OF CONTEXTUAL ANTONYMS

Contextuality

From the above discussion on the definition of contextual antonyms, it can be found that discourse context plays a decisive role in the construction of contextual antonyms. Influenced and restrained by the context, the specific meaning of words can be explicit only in the given context. The words gradually have contextual. As far as contextual antonyms are concerned, the same pair of words may not have any lexical relationship in the context of one text, or belong to non-contextual antonyms; nevertheless, they can form contextual antonyms in the context of another text.

(2) For most people, sunken treasure ships exist only in adventure **stories** and **tales** of pirates, Spaniards and swashbuckling rogues.

(3) Among other things, Pound meant that the stuff of literature originates not in **stories** about the World Bank or an armistice agreement but in those simple, repeatable **tales** that reflect the pain, confusion, or exaltations that are constant in human experience, and touch us at the deepest levels.

In the above example, "stories" and "tales" are connected by the coordinating conjunction "and". The sentence basically means that treasure ships exist in stories and tales. Both "stories" and "tales" are places where the treasure ship exists. Here, "stories" and "tales" can be regarded as synonyms rather than contextual antonyms; however, in (3), there is a pragmatic narrowing of "stories" and "tales". "Stories" are only about the World Bank or the armistice agreement. "Tales" are only about those simple and repeated human experiences. "Stories" and "tales" are connected by "not...but..." indicating the transition relationship. In this case, "stories" and "tales" constitute a set of contextual antonyms. Through the two different contexts, the meaning of "stories" and "tales" has changed in (2) and (3).

Although they are synonyms in (2), they constitute a set of contextual antonyms in (3).

Ad Hocness

The creation of contextual antonyms is based on the specific textual context. Most of them only temporarily exist in the current language environment. They are extremely ad hoc and unstable. Since the context of each text is dissimilar, the same word might have various contextual antonyms. Sometimes, in order to achieve a particular function, the author may create some temporary words to form contextual antonyms. The function of contextual antonyms will be described in the fourth chapter.

(4) Clearly, we need to understand the interaction between our two worlds: the natural **ecosphere**, the thin global skin of air, water, and soil and the plants and animals that live in it, and the man-made **technosphere**—powerful enough to deserve so grandiose a term.

(5) And in turn, the altered ecosphere threatens to flood our great cities, dry up our bountiful farms... The **human** attack on the **ecosphere** has instigated an ecological counterattack.

In (4), the noun "ecosphere" is modified by the adjective "natural", which means "natural ecosystem". The noun "technosphere" is modified by the adjective "man-made", which means "man-made technology circle". There is an opposition between the adjectives "natural" and "man-made". As a result, the modified nouns "ecosphere" and "technosphere" have opposite properties. Then contextual antonyms appeared. In this context, "technosphere" is a coined word modeled on "ecosphere". "Ecosphere" is composed of the affix "eco-" and the root "sphere". Similarly, "technosphere" imitates this form to create a contextual antonym with the affix "tech-" and the root "sphere".

As for (5), the context roughly means the damaged ecosystem began to retaliate against mankind. Human encroachment on the ecosystem has been counterattacked by the ecosystem. In this battle between man and nature, "human" is the offensive side and "ecosphere" is the defensive side. As the two sides of the battle, "human" and "ecosphere" have a certain opposition. Thus, "human" and "ecosphere" are a set of contextual antonyms.

Based on the above analysis, it can be seen that the word "ecosphere" has different temporary contextual antonyms in distinct contexts. In the context of (4), the contextual antonym of "ecosphere" is "technosphere". In the context of (5), the contextual antonym of "ecosphere" is "human". "Technosphere" is even a new word temporarily constructed. These all reflect the ad hocness of contextual antonyms.

Dynamicness

Language is dynamic. The languages of various nations and countries will constantly change with the development of history and culture. As a phenomenon of language, contextual antonyms must also be dynamic. If a pair of contextual antonyms appear in other paragraphs of the article or even in different positions of the same paragraph, their relation may change.

(6) Once upon a time a coach, containing some **Englishmen** and some **Frenchmen**, was driving over the Alps. The horses ran away, and as they were dashing across a bridge the coach caught on the stonework, tottered, and nearly fell into the ravine below. The **Frenchmen** were frantic with terror: they screamed and gesticulated and flung themselves about, as Frenchmen would. The **Englishmen** sat quite calm.

In (6), "Englishmen" and "Frenchmen" appear in different positions in the same paragraph. The words "Englishmen" and "Frenchmen" appearing for the first time in this paragraph are connected by the coordinating conjunction "and", which means "the British and the French are sitting in the carriage". Here, "Englishmen" and "Frenchmen" can be understood as a pair of contextual synonyms, referring to "people riding in the same carriage". The words "Englishmen" and "Frenchmen" appearing at the end of this paragraph compare the personalities of people in trouble in the two countries. When the carriage was in danger, the "Frenchmen" screamed wantonly and panicked. But the "Englishmen" are very calm and composed. The two attitudes are in sharp contrast, which makes the "Englishmen" and "Frenchmen" appearing here have an opposite relation. Thus, they constitute a set of contextual antonyms. The dynamicness of contextual antonyms makes the words "Englishmen" and "Frenchmen" in dissimilar positions in the text have completely distinct semantic relations.

FUNCTIONS OF CONTEXTUAL ANTONYMS

Textual Functions

Cohesive function

The cohesion of discourse is reflected in the formal structure of sentences. For example, when two sentences are connected by the conjunction "but", it indicates that the two sentences are transition relationship. When two sentences are connected by the conjunction "because", it indicates that the two sentences are causal. Through these words, sentences can be closely connected to form a cohesive context. Of course, connectives are not the only means of cohesion. Halliday and Hasan (1976) divided it into grammatical means and lexical means. The lexical means include repetition, synonyms, hyponyms, antonyms and so on. As a kind of antonyms, contextual antonyms also have a cohesive function.

(7) Our farm was small—nine acres. It was small enough for me to have explored every part of it. Each of the trees on the place had an attitude and a presence—the **elm** looked serene and the **oak** threatening, the **maples** friendly, the **hawthorn** old and crabby. Even the pits on the river flats had their distinct character.

In this example, the "elm" is characterized by tranquility. The "oak" is characterized by aggressiveness. The "maples" is characterized by friendliness. And the "hawthorn" is characterized by old-fashioned and bad-tempered. In this nine-acre farm, every tree is different and has its own special demeanor. Based on this, "elm", "oak", "maples" and "hawthorn" have formed contradictory relations in varying degrees, resulting in gradable antonyms. Hence they create a group of contextual antonyms. In the above paragraph, the contextual antonyms "elm-oak-maples-hawthorn" constitutes a lexical cohesion chain. Through this chain of contextual antonym, each unique tree in the farm is connected in series, and their respective special looks are closely linked together. At the same time, the chain also makes the discourse more complete and achieves better cohesion results.

Coherent function

The coherence of discourse is embodied by the deep-seated sentence meaning of language. It is a potential semantic representation. Usually, discourse can achieve semantic coherence through various cohesive means; however, in special circumstances, cohesive means are not necessary for discourse coherence. When a certain tacit agreement is reached between the author and the reader in a register, or when linguistic information can be effectively transmit-

ted, the cohesive devices can be omitted. There is no doubt that the context background is particularly important. The inseparable relationship between contextual antonyms and context determines that contextual antonyms have a coherence function.

(8) I did not know what to say. The gate was now closed. Some of the **children** burst into tears. The bell rang. A **lady** came along, followed by a group of **men**. The men began sorting us into ranks.

The background here is that the protagonist is sent to the kindergarten. When reading this paragraph, the reader has established a tacit understanding with the author. The scene in this text appears in the kindergarten rather than in other places. Therefore, readers can quickly and accurately understand that "lady" and "men" have deviated from their basic meaning. They no longer simply refer to women and men, but kindergarten teachers. In this context, "lady" and "men" can be regarded as educators; "children" can be regarded as educatees. Consequently, "lady" and "children", "men" and "children" can form two groups of contextual antonyms.

Although there is no obvious cohesive device in this paragraph, relying on the context "kindergarten" and two groups of contextual antonyms, the whole paragraph is completely coherent together. The context is more closely linked and the writing is smooth and natural. Besides, the effect of discourse coherence is achieved.

Pragmatic Functions

Negative function

Through the previous analysis of the definition of contextual antonyms, it can be seen that contextual antonyms, as a kind of antonyms, have the characteristics of strong opposition and negation. Therefore, the pragmatic negative function is self-evident. In the discourse, by some means, the negative function is to negate some background information of the text, or to negate the psychological presuppositions that the reader may produce. The readers infer and analyze its negative form to be consistent with the author's intention. The negative function can convey more information by negating a proposition to obtain some effect that the affirmative proposition can not achieve.

(9) Much moved, the young man promises, and mentally decides to give each of his sisters a thousand pounds; and then the comedy begins. For he announces his generous intention to his wife, and Mrs. John Dashwood by no means approves of depriving their own little boy of so large a sum. The thousand pounds are accordingly reduced to five hundred. But even this seems rather much. Might not an annuity to the stepmother be less of a wrench? Yes—but though less of a **wrench** it might be more of a **drain**, for "she is very stout and healthy, and scarcely forty."

In this story, the dying Old Dashwood entrusts his stepmother and three sisters to his wealthy son John Dashwood. The touched young man agreed to his father's request and secretly determined to give each sister 1,000 pounds; however, although alimony for stepmothers will reduce the psychological wrench, it will increase the financial drain. A decrease in "wrench" will result in an increase in "drain". Thus, in this context, "wrench" and "drain" are contextual antonyms. It is mentioned in the story that although John Dashwood announced his generous intention to his wife, his wife did not agree to let others deprive his son of his property. At the same time, because reducing the psychological pain would increase the financial burden, John Dashwood did not give generously in the end. The co-occurrence of contextual antonyms "wrench" and "drain" negates the generosity of John Dashwood. It presupposes the fact that he will not carry out maintenance of the stepmother and breaks the readers' perception of John Dash-

wood's generosity.

Contrastive function

Contrast is a popular literary writing technique. The author compares the two sides with distinct differences in some way, so as to highlight the theme and render the atmosphere. Since contextual antonyms have opposing properties, it undoubtedly becomes one of the vital means of contrast. The author can use contextual antonyms to compare the two opposite sides to make the distinct more prominent and achieve the desired purpose.

(10) **Pragmatism** is no more wholly devoid of **abstractions** than **ideology** is wholly devoid of **experience**. The dividing line comes when **abstractions** and **experience** collide and one must give way to the other. At this point the pragmatist rejects **abstractions** and, the ideologist rejects **experience**.

In (10), "pragmatism" and "ideology", "abstractions" and "experience" are two pairs of contextual antonyms. The basic meaning of "ideology" refers to the ideological system in the political or economic field. Affected by the context, the pragmatic meaning is broadened, not only referring to the political or economic field, but also focusing on its abstract thoughts or ideas. Here, "ideology" is equivalent to "idealism". Therefore, "pragmatism" and "ideology" are contextual antonyms. Similarly, the meaning of "abstractions" has also changed, which can be understood as empty ideas without practical experience. On this basis, "abstractions" and "experience" constitute a set of contextual antonyms.

In addition, there is a comparative sentence pattern "no more... than..." in the first sentence. The author embeds the two sides of the existing antagonistic relationship—"pragmatism" and "ideology"—into a comparative model. Just as the ideological system does not completely exclude experience, pragmatism does not completely exclude abstract concepts. This measure directly triggers the contrastive function of contextual antonyms, which makes a significant contrast between "pragmatism" and "ideology". At the same time, the author further describes and explains them in detail with the contextual antonyms "abstractions" and "experience", so as to contrast the two themes more distinct and prominent.

CONCLUSION

For decades, there has been less previous evidence for contextual factors in antonyms. This paper introduces a kind of antonym with new characteristics, that is, contextual antonym, which is inseparable from context. This paper focuses on the definition, characteristics and functions of contextual antonyms. At present, contextual antonyms, as a new language phenomenon, have attracted the attention of foreign language scholars; however, domestic scholars have little research on contextual antonyms. The aim of this paper is expected to attract more scholars' attention to contextual antonyms.

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A Study on the Evolution of Country Names from the Perspective of Chinese Character Cultural Circle —A Case Study of Portugal

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[Abstract] From the perspective of language contact, this paper examines the documentary evidence of the translation of "portugal" in different periods, and makes a complete and in-depth description of the finalization process of the translation of "portal" in combination with the frequency change of the use of each word in the corpus. It is argued that a large number of Japanese world history and geography books translated by students studying in Japan were widely spread in China and played an important role in the finalization of "Portugal" translation.

[Keywords] Portugal; Translation of national names; Translate; Language contact

At the end of the 16th century, Western Jesuits came to the East, and Matteo Ricci's *Complete Map of Kunyu* opened the door to the world for China. For the first time, Chinese intellectuals came into contact with the translation of national names such as "portugal", "France" and so on. In these Chinese books and periodicals, the translated words and writing forms of various countries are different, which is an important material for the study of lexical history and geography. Taking "Portugal" as an example, this paper makes a complete and in-depth description of the emergence, use, popularization and finalization of its translation name from the perspective of language contact, and try to analyze the reasons for its finalization.

As the forerunner of the "great geographical discovery", Portugal started the journey of Asia in the 16th century. The author investigated 32 kinds of typical documents with wide circulation and complete preservation. In terms of time dimension, they include the late Ming and early Qing Dynasties, the middle Qing Dynasty and the late Qing Dynasty. The subjects include geographical books, newspapers and periodicals, atlas and bilingual dictionary. The author covers missionaries and Chinese intellectuals. The details are shown in the table below.

Table 1: Statistical Table for Translation of the Country Name "Portugal"

Age	Author	Work name	The Translation of "Portugal"
1608	MatteoRicci, Li Zhizao	<i>Great Universal Geographic Map</i>	波爾杜瓦爾
1623	Giulio Alenio	<i>Zhifang waiji (Chronicle of foreign lands)</i>	波爾杜瓦爾
Early Qing Dynasty		<i>Ming History · France Biography</i>	拂郎机、蒲丽都家
1721	Fan Shouyi	<i>Shen Jian Lu</i>	波爾都爾、波爾多嘍爾國
1730	Chen Lunjiong	<i>Haiguo Wenjian Lu</i>	蒲萄呀、葡萄牙
1751	Zhang Rulin	<i>A brief introduction to Macao</i>	西洋夷
1820	William Milne	<i>Chinese Monthly Magazine</i>	波耳土加勒、西洋國
1820	Xie Qinggao	<i>Hai Lu</i>	布魯亞士
1833	Karl Friedrich August Gutzlaff	<i>Eastern Western Monthly Magazine</i>	大西洋、葡萄库耳国
1839	Lin Zexu	<i>Si Zhou Zhi</i>	布路亚国/葡萄亚
1847	Robert Morrison	<i>Concise Foreign History</i>	葡萄亞國
1849	Xu Jiyu	<i>Ying Huan Zhi Lve</i>	葡萄牙国, 葡萄驾, 葡萄库耳, 布路亚、波耳都欺, 博爾都噶亞、大西洋
1853–1854	William Muirhead	<i>Dili Quanzhi</i>	葡萄牙
1856	Richard Quarterman Way	<i>A brief introduction to Earth</i>	葡萄呀

1857	Wei Yuan	<i>Hai Guo Tu Zhi</i>	布路亚、葡萄牙、葡萄牙雅、葡萄牙、博都爾噶亞, 伯爾都加里、博爾都瓦、博爾都噶國、博爾托噶里牙、葡国、葡萄牙地
1857.2		<i>Liu He Cong Tan</i>	葡萄牙
1861	Elijah Coleman Bridgman	<i>A Brief account of American</i>	葡萄牙
1897	Hong Xun	<i>Xiao Fang Hu Zhai Yu Di Cong Chao Zai Bu Bian</i>	葡萄牙
1859~ 1862、1891	John Chalmer	<i>A English and Cantonese Dictionary</i>	西洋国
1907	John Chalmer	<i>A English and Cantonese Dictionary</i>	西洋国/葡萄牙国
1870	Shi Weishan	<i>Noun Dictionary</i>	西洋国
1876	William T. Morrison	<i>An Anglo-Chinese Vocabulary of the Ningpo Dialect</i>	葡萄牙/西洋国
1883	Mai Gaowen	<i>An English Chinese Dictionary of Xiamen dialect</i>	口葡口萄呀
1822	William Milne	<i>An English and Chinese Dictionary</i>	西洋国
1847-1848	麦都思	<i>An English and Chinese Dictionary</i>	西洋国, 博而都噶而国
1866-1889	Wilhelm Lobscheid	<i>An English and Chinese Dictionary</i>	西洋国
1872	Lu Gongming	<i>Ying Hau Cui Lin Yun Fu</i>	西洋国、大西洋
1884	井上哲次郎	<i>Zeng Ding Ying Hua Zi Dian</i>	大西洋、葡萄牙国
1899	Kuang Qizhao	<i>Hua Ying Zi Dian Ji Cheng</i>	西洋国、葡萄牙国
1908	Yan Huiqing	<i>Ying Hua Da Ci Dian</i>	葡萄牙国
1911	Richard Wilhelm	<i>German English Chinese Science Dictionary</i>	葡萄牙
1916	Hemeling, Karl E. G	<i>The Nanking Kuan Hua)</i>	西洋国、葡萄牙国

The number of translated words reflects the frequency of exchanges between the country and China at that time. Portugal and China have frequent contacts, there are a total of 28 country names. Taking Peru as an example, South American countries had limited diplomacy with China at that time, and only four words were translated after investigation.

Country names are mainly transliterated, and there are few free translations. Free translation needs to find appropriate motivation. In the process of free transformation, it is difficult to translate accurately due to the influence of culture and implied meaning. For example, "western countries" also refers to Spain or Portugal. So the number of transliteration of country names is naturally common.

Transliteration is based on the same source words. Using translation, if the source words are different, it will also lead to multiple translated names. Although there are many translated names in Portugal, the corresponding word form of the source language is Portugal.

Transliteration adopts different forms of complete translation, abridged translation and additional translation. For the same source word, different transliteration methods will lead to different translated words. For example, "波耳土加勒" is the abridged translation. "波" to bo, "耳" to R, "土" to Tu, "加" to ga, "勒" to l. "博都尔噶亚", "博尔托噶里牙", "博尔都噶" and "伯尔都加里" also reflect this law. "葡萄牙", "布路亚" adopts the form of full translation in order to obtain the similarity of pronunciation.

Thirty-two kinds of documents can be divided into three periods: Late Ming Dynasty, early Qing Dynasty, middle Qing Dynasty and late Qing Dynasty. The translated words in different periods have obvious characteristics of the times.

At the end of the Ming Dynasty and the beginning of the Qing Dynasty, the knowledge of world geography really entered China, and the number of relevant books and periodicals was small. They are still dominated by "波尔杜瓦尔" and variants "波尔都尔" and "波尔多喇尔". The middle Qing Dynasty can be divided into two stages, with the Opium War as the dividing line. The first stage was before 1807-1840, the Protestant Missionary Morrison and his companions created many translated words and new words. They all use a lot of space to introduce the world geographical pattern, many of which are different from their predecessors. However, during this period, most Western books were printed in Nanyang and banned from circulation in mainland China, so few people actually read these prints and their influence is limited. After the Opium War, these translated words were poured into the Chinese vocabulary system.

The second stage was after 1840. The explosive growth of geography related books and periodicals was directly related to the transfer of the Western Learning Center to Shanghai. The missionaries received the help of China's first-class intellectuals, which greatly improved the readability of missionaries' translation. In the late Qing Dynasty, the Educational Association of China, a national educational organization of Protestant missionaries in China, devoted itself to the unification of translated words and terms, and formulated a series of plans. Although some achievements were made, did not solve the problem of terminology translation at that time. The word "Portugal" in the geography books and bilingual dictionaries published by missionaries during this period was translated into "西洋国" and "葡萄牙", but it was still not finalized.

The author makes use of *Shenbao* (1872-1949) and the *National Modern Periodical Resources Database* (1833-

1949). An search of the translated words of "portal" is carried out. The trend of word frequency is roughly divided into five periods: From 1833 to 1837, "葡萄牙"(2)"葡萄雅"(2)"葡萄库耳"(1)"葡萄呀"(3)"西洋国"(2), come from the *Eastern Western Monthly Magazine*. There are few publications and low frequency. The reason is that most newspapers and periodicals were printed in Nanyang during this period, which was forbidden to circulate in mainland China, and the Chinese people had limited understanding of the pattern of world geography.

From 1872 to 1902, the content related to "portal" began to increase gradually, but the number was not much. After the Opium War, Chinese people began to pay more attention to the world. Books written by Chinese intellectuals were published, substituting the national translated names translated by missionaries into the Chinese vocabulary system. Due to the differences between translators and translation methods, the use of translated words in this period was relatively chaotic. The translated words include "葡萄牙", "西洋國", "大西洋國", "葡萄芽", "葡萄雅", "葡萄芽", "葡萄亚", "葡国", "葡萄国".

From 1902 to 1911, this period was in the key period of China's social and cultural transformation. During this period, the reports related to "Portugal" began to increase rapidly and reached the peak in 1910. The reason was that the revolution launched by Portuguese republicanists in 1910 overthrew the Portuguese feudal dynasty and established the Republic. Domestic newspapers and periodicals reported it. During this period, "葡国" and "葡萄牙" were the only translated words corresponding to "Portugal". On the whole, they were used in similar quantities.

The year of 1912 became the turning point of the translation of the words "葡萄牙" and "葡国". Although the translation of "Portugal" has not been finalized, after 1912, the frequency of use of "Portugal" gradually increased, the frequency of use of "葡国" gradually decreased, the gap between the two gradually increased, and "Portugal" gradually ceased to be used around 1929.

Since 1902, only "葡萄牙" and "葡国" have been retained in the translation of "Portugal", "葡萄牙" appeared earlier than "葡国", but "葡国" is more in line with the development law of Chinese disyllabic vocabulary. Why didn't its translated names such as "法国", "美国" and "德国" be retained? The increase and decrease of word frequency are closely related to the background of the times. Why did it become the turning point of the two translated words from 1912? It's worth thinking about.

Among the Japanese world history and geography books translated by foreign students from 1896 to 1911, the translated word corresponding to "Portugal" is mainly "葡萄牙", and the dissemination of these books in China directly promoted the stereotype of "葡萄牙" in China. The reason for Li's writing is that he should use the least number of strokes and the most convenient strokes. (Li & Niu, 2018, p. 49) We believe that this inference is questionable. The stereotyped translation of "葡萄牙" has a closer direct relationship with the dissemination of Japanese translated classics.

The translation of "Portugal" has gone through a long process. The books compiled by Chinese intellectuals and Protestant missionaries have not helped "Portugal" to complete the translation, and the symbols of national names are still mixed for a long time. On the contrary, Japan, which has always understood the world through Chinese translation of Western books, quickly completed the construction of modern vocabulary system dominated by humanistic and scientific terms after the Meiji Restoration. A large number of historical and geographical books were published in China through translation, which promoted the finalization of "葡萄牙".

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THE DEVELOPMENT OF STUDENTS' PRAGMATIC COMPETENCE IN BELF COMMUNICATION

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[Abstract] Since pragmatic competence is crucial to the success of BELF communication, it is necessary and significant to probe into its development in language learning. To fulfill the task, by adopting a mixed-method approach the current research focuses on the students' attitudes to pragmatic competence and the development of their ILP competence. It is found that learners haven't fully realized the importance of pragmatic competence. Moreover, though progress has been made in their overall performance in BELF communication, communicative failures, especially in the construction of identity and politeness, remain at a high level.

[Keywords] pragmatic competence; interlanguage; business English as a lingua franca (BELF); multimodal semiotics

Introduction

To learn a language is by no means equal to the acquisition of pronunciation or vocabulary, but associated with the appropriate and efficient use of the language in various contexts. In Hymes's words "a normal child acquires knowledge of sentences, not only as grammatical, but also as appropriate" (1972, p. 277). Although considered to be indispensable to communicative competence (Chomsky, 1980; Bachman, 1990), pragmatic competence seems to obtain less attention than linguistic competence in language learning (Beltrán-Planques & Querol-Julián, 2018). In this respect, what distinguishes nonnative speakers from native ones turns out to be their level of pragmatic competence rather than that of grammatical competence (Bardovi-Harlig & Hartford, 1990). Therefore, the necessity and effects of instruction of pragmatic competence in language teaching and second language acquisition (SLA) have been repeatedly testified and confirmed (e.g., Schmidt, 1993, 2001; Kasper, 2001; Jung, 2002). Turning to the context of business English as a lingua franca (BELF), the current study aims to depict the development of the students'

pragmatic competence at the first year of their university life.

Theoretical Backgrounds

In the process of learning a new language, interlanguage serves as a bridge between the learners' native language and the new one. Such a dynamic language system has its own rules, linguistic and pragmatic, which may result in pragmatic failures in fulfilling their communicative tasks. Meanwhile, BELF communication is not confined to utterances but the combination of a series of semiotic modes like intonation, gestures, and smell. In what follows, theoretical backgrounds on the notion of interlanguage pragmatic competence and the nature of BELF communication are presented.

Interlanguage pragmatic (ILP) competence

ILP competence refers to foreign language learners' ability to comprehend and develop pragmatic knowledge (Kasper & Blum-Kulka, 1993). While the performance of such speech acts as request (e.g., Ren, 2019), apology (e.g., Masaeed et al., 2018) and refusal (e.g., Chang, 2009) are among the most popular topics. Roever (2011, p. 467) argued that those were merely "isolated aspects of language learners' pragmatic competence" and much attention should be paid to their "ability for use in social interaction". In Roever's construct, ILP competence covers four components: extended monolog, participation in interaction, routine formulae and implicature. Furthermore, Li (2019) supplemented paralinguistic interaction into the frame, which facilitates a more comprehensive description of ILP competence. Now that pragmatic competence constitutes communicative competence, ILP contributes to the foreign language learners' communicative ability.

ILP competence is supposed to be correlated with language proficiency in a positive way (Hoffman-Hicks, 1992; Su, 2021). However, some researchers (e.g., Youn, 2014) are skeptical of the assertion and declare that the relationships between the two are of great complexity. Language proficiency is thus perceived as "a necessary but not a sufficient condition" for ILP competence (Bardovi-Harlig, 1999, p. 686). Besides the differences in participants and procedures, various instruments adopted in measuring ILP account for the discrepancies in their conclusion to a great extent. Although Discourse Completion Test (DCT) is among the most popular ones and still widely used nowadays (e.g., Chang, 2009; Masaeed et al. 2018), it has many limitations in comparison with role play, which is more likely to elicit natural, interactive performances in the defined context, thus "particularly suitable for assessment purposes" (Roever, 2011, p. 473). What's more, only by role play can paralinguistic interaction be realized and examined.

Business English as a lingual franca (BELF)

BELF refers to English used as "a neutral and shared communication code" (Louhiala-Salminen et al. 2005, p. 403). To achieve their goal in business communication, BELF users need not only to learn to appreciate different English variants, but also to adopt appropriate pragmatic strategies to build rapport with the other party. The success and efficiency of BELF communication seems to lie more in the grasp of "business-related issues" than "grammatical and idiomatic correctness" (Kankaanranta & Louhiala-Salminen, 2010, p. 207). In contrast, failures are attribut-

ed to the following three aspects, namely, "lack of comprehensibility, cultural differences and stereotyped associations" (Gerritsen & Nickerson, 2009, p. 182). In terms of research scope, BELF covers "a rich area" via "a variety of different methodological approaches" (ibid., p.181). Research on BELF joins with that concerning ILP competence in that both emphasize communicative competence and witness a discursive turn in recent decades.

With the continuous deepening of the opening-up policy, China has been witnessing a dramatic increase in international trade, which casts high demands on the quantity and quality of practitioners who are by and large graduates of economic management or business English. They are supposed to be equipped with the ability to construct meaning, identity and politeness with their counterparts from different culture backgrounds (Li & Li, 2018). Corresponding adjustments should be made in language teaching so as to meet the requirements. To address this realistic problem, the current research aims to obtain a comprehensive view of students' pragmatic competence in BELF communication during their first year at university.

Research Design

According to the research purpose mentioned above, we put forward three questions and take 43 freshmen majoring in business English at a university located in the north of China as the subjects. In this section, what would be specified includes the research questions, the collection of data and the methods adopted in the process.

Research questions

The two questions to be answered in this research are: 1) What are the language learners' attitudes to pragmatic competence? 2) How does their ILP competence develop over time?

Data collection

To answer the above questions, two types of data have been collected twice at the interval of one semester (Dec. 2020–Jul. 2021). The first type is about questionnaires which are distributed to find out the respondents' opinions about pragmatic competence at the beginning and end of the semester. The second one pertains to video recordings of students' role plays, transcribed and annotated, so as to detect the overall development of the students' ILP competence in BELF communication. All the data have been double checked by the two authors of the paper.

Procedure

The whole procedure consists of four steps: First, the designed questionnaire is piloted and modified before formal release. The results of reliability analysis (Cronbach $\alpha = .886$, $p = .007$) and validity analysis (KMO = .833, $p = .000$) indicate that the questionnaire is acceptable. Next, specific tasks for the participants in pairs are described in detail, covering ten scenarios of business communication including business negotiation, banquet, offer and counter-offer, etc. Third, the two sets of recordings are transcribed following Recktenwald's (2017) transcription conventions and then scored by two sophisticated teachers (with no significant differences as $p = .879$ and $.604$ respectively), who would further annotate and double-check the pragmatic failures committed by the students. Finally, the scores of the students' performances are compared and specific examples would be analyzed to illustrate the development of

their ILP competence within a semester.

Results and Discussion

The results of the questionnaires show that over 80% of the respondents perceive pragmatic competence as an important part of language learning, which doesn't see great changes during the period. Furthermore, as Figure 1 illustrates, in spite of the increase in the number of respondents who rate their pragmatic competence as "above moderate", from 4.76% to 14.28%, those who describe their use of language as "moderate" account for 64% of the total at the end of the semester compared to 80.95% at the beginning, thus a falling trend in general. Meanwhile, the end of the semester sees a rise in the number of students who describe their use of language as "not good" and "very bad", rising from 4 and 2 to 6 and 3 students respectively. Last but not least, compared with pronunciation, grammar, and vocabulary, about one third of the students consider that great efforts should be made in language use at first, which maintained at a similar level half a year later.

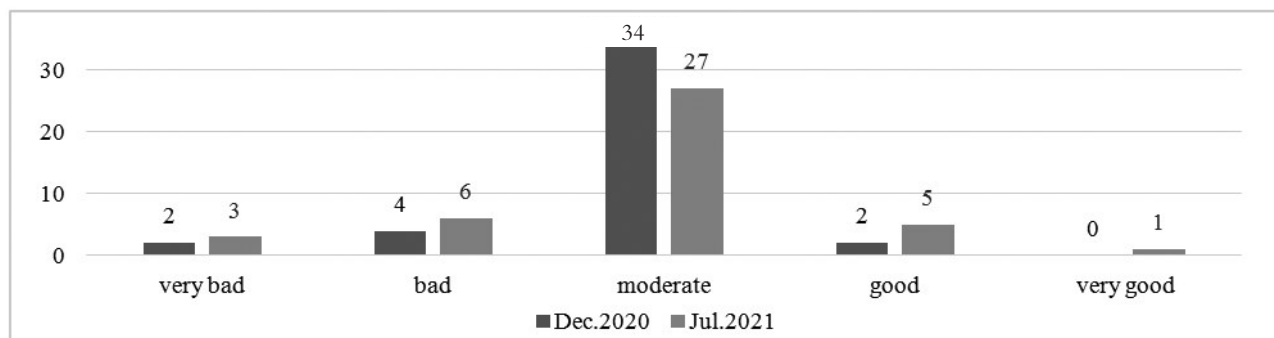


Figure 1: Self-assessment of pragmatic competence

Therefore, the answer to our first research question could be put in the following way. On the one hand, an overwhelming majority of students are aware of the significance of pragmatic competence and the necessity to improve that in the process of language learning. On the other hand, for most respondents, their self-assessment of pragmatic competence does not necessarily get higher, but instead declines slightly in general as they proceed with their study.

Then, is their self-assessment accurate? How does their ILP competence develop? The following statistics and examples drawing from the elicited data may give us a clue to the second research question.

First, the result of the paired sample test indicates that there are significant differences between their scores before and after the semester ($p=.001<.05$, $df=42$, $t=3.473$). In other words, progress has been made in their role-play of business scenarios as the average score rises from 63.48 to 68.49, yet with a greater standard deviation, 9.228 compared to 5.529. Thus, in spite of a larger gap emerges among the students, it can be noticed that their overall performance has been improved after half a year.

Second, a closer look at their performance (as shown in Table 1) reveals that although there are less meaning-related failures after one semester's study, communication failures concerning the participants' identity and politeness don't see any decrease: while the proportion of the former doubles in the post-test, that of the latter remains at the same level as in the pre-test.

Table 1: The proportion of meaning-related, identity-related and politeness-related failures

	meaning-related failure	identity-related failure	politeness-related failure
pre-test	19/21	3/21	16/21
post-test	15/21	7/21	17/21

Third, a wide range of grammatical and phonological mistakes result in meaning-related failures, whereas identity-related failures are generally on account of the confusion of their role with their partner(s) in the task. In terms of politeness-related failure, improper body language is among the most common problems. Take the following turn as an example.

(Scenario: A, the Chinese supervisor of the sales department, is introducing their work to a new comer, B who comes from India.)

A: ... WORK often put a lot of (..) plea-sure on us {look at elsewhere} (..) but lei-sure can re-lease us (..) from the pleasure [of work=]

B: [Oh, I] DON'T agree with you {leaning forward}. (..) In my opinion (..) I er (..) I (..) think (..) we SHOULD learn to...

In this context, what A intends to say is the "pressure" rather than "pleasure" of work, thus committing a grammatical mistake that is meaning-related. Besides, neither B's way of expressing disagreement nor A's eye contact with B seems to be polite based on their relationship. Meanwhile, B appears not to be clear about his/her identity as it is not advisable for a new comer and subordinate to talk to the supervisor in such a direct and aggressive way.

In brief, the students' self-assessment of pragmatic competence is reasonable but not comprehensive since in comparison with their progress in meaning-related problems, communication failures that are not grammatically-related remain at a high level after a semester's study.

Conclusion

From the above results and discussion, it can be concluded that despite of their serious attitude towards pragmatic competence, most Chinese learners still lay more emphasis on grammatical competence in language learning. Consequently, with continuous study, pragmatic failures concerning grammatical mistakes diminish in business communication, whereas those not grammatically-related keep steady or even increasing, which influences the extent of improvement on their overall performance. Meanwhile, the polarization of their self-assessment about pragmatic competence gets more serious along the time.

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Appendix: Transcription conventions adapted from Recktenwald (2017).

TEXT	Emphasis or Higher Volume
.	Falling Final Intonation
–	Word Cut Off
{ }	Physical Actions by the Streamer
(.)	Brief Pauses within an Intonation Unit
=	Latching
[]	Overlap in Speech

A Corpus-Based Study in Diachronic History of "ЯЗЫК"

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[Abstract] *This study extracts all the data of the Russian noun "язык" before 1730 and from 1730 to 2021, from National Corpus of Russian Language (Национальный корпус русского языка – НКРЯ) and supplements the artificial statistical corpus, and analyzes its semantic generation, expansion and evolution, which strongly supports the study of its grammatical path, and validates the reality and reliability of the research methodology of corpus combined with statistics. The findings of this study not only validate the grammaticalization development of lexical semantic evolution, but also highlight the rationality of the existence of lexical polysemy.*

[Keywords] *National Corpus of Russian Language (NCRL); Russian noun "язык"; semantic development; diachronic study*

Introduction

Linguists have proved the rich semantic meaning and varied syntactic positions of "язык", from semantic-syntactic and syntactic-semantic perspectives, which is worthy of in-depth study. However, scholars have only limited "язык" to the similarities and differences of two basic meanings, "tongue" and "language", with a timeline only about a few decades. The corpora resources are not supportive. Few scholars have paid attention to other interpretations of its semantic meanings and the motives of their semantic relatedness, not to mention that no scholars have placed all semantic meanings on a complete timeline for a comprehensive observation, making the study of its semantic evolution relatively lagging behind. Therefore, this study adopts a corpus-driven methodology to observe and summarize the data, and then finds out the rules of linguistic representation and explores the grammatical path of "язык" diachronically, which offers great insights to future studies. So it is necessary for the improvement of seman-

tic study of "язык" to improve the data collection, add up corpora resources and semantic interpretations, broaden the time span, and adopt scientific statistical methods in order to summarize the semantic evolution stages, and explore the semantic evolution law diachronically.

Researching vocabulary from a diachronic perspective is of great importance. The famous linguist Saussure proposed that "the opposition between two perspectives, synchrony and diachrony, is absolute, without any compromise." However, А.И.Смирницкий, the linguist in Soviet Union, complemented: " The language of a certain age, the language existing in the world, contains the element of diachrony. Because, by its very nature, the element of time permeates the language. In this way, language in synchronic system needs to be examined during a time inevitably." Lexical research is also like this. On the one hand, from the perspective of the whole semantic system of vocabulary, the historical word forms and meanings accumulated since ancient times are still used in synchronic language system; on the other hand, most basic words, and some of their specific meanings in synchronic vocabulary system have historical inheritance. Words or meanings lack historical inheritance are mainly jargons, new words, loanwords, etc.

Usually, it is difficult to do diachronic research on word meanings, because of data retrieval and example collection. Then, the coming corpus has greatly facilitated us to conduct a diachronic research. During the past three decades, corpus linguistics has mainly focused on synchronic researches, "but researches in recent years have revealed that a new paradigm for diachronic research is rising." (Wei, 2009) We will take the Russian noun "язык" as an example, and use National Corpus of Russian Language (NCRL) to view its semantic change from late 17th to early 21st century.

Semantic Meanings of "Язык": Before 1730

First, we open the homepage of NCRL (www. ruscorpora. ru), click the link "поиск в корпусе" on the left to go to the search page, type "язык" into the Lexical–grammatical (Лексико–грамматический поиск) search box, and click on "искать" to retrieve.



Figure 1 : How to search for terms in NCRL

Основной корпус

Поиск точных форм ? A B W

Слово или фраза

язык

искать очистить

Лексико-грамматический поиск ?

Слово ? A B W

Грамм. признаки ? выбрать

Доп. признаки ? выбрать

Объем всего корпуса: 126 901 документ, 337 025 184 слова.

"язык"

Найдено: 10 187 документов, 35 889 вхождений.

Figure 2 : How to search for Russian nouns "язык"

On the search results page we can see texts of different types, such as the specialized scientific and technical magazine *Computer World, Information Technology* (Информационные технологии), the film "Everything Will Be Fine!" (Все будет хорошо), the forum, the documentary "Live Journal", etc. It also shows that in the corpus the word is used 337,025,184 times, appearing in 126,901 texts, which means that "язык" may appear multiple times in one text.

Результаты поиска в основном корпусе

Объем всего корпуса: 126 901 документ, 337 025 184 слова.

"язык"

Найдено: 10 187 документов, 35 889 вхождений.

Figure 3 : Number of texts obtained

As we are searching the usage of "язык" from the 18th to the 21st century, we need to find out the earliest example of "язык" in the corpus. Click the option "настройки" at the top of the examples page, and select the sequence form of sentences in the pop-up window. We will select "by creation date" (по дате создания) and apply it. So all the compliant examples in the corpus are presented in order from the earliest to the most recent according to the creation date.

: [версия с ударениями](#) [настройки](#) [формат KWIC](#) [English](#)

Figure 4 : Click to sort

The first text to use "язык" in the corpus is "Day Notes" (Дневные записки) by I. А. Желябужский in 1632, ranked the top of the list. For example:

1. В том же году пытан и казнен, по извету Филиппа Сапогова, ведомый вор и подыскатель Московского всего государства бывший окольник Федька Шакловитый. Аведомый же вор и собеседник его, Федькин, полковник Сенька Резанов биткнутом, и отрезан ему язык, и сослан

в ссылку. А иные товарищи их стрельцы, Оброська стоварищи, казнены, а иные их товарищи сосланы в ссылку. А казнены у Троицы в Сергееве монастыре.

In order to clarify the meaning of "язык" in the early 17th century, we can click the arrow to open the extended context and find that it is related to the body and the punishment. The word "язык" had existed in Russian before the meaning "language" appeared. Looking up *Толковый словарь русского языка* and *Словарь русского языка*, we can find that "язык" has three meanings: tongue, language, and nation. The "язык" in this example means "tongue", from which we can find that the earliest meaning of "язык" in the history is "tongue".

According to the context, texts 2 and 4 of search results mean "tongue", and are related to penalties, religious punishments. It is clear that "язык" is not just a body organ, but reflects the history of Russian punishment as well.

Texts 3 and 5–7 are from the declarations of Archbishop Феофан Прокопович to his followers in 1709, 1717 and 1718. In the text, "язык" meant "discourse", and after that "язык" began to express the meanings like "discourse" and "speech". It can be viewed that the religion is important to open up the meaning "speech" of "язык". For example:

2. Дело воистинну неслыханное, дело преславное, дело, его же изрещи не доволен есть всяк язык, всякая быстрота ветийская! (Слово похвальное о преславной над войсками швейскими победе, пресветлейшему государю царю и великому князю Петру Алексиевичу, 1709)

*3. Однако же буди не в образец нам, яко Христианом, и вышшей и не суетной небесной бо славе простирающимся, не в образец, не в приклад нам, глаголю, буди обычай **ЯЗЫК** славы истинныя непознавших. (Слово похвалное о баталии Полтавской, 1717)*

*4. И от священных убо писаний и Ветхаго завета мочно было знати, яко мессиа грядущий бог есть; обаче во времена Христова было уже у иудей слепая богословия, многими баснями наполненная, такожде и мессии ниже по ипостаси, ниже по деле ведущая; царство мессиино мнилось им быти земное и избавление не инное, точию рода единого иудейского от области **ЯЗЫК** освобождение. (Слово о власти и чести царской, 1718)*

Semantic Meanings of "Язык": Around 1730

It is noteworthy that in 1721 Peter I issued "Rules or Regulations of Spiritual College" (Регламент или устав духовной коллегии)

*5. Не подобе исперва многих учителей, но первый год довольно единого или двоих, которые бы учили Грамматике, сиесть, **ЯЗЫК** правильно знать Латинский, или Греческий, или оба **ЯЗЫКА**.*

The concept "language" of "язык" was officially introduced from then, and it was used together with other nationalities as nomenclature for foreign language subjects. From this on, the usage frequency of "язык" entered a period of explosive growth, and according to the corpus analysis, the frequency of "language" is far beyond that of "tongue".



Figure 5 : Frequency analysis

It was also from this period, in the 1830s, that "язык" collocated with verb "перевести" showed the translation between nations. For example:

6. *Також и чины, доднесь по-немецки именованные, перевели на русский язык, понеже нам в русском языке недостатка нет. В. Н. Татищев. Письмо А. С. Маслову (1735)*

The sentence, "some names of public office given in German were translated into Russian." This showed that interchanging, learning, and translating in languages had already existed between Russia and Germany in the 1830s.

Our search is conducted in the main corpus of NCRL, and the use of "язык" can also be seen in other corpora. In particular, the poetry corpus (поэтический корпус) will have poets chanting about the language. By clicking the link "поискать в других корпусах" on the example page, we can go to the poetry corpus. The window opened will present the poems sorted by the creation year. In the poem "Early Editions. Satire I. On Blasphemous Doctrine. To your Mind" (Ранние редакции. Сатира I. На хулящих учение. К уму своему) by А. Д. Кантемир in 1731, the poet used "язык" to mean "language", which was recorded for the first time. For example :

7. *Живали мы преж сего, не зная латыне,
Гораздо обильнее, чем мы живём ныне;
Гораздо в невежестве больше хлеба жали;
Переняв чужой **язык**, свой хлеб потеряли.*

From this we can conclude that the meaning "language" of "язык" began to be widely used after 1730.

Semantic Meanings of "Язык": Other Meanings in 17th Century

Back to the search page of "язык", we found that "язык" does not just mean "language". The word has another meaning "nation", commonly used in plural form "языков". For example :

8. *Она воспитала еще отца — Анатолия Егоровича (сына французского эмигранта, застрявшего в России), но и тогда она уже была не первой молодости; теперь же ей было за девяносто лет. Она хорошо помнила «нашествие двенадцати **языков**»... (А. Н. Бенуа. Жизнь художника (1955)*

In this case "язык" means "nation", referring specifically to the twelve national armies that invaded Russia in the First Patriotic War of 1812, led by Napoleon. Here "язык", often together with "нашествие двенадцати", is used as a terminology, serving as a specific reference role.

Semantic Meanings of "Язык": after the Mid-18th Century

The word frequency of язык in the corpus search results shows that язык was used very frequently in the 18th century, and fluctuated greatly, reaching a peak around 1760. After that until the 2010s, "язык" is in a relatively stable frequency of use. Then in the latest decade of the 20th century, the use of "язык" again shows a steep increase in trend. To see the contemporary examples of "язык", we can choose "by creation date in reverse order" (по дате создания в обратном порядке) from "настройки". The examples in 2020 in the corpus are listed first. For example:

9. Отчитавшись за прохождение трех онлайн-курсов, студенты могут и дальше пользоваться этой подпиской, и Федор продолжает изучать язык R уже не в качестве домашнего задания, а для самообразования. (Аркадий Соснов. На дистанции, но вместе // «Поиск», 2020)

Here "язык" in modern times has been very steadily used as "language" and "tongue", with occasional examples of "nation" which are often used to describe past historical events.

Conclusion

Through empirical analysis in corpus above, it could be founded that in the 17th century and early 18th centuries, the Russian noun "язык" was first referred to "tongue", which is the original meaning of the word, i.e., the first meaning in the modern Russian dictionary, and this meaning was mostly associated with Russian ancient penalties and religious beliefs. In early 18th century, the second meaning "language" of "язык" began to be applied by the archbishop in the church's proclamation. Peter I officially began to apply the laws and regulations of the seminary in 1721, since then "язык" was of great use. In the history, in addition to "tongue" and "language", "язык" could also refer to "nation".

The analytic results of the semantic evolution rules of Russian noun "язык" are in line with results of domestic and international researches: most of the semantic evolution laws are well-founded, motivated, and mechanistic; and investigating the vocabulary diachronically can situate the progressive and unidirectional features of semantic evolutions. The internal systemic adjustment of vocabulary and the understanding of language users in a specific context will affect the semantic changes of vocabulary, i.e., the dynamic development of semantics is due to both the change of category attributes and the context of language use. The fluidity of category attributes is the objective reason for dynamic categorization, which provides the possibility for the diachronic construction of categories; while the conceptual understanding of cognitive subjects is the subjective reason for semantic changes, which provides the possibility for the construction of grammatical functions and semantic meanings in vocabulary.

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Connotation and Realization of English Subject Core Competencies from the Perspective of Embodied Cognition

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[Abstract] Embodied cognition emphasizes the embodied characteristic of cognition generation, which is consistent with the ultimate goal of English education to achieve the overall development of students through the integration of learning and doing. As the basic objective of English education, the cultivation of students' English core competencies has embodied features, especially in linguistic ability, cultural awareness, thinking ability and learning ability. In the process of English teaching, teachers should combine the concept of embodied cognition with specific English teaching practice by means of basing on student-centered thought, extending students' sensory ability and digging deep into value elements of English courses, so as to further promote the development of students' core competencies in English.

[Keywords] embodied cognition; English subject; core competencies

Introduction

Only by not forgetting the original intention of education and keeping in mind its mission can we accomplish the aim of educating people. Only by keeping abreast of the times and grasping the general trend of development, can we get a wonderful recipe for educating people. The *National English Curriculum Standards for general High School (2017 Edition, revised in 2020)* highlights the importance of developing students' core competencies providing guidance for the educational reform in the new era. It points out that English education should take cultivating and practicing socialist core values, implementing moral education as the fundamental task of the discipline, build a bond between moral education and English education, promote the development of students' core competencies in English, and finally complete the mission of cultivating socialist builders and successors with Chinese feelings, international vision and cross-cultural communication ability. The key to cultivate and develop core competencies lies in making good use of the "fertile soil", English courses, enhancing the sense of learning experience, that is, embodied learning, which is helpful to improve students' key skills and necessary characters in real life situation and promote students' all-round development. From the perspective of embodied cognition, this research explores the realization path of English subject core competencies based on the embodied experience in the process of English learning, so

as to get an infusion of fresh blood into English curriculum reform.

Theoretical Interpretation of Embodied Cognition

With the deepening of cognitive science research, the shortcomings of the classical mind–body dualism notion, which insists that the mind exists independently of the body, advocates rational logical thinking and constant pursuit of the truth have gradually revealed. As a result, it promoted the second generation of cognitive science revolution, in other words, the development of embodied cognition theory. Embodied cognition theory asserts that "the cognitive process is deeply rooted in the interaction between the body and the world" (Wilson, 2012, pp. 625–636), "depends on a bodily experience with a specific sensation and moter system" (Thelen et al., 2011, pp. 24–34), and pays attention to the interaction among cognition, body and environment to promote people’s all–round development by improving their external performance and internal quality.

The development of embodied cognition theory has also contributed to the educational revolution. The education and teaching theory guided by traditional cognitive science believes that teaching is a process of pure concept transmission and mental training, while learning is a process of truth–seeking, "a kind of spiritual training and purely internal and non–experiential act" (Ye, 2015, pp. 104–114). The body, as the carrier of our mind, does not have the right to "speak" in educational process. This leads to "students' physical activities in a state of being suppressed or disciplined in the teaching process" (Zhou & Mo, 2020, pp. 47–52). Embodied cognition negates the indifferent and derogatory attitude towards the body, affirms "the dependence of cognition on the body and the root of the body in the cognitive process" (Qiao, 2017, pp. 13–20), and emphasizes "the subject’s capacity for embodied action that emerges from the dynamical body–environment coupling" (He, 2019, pp. 72–76). Therefore, embodied cognition not only provides a new theoretical perspective for interpreting educational thoughts, but also offers a good prescription for the current educational practice reform.

The Realistic Difficulties of English Education in Schools

The human being is the whole one, which is composed of two parts: "mind" and "body", both of which are indispensable. In the field of English language teaching, "mind" and "body" cannot escape the fate of being divided, leading to overemphasize the shaping of mind but restraining our body, which is manifested by the absence of the learning subject, the single form of teaching, and the lack of moral education.

The absence of the learning subject

"Learning is essentially a subjective consciousness activity. In the whole process, the development of human life and learning go hand in hand and are intertwined, ultimately realizing the individualization of the subject and the socialization of the individual" (Hao, 2020, pp. 20–23). However, in real teaching situations, people usually focus on the important role played by teachers and teaching materials, and lack the consideration of subjective factors such as student needs and their own interests. At the same time, truly effective learning starts with students’ personal experience, i.e., prior experience, and builds a bridge between prior experience and new knowledge to facilitate the understanding and mastery of new knowledge. Therefore, teachers should pay attention to students’ subjectivity

in school, arouse students' thirst for knowledge and curiosity through classroom activities, promote "learning" by "doing", and realize the growth of their own experience. In traditional teaching, teachers force-feed and instill students with knowledge that is directly divorced from their previous experience. This kind of disembodied learning often starts with abstract concepts and proceeds in accordance with the teachers' predetermined goals. Since unable to build connections between new and known knowledge, students can only cram knowledge into their brains through mechanical methods such as memorizing and reciting, which makes it impossible to develop students' subjective initiative and improve their problem-solving ability.

The single form of teaching

"Mode refers to the way that humans interact with the external environment (such as people, machines, objects, animals, etc.) through their senses (such as vision, hearing, etc.)" (Gu, 2007, pp. 3-12). With the development of information technology, the teaching form have shown a trend of multi-modality, which promotes the conversion of teaching contents from written text to multimodal texts interwoven with verbal and non-verbal symbols. Traditional language learning is often based on a single, static, pure written text, where multiple senses are constrained and where students can make the connection between stimulus and response in the brain only by receiving visual symbols during the learning process. Compared with the teaching form using multimodal symbols, single modal teaching ignores the synergy of various senses such as vision, hearing, touch, smell and other senses, which increases the difficulty of knowledge understanding and narrows the way of knowledge transmission. In addition, the use of single mode is not conducive to the construction of an embodied learning environment, making it difficult to give you a feeling of actually being there.

The lack of moral education

The ideal English course should have both instrumental and humanistic attributes, focusing not only on teaching linguistic knowledge and enhancing learning ability, but also on the positive effects on the shaping of students' values. However, influenced by the idea of exam-oriented education, the "balance" of English curriculum has gradually tilted toward the end of knowledge transmission. This overemphasizes the instrumental nature of English course, which is manifested by the rejection of "emotion" and "will" by "cognition", ignores the value of educate people underlying, and results in the separation of "teaching" and "educating people". In addition, the lack of awareness and practical ability of English teacher in moral education has made it impossible to fully explore the moral elements embedded in English courses, hardly realizing the deep integration of English course and moral education.

The Connotation of Embodied Cognition of English Subject Core Competencies

English subject core competencies refer to the key skills and necessary characters gradually formed by students through specific English teaching activities, which is of great value in improving students' external performance and internal quality. The proposal of English subject core competencies overturns the traditional disembodied teaching activities, insists on "the identity concept of physical cognition and rational cognition" (Jiang et al., 2019, pp. 88-93), and advocates that English learning takes students themselves as the starting point, improves their cognition and

enriches their emotional experience by stimulating the interaction of sensation, thinking and emotion, and finally realizes self-improvement and personality shaping. Linguistic ability, cultural awareness, thinking ability and learning ability, as important components of the core competencies of English subject, highlight the value of English education, and have significant embodied features in its formation and development.

Linguistic ability is the ability to understand and express meaning, and is a comprehensive performance of individual's language awareness and English language sense in the course of activities. The formation and development of linguistic ability needs to be realized in specific contexts. The formation of students' cognition does not begin with the acceptance of verbal symbols, but is based on the perception of external things, that is, through the accumulated experience in action, to understand the signified and meaning of language in the process of listening, seeing, touching, and tasting. Cultural awareness aims to cultivate students' ability to understand Chinese and foreign cultures and enhance their cultural identity, which is a transcendence of the traditional English teaching model of superficial understanding of cultural phenomena. In the process of teaching, teacher should give full play to students' subjective role, ask students to make value judgments by comparing, analyzing and criticizing the two cultures and selecting the essence and abandoning the dross, to promote internalizing the value in their minds and externalizing it into practice. Developing cultural awareness helps students form a strong national identity, establish the concept of a community with a shared future for mankind, and consciously shoulder the important task of cultural communication. Thinking ability refers to the ability to think logically, critically and creatively. To cultivate thinking ability, students need to be guided to experience the whole process and all aspects of knowledge generation. During the learning process, students are not only knowledge receivers, but also practitioners and actors, actively exploring the mysteries of knowledge through reasoning, thinking, inquiry and other activities and then using this ability to solve practical problems creatively. Learning ability includes: students' ability to choose and adapt learning strategies according to specific conditions, the ability to acquire knowledge and information through various means, and the awareness and ability to improve the efficiency of English learning. This competency shows the denial of the teaching concept of "giving people a fish and they will eat for a day", highlights the modern educational value of "teaching people to fish and they will eat forever", which focuses on the application and transfer of learning ability to achieve sustainable development of students. Thus, it can be seen that all these four components of English subject core competencies have obvious embodied characteristics.

Therefore, the cultivation of English subject core competencies based on embodied cognition requires students to be exposed to specific context and real-life scenario to enhance the behavior and effect of interaction between people and the environment. Throughout the learning process, teachers should give full play to the important role of "cognition", "emotion", "will", and "behavior", and promote the development of linguistic ability, cultural awareness, thinking ability and learning ability through the interaction among cognition, body, and environment.

The Realization of English Subject Core Competencies from the Perspective of Embodied Cognition

Based on student-centered thought to promote their physical and mental development

The essence of knowledge acquisition lies in active exploration and generation. This requires teachers to give

full play to students' subjectivity, guide knowledge internalization and to promote the construction of an "exclusive" knowledge system in teaching practice. Teaching should pay attention to students' own needs and interests, their existence and development value, and give students freedom in class. Teachers should focus on promoting students' development in the setting of learning objectives, selection of teaching materials, and carrying out teaching activities. They should keep pace with the times, and innovate educational content to better meet the needs and expectations of students' growth and development. In addition, learning should be based on students' previous experience, not just knowledge transplantation or grafting. Teachers should activate students' personal experience through teaching activities in class, enhance their intrinsic motivation for learning, give full play to students' ability to understand, analyze, criticize, and create, promote problem solving, form a "personalized" cognitive system, and cultivate people with life-long learning ability and sustainable development.

Extend sensory ability to improve learning efficiency

Wang (2012) has discovered that the multimodal teaching method broadens the scope of students' learning and the access to knowledge, promotes the dynamic exchange of information among people, and truly realizes the improvement of students' autonomous learning ability. Therefore, English teachers should create multimodal learning situations in teaching process. Teachers can make use of pictures, videos, music, cartoons, and other multimodal learning resources and build the internal relationship between existing experience and new knowledge through activating the senses of vision, hearing, touch, smell and other sensations, to promote the understanding and use of knowledge. In addition, compared with pure written materials, learning materials interwoven with various symbols can achieve a stronger ideographic effect, and have the characteristics of vividness, iconicity, and infectiousness. Extending sensory capability helps to stimulate students' interest in learning, activate their intrinsic learning motivation and increase classroom involvement.

Dig deep into the value elements to nourish the soul

In essence, English education should involve dual learning process: the acquisition of the "tools" of life, the use of English language, and the acquisition of "ways" of life, the learning of culture and values, so as to realize the dialectical unity of knowledge impartment and value guidance. This idea requires that English teachers should use their own "cultural wisdom" to find the matching point between moral education and English courses, and deeply explore the "implicit" moral elements in teaching. English different from other subjects, the cultivation of its cultural awareness is mainly through bilingual media, and the perception of multicultural appearances promotes the interpretation of deeper meanings, so as to absorb the essence of diverse cultures, and promote the sustainable development of Chinese culture. Therefore, digging deep into the spiritual world and humanistic nutrients embedded in English education and promoting a deeper integration of English course and moral education will help to cultivate new generation with Chinese feelings, international vision and cross-cultural communication skills.

Conclusion

Embodied cognition is a cognitive concept that attaches importance to the unity of body and mind, which sys-

tematically reveals the internal logic in the formation and development of English subject core competencies, and demonstrates the significance of English education in promoting students' all-round development. According to the characteristics of embodied cognition, this thesis deeply analyzes the connotation of embodied cognition in linguistic ability, cultural awareness, thinking ability and learning ability, and then explores the embodied realization path of English subject core competencies, which is helpful to deepen the research of embodied cognition theory in the field of English teaching and realize the development of students' English subject core competencies.

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Part II :
Literature & Culture Studies

John Donne's Art of Conceit

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[Abstract] *John Donne's poetry is noted for its use of conceit. The reason why his poems have special charm is not only that he is able to master this rhetorical device skillfully, but also that he has made conceit into a mode of thinking. Therefore, conceit carries his philosophical speculation, love oath and religious piety, and this unique expression produces novel effect of defamiliarization and strengthens the emotional tension of his poetry.*

[Keywords] *John Donne's poetry; defamiliarization*

Introduction

Conceit, which has attracted the attention of many critics, is the most prominent artistic feature of John Donne (1572–1631). T.S. Eliot regarded conceit as a figure of speech. According to him, conceit was the refinement and deepening of a figure of speech which could only be realized by creative thinking (Li, 2001, pp. 24–25). Conceit, being novel, aims to attract readers as a mixture of similes, metaphors, analogies and other rhetorical methods with unique imagery and mysterious thinking.

Donne's conceit is an innovation. He abandoned the traditional rhetorical methods and boldly introduced philosophical reasoning and unique images into metaphor and analogy, thus forming his own unique rhetorical art. The special charm of Donne's poetry lies not only in his mastery of this rhetorical device, but also in his elevation of conceits to a mode of thinking. Therefore, conceit is an effective way to make analytic reasoning, to express his idea of love and his faith to God, and this unique expression makes the reader feel strange to the familiar things, thus increasing the length of perception. It creates an effect of defamiliarization and strengthens the emotional tension of the poem.

Conceit: Donne's Way of Viewing the World

For Donne, conceit is not only a rhetorical method, but also a cognitive means, which helps him to explain everything. It is the way for Donne to view the world.

Philosophical speculation is an effective embodiment of Donne's deep understanding of the world. Donne's poetry is full of speculative thinking compared with his contemporaries. His poems are rich in philosophical thinking and intellectual argumentation. Intelligence and passion blend together; conceit and paradox exist at the same time. The feelings in his poems are not expressed through lyrical language, but through analysis. It is conceit with his deep insight, analysis and reasoning that produce a shocking effect.

A typical example is Donne's famous love poem "A Valediction Forbidding Mourning". The emotion in the poem

is not expressed in the way of fanaticism, but in the way of gradual reasoning. As a parting poem, it not only does not mention separation, but even compares their love to the soft and invisible gold leaf, which means that their love is extended by separation.

Our two souls therefore, which are one,
 Though I must go, endure not yet
A breach, but an expansion,
 Like gold to aery thinness beat. (Donne, 2008, p. 120)

Then the poet does not admit the separation of souls between lovers. For he and his wife are like two feet of the compass: one sitting firmly in the center of the circle, the other running around it; one foot (fixed foot) tilted her body and listened as if calling for the distant traveler to return soon, and the other foot traveled far away aims to return home.

If they be two, they are two so
 As stiff twin compasses are two;
Thy soul, the fixed foot, makes no show
 To move, but doth, if th' other do.

And though it in the centre sit,
 Yet, when the other far doth roam,
It leans, and hearkens after it,
 And grows erect, as that comes home. (Donne, 2008, p. 121)

When the distant traveler returns, they can merge again. The love between them became the basis of their separation. The husband travelled far away and returned to where he started. The woman sits in the center as the fixed foot, and the man rotates around it as the circumference foot. Both sides are unswerving, constructing the firm love together. In this way, the poet infuses rich emotions into the seemingly unemotional conceit.

Such wilt thou be to me, who must,
 Like th' other foot, obliquely run;
Thy firmness makes my circle just,
 And makes me end where I begun. (Donne, 2008, p. 121)

Donne's way of understanding the world is also reflected in his application of the unique images. Frank Varnco (Franke Warnke) put forward the idea that conceit itself is an image, he said:

The unique image in Donne's poetry is a metaphor, and it is also a metaphor that produces surprising results by analogy between things that are not similar in appearance. But Donne's simile seems to have a broader meaning: although it is surprising and even absurd at first reading, it is perfectly reasonable for a wise man to appreciate the functional or essential similarities.... (Li, 2001, p. 30)

It can be seen that the magical effect of Donne's poems cannot be separated from its application of unique imagery. Donne has a rich knowledge about astronomy, geography, theology, and mathematics, so he can freely absorb a large number of images from various fields. It is these novel images that made Donne's metaphors wonderful and formed Donne's cognitive system. Here is an example of the cosmic celestial image from Donne's poem. The traditional image of sun was an authority, center and sacred image, but Donne gives the sun a new meaning. In "Song (Sweetest Love, I do not go)", the sun is compared to a hasty passerby who has neither desire nor consciousness:

Yesternight the sun went hence,
 And yet is here to-day;
He hath no desire nor sense,
 Nor half so short a way;
 Then fear not me,
But believe that I shall make
Speedier journeys, since I take
 More wings and spurs than he. (Donne, 2008, p. 98)

The protagonist compares himself with the sun, and in a sense he just comes and goes like the sun. This comparison clearly highlights the disadvantages of the sun and the advantages of the protagonist. The sun, has neither lust nor consciousness. The sun does nothing but finishes its routine: it rises at dawn and sets at dusk. But the protagonist, by comparing with the sun, assures his wife that he loves her and will return quickly, because he has more wings and spurs than the sun. In other words, the speaker's love and desire for his wife add wings and spurs to help him return as soon as possible. The protagonist seems to have more power than the sun as a passer-by. The poet here highlights the passion and intensity of the protagonist's love through the sharp contrast between the protagonist and the sun which lacks vitality, desire and perception.

The skillful use of digital numerology (numerology) and geometric (geometry) images is another remarkable feature of Donne's poetry. In "The Sun Rising", as the sun rises, the introduction of the image of the sun forms a triangular world including the protagonist, his lover and the sun. Here the sun is used to elicit the dominant power of love, which makes the sun work and drives the sun around the bed where lovers enjoy love all night. In the morning, lovers are disturbed by the sun, and the sun is a bit like a couple's "snooper". The bed here is the center of the universe, like the earth around which the sun rotates, and the wall marks the limits of the sun's movement. This room is the whole universe. The sun image is important in this poem mainly because it forms a triangle image with the couple. Thus the protagonist can use the sun as his audience to listen to his thoughts.

Busy old fool, unruly Sun,
 Why dost thou thus,
Through windows, and through curtains, call on us?
Must to thy motions lovers' seasons run?
 Saucy pedantic wretch, go chide
 Late school-boys and sour prentices,
Go tell court-huntsmen that the king will ride,
 Call country ants to harvest offices;
Love, all alike, no season knows nor clime,

Nor hours, days, months, which are the rags of time. (Donne, 2008, p. 92)

As a special figure of speech, dehumanization is an important part of Donne's poetic art. In Donne's poems, humans are sometimes animalized, sometimes materialized, sometimes worm-like, and sometimes transformed into senseless objects. A speaker is willing to become a plant or a clear spring on a stone in Twickenham Garden:

'Twere wholesomer for me that winter did
Benight the glory of this place,
And that a grave frost did forbid
These trees to laugh and mock me to my face;
But that I may not this disgrace
Indure, nor yet leave loving, Love, let me
Some senseless piece of this place be;
Make me a mandrake, so I may grow here,
Or a stone fountain weeping out my year. (Donne, 2008, p. 105)

The protagonist regards the garden as a real paradise, in which he hopes to find eternal spring and long-term happiness. But he only finds that he brought in spider love and viper:

Blasted with sighs, and surrounded with tears,
Hither I come to seek the spring,
And at mine eyes, and at mine ears,
Receive such balms as else cure every thing.
But O, self-traitor, I do bring
The spider Love, which transubstantiates all,
And can convert manna to gall;
And that this place may thoroughly be thought
True Paradise, I have the serpent brought. (Donne, 2008, p. 105)

The poet was sad and he hoped that winter would darken the bright garden so that the frost would ban trees from laughing at his desire for love. All he could do was to ask the god of love to turn him into a senseless thing: a mandrake or a stone fountain. In this way he dehumanized himself to reveal his inner grief. In essence, this dehumanization is the defamiliarization of human image. He will experience life from the perspective of depersonalized people. This technique fully expresses the protagonist's painful state of mind. The technique of "dehumanization" helps Donne find the medium to convey his cognition, express his unique life feeling and complex world outlook vividly.

Donne's conceit is profound and mysterious because he combines this rhetorical device with his extensive knowledge and special cognition. The philosophical speculation, unique images and the technique of dehumanization are all used to convey the poet's unique thought and life experience.

Conceit: Donne's Mode of Thinking

In a sense, conceit has become Donne's mode of thinking. Dante and Petrarch had used conceit long before Donne, but in Donne's poems, conceit became a habitual pattern of thinking. Donne wanted to attract readers in a special way of reasoning. Donne's mode of thinking determines the choice of the poetic terms. The poet gets rid of the usual mode of thinking and causes readers to think hard about the profound connotation of the wonderful metaphor. In this way, Donne's ingenious metaphor is conducive to expressing the thoughts and feelings of poetry in an indirect, analytical way rather than direct and lyrical way. Therefore, there is no doubt that Donne's mode of thinking together with the novel and unique images made him rise from the traditional poetry and became the leader of the new poetry.

This is Williamson's summary of Donne's model of thinking and he clarifies the relationship between conceit and Donne's thoughts:

The integration of thought and rhetoric can create a successful extended metaphor, and the image becoming the embodiment of thought can produce a successful compressed metaphor. So we can see that there is a close connection between conceit and Donne's sensory thinking that I have discussed. It is like a shuttle between thought and the outside world, connected with the context of the poet's thought, and provides a creative model for the poet to integrate the most unrelated knowledge and experience in his mind into an image which is illusory and far-fetched, but completely reasonable. It often contains amazing ideas and breathtaking beauty. In short, the conceit is very clever, shocking, and focuses on the process of deductive reasoning. It is unified with Donne's thoughts, broad interests and poetic characteristics. (Li, 2001, p. 25)

To explain metaphor, Li Guonan once mentioned that "the choice of metaphorical objects is influenced by psychological culture, which includes thinking mode, aesthetic taste, values and so on. It is the deepest culture and has the deepest influence on language, because language itself is a psychological phenomenon." It can be seen that metaphor and thinking are inseparable.

The special social and cultural background of the Renaissance was the source of the formation of Donne's mode of thinking. Donne's age is an era of great changes in social thought. People's world view changed greatly. The theory of heliocentrism began to be accepted widely. The sun, not the earth, became the center of the universe. The development of navigation and geographical discovery confirmed the existence of many new places. All these changes affect people's ideology in different ways.

Donne's attitude to these new ideas and discoveries was complex. The supernatural knowledge of the new science aroused his curiosity and prompted him to form various ideas. However, the old scientific ideas formed in the mind were deeply rooted in his thinking. The integration of scientific thought and conceit makes Donne's thought a kaleidoscope with both broken old knowledge and new knowledge. This new and old thought integrated with each other and closely united with his intuition.

The compasses, maps, globe and celestial images in Donne's poems all help to show the poet's scientific knowledge in the field of navigation exploration or geographical discovery, or at least reflect the poet's interest in the progress of geographical exploration. Some new knowledge may even change the concept of cosmic geography which had been deeply rooted in people's mind for centuries. The geographical image in "To His Mistress Going To Bed" and the use of map image in "Hymn To God, My God, in My Sickness" reflect Donne's interest in geographical exploration.

Licence my roving hands, and let them go
Before, behind, between, above, below.
O, my America, my Newfoundland,
My kingdom, safest when with one man mann'd,
My mine of precious stones, my empery;
How am I blest in thus discovering thee !
To enter in these bonds, is to be free ;
Then, where my hand is set, my soul shall be. (Donne, 2008, p. 12)
(ll 25–32)

Hymn To God, My God, in My Sickness (stanzas I and II)

SINCE I am coming to that Holy room,
Where, with Thy choir of saints for evermore,
I shall be made Thy music ; as I come
I tune the instrument here at the door,
And what I must do then, think here before ;

Whilst my physicians by their love are grown
Cosmographers, and I their map, who lie
Flat on this bed, that by them may be shown
That this is my south–west discovery,
Per fretum febris, by these straits to die ; (Donne, 2008, p. 332)

As Donne's unique mode of thinking, which is automatic and habitual, conceit becomes a special way to express his thoughts, especially the way of love expression. In "The Good–Morrow", love has the purification power of alchemy. As the protagonist himself said, all the happiness of the past is just like a dream, like the joy of the village which is childish and vulgar. Their true love now purifies their hearts: they despise the means of pursuing worldly material interests through exploitation and colonization. With their noble hearts, lovers each find a world in each other: "Let us possess one world; each hath one, and is one." (Donne, 2008, p. 89)

I wonder by my troth, what thou and I
Did, till we loved? Were we not weaned till then?
But sucked on country pleasures, childishly?
Or snorted we in the Seven Sleepers' den?
'Twas so; but this, all pleasures' fancies be;
If ever any beauty I did see,
Which I desired, and got, 'twas but a dream of thee.

And now good–morrow to our waking souls,
Which watch not one another out of fear;
For love all love of other sights controls,

And makes one little room an everywhere.
Let sea–discoverers to new worlds have gone;
Let maps to other, worlds on worlds have shown;
Let us possess one world; each hath one, and is one. (Donne, 2008, p. 89)

This world composed of lovers is the best one because they can find such noble love of the soul nowhere. In this world, they are "better two hemispheres", (Hu, 2001, p. 88) and no longer mixed with earthly discordant impurities. The two couples want their love to merge "If our two loves be one," (Hu, 2001, p. 88) so that "Love so alike that none can slacken, none can die". (Hu, 2001, pp. 88–89) Their love led them through the worldly world into the eternal world that only God could enter. The acquisition of this understanding has gone through the process of soul sublimation, in which the true pure love of lovers makes them sublimate to the pursuit of spiritual love beyond the enjoyment of sensuous pleasure in the past. Whether it is the use of geographical images or the analogy of alchemy principles, the poem is to express the pure love of the speaker and the one he loves, so conceit here becomes Donne's unique way of expressing love.

My face in thine eye, thine in mine appears,
And true plain hearts do in the faces rest;
Where can we find two better hemispheres
Without sharp north, without declining west?
Whatever dies, was not mixed equally;
If our two loves be one, or thou and I
Love so alike that none can slacken, none can die. (Donne, 2008, p. 89)

As a mode of thinking, Donne's conceit shows his ingenious and unique creative style and conveys the speaker's unique thinking about love.

As Donne's special mode of thinking, conceit has also become the carrier of the combination of Donne's divine and secular thought. Most of Donne's poems have the dual nature of secular and divine. It is with the help of the cross thinking of conceit that Donne can express this thought incisively and vividly.

The poem "The Relique" embodies the characteristics of combination of secular and divine thought. In this poem, the speaker imagines himself lying in the grave. He hoped that the gravedigger would not disturb him and the "bracelet of bright haire about the bone". (Donne, 2008, p. 130) The speaker introduces the idea that all the dead will be awakened to the "last busie day" which adds sacred elements to the poetry. He may take this opportunity to recover his soul and meet his lover's soul in the tomb, hoping that the two souls will be reunited here.

When my grave is broken up againe
Some second ghest to entertaine,
(For graves have learn'd that woman–head
To be to more then one a Bed)
And he that digs it, spies
A bracelet of bright haire about the bone,
Will he not let's alone,
And thinke that there a loving couple lies,

Who thought that this device might be some way
To make their soules, at the last busie day,
Meet at this grave, and make a little stay? (Donne, 2008, p. 130)

The bracelet made of beautiful hair is a testament to the love of the lovers, and grave diggers give it to the bishops and the king as a miracle and a relic of the saints. The speaker thinks that people should not pray to him and the lovers, because people are said to only pray to God. In fact, although he refuses to accept the prayer, the speaker may inadvertently equate his and his lover's status with God. The remains of him and his lover became sacred objects (relics) worthy of worship. Donne raised the speaker's sacred love by using this sacred metaphor.

The "The Relique" begins with worldly love buried in the grave. In a sense, the grave digger opened the prelude to the love story between them. Once opened, the tomb showed a great love treasure—a bracelet made of hair that was sanctified by later generations. Disturbance of the dead is like calling the resurrection and regeneration of the spirit of all the dead at the end of the world. After the soul awoke, the two lovers analyzed the nature of their love and found that their harmless love had created miracles.

More importantly, they finally realized that their love is a spiritual love without sex. Their love is as holy as an angel. The sacred concept here represents both Catholic and Puritan views on the sacred, and it sublimates the essence of love. Donne never claimed how great the speaker's love was, not to mention any oath, but he could always think rationally about the speaker's love in a calm and speculative way, so that he could be worshiped by later generations. In the process of analyzing the essence of the speaker's love, the sacred conceit can always be the most powerful means to help convey profound and subtle emotions.

The Defamiliarization Effect of Conceit

As a typical emotional expression of Donne, conceit defamiliarizes the familiar things and increases the difficulty and length of the reader's perception, thus producing the defamiliarization effect. This enables the reader to have an emotional experience while understanding the poetry, making poetry as the true aesthetic art.

Because Donne defamiliarizes the traditional love poetry through a large number of conceits, it is difficult for readers to understand the mysterious thoughts in the poem, and it also needs to go through a difficult process of perception to understand the poet's intention. Since Thomas Wyatt and Henry Howard introduced Petrarch's love poems into England, they have been popular and many poets imitated their poems, thus their love poems often follow the Petrarchan way of thinking. In poetry at that time, women were described with the words such as blond hair, chastity and elegance, cruel and ruthless. The speaker in the poetry, even if he knew the effort would be futile, still pursued the female all the year round. The poets' description of women was always too idealistic, not realistic.

Donne did not seem to be interested in such poetry. His conceit made poetry difficult. When Petrarch's followers poured out love with passion, Donne talked about love with rational speculation. Donne's integrated thought with emotion and intelligence determined that he would violate the prevailing poetic tradition at that time. He must have known that the process of analysis can add more wonderful elements to poetry, so he defamiliarized the traditional simple poetry by deductive reasoning.

He never compared women to flowers or other such things in poetry, and always tried to avoid such Petrarchan descriptions. His fancy for love completely replaced the traditional image of Cupid's love arrow. Flea became the symbol of love and marriage, and the feet of compasses were the embodiment of mutual admiration and loyalty. It can be seen that without Donne's such thinking, there would never be such a chic, novel and fascinating image.

The defamiliarization effect of conceit makes readers naturally associate with the profound cultural background

of the poet's age when they tried to understand the poem. The interpretation of Donne's poetry is a cultural trip with the poet, and the profound cultural accumulation of the whole era will be presented to the reader.

LA CORONA is a series of poems composed of seven sonnets. This group of poems consists of a sonnet in the center or center axis, while the other six are balanced and echo each other. A sentence in the poem "Weaved in my lone devout melancholy, " (Donne, 2008, p. 171) is not only the first sentence of the first sonnet, but also the end of the seventh sonnet, so the whole group of poems ends at its beginning and forms a complete circle. Not only that, one of the seven sonnets has no title, but the other six all have clear titles. This is a precise record of the cycle of Christ's life.

In the first untitled poem, the speaker proclaims to sing the crown for prayer and praise.

The second poem, entitled "ANNUNCIATION" tells of Christ's acquisition of the flesh. The speaker declares that "Salvation to all that will is nigh". (Donne, 2008, p. 171)

The third poem tells of the birth of Christ, who comes to earth through the womb of his mother Mary.

In the fourth poem, Temple, Jesus preaches "those sparks of wit" (Donne, 2008, p. 172) and teaches it to the doctors and he could also suddenly tell miracles. He can not only "With the sun to begin His business", (Donne, 2008, p. 172) but also work with "miracles exceeding power of man". (Donne, 2008, p. 172) From the position of this poem, the fourth poem is in the center of the whole group of poems, and there are three poems before and after it. This central position symbolizes Christ's happiest and most glorious life period on earth.

The fifth poem is called CRUCIFYING. With extraordinary power, Christ is worshiped by some people and hated by others until he is crucified to give people a generous gift. The speaker eagerly begs: "Moist with one drop of Thy blood my dry soul." (Donne, 2008, p. 172)

The sixth poem is called Resurrection. The blood of Christ frees the dry soul of the speaker from hunger. Death will return the body to dust and eternal immortality. Therefore, the body can only get glory through death and not in any other way.

The seventh poem, the last poem in the series, is called Ascension. The sun, the son of man, rises like a bright torch that guides people along the way. The last poem ends with the line "And if Thy Holy Spirit my Muse did raise", (Donne, 2008, p. 172) bringing the reader back to the beginning line of the first poem.

The poem subtly describes the cycle of Christ's life: Christ lived with God before he was reincarnated into man; after coming to earth, he preached, suffered, died, rose to heaven, and finally returned to his father. This poetic structure fully embodies Christ's journey of life. The importance of circular image is that it embodies the symbolic meaning of moral perfection. The whole poem includes not only the religious culture of Jesus' resurrection, but also the knowledge of geometric numerology prevailing at that time, such as circular image, number image based on three and seven. Finally, the whole poem also embodies the perfect unity thought of moral perfection, sacred trinity and resurrection, which conveys the culture of the time .

The defamiliarization effect of conceit creates an artistic space or poetic tension for readers to imagine, which makes readers integrate personal emotional experience and aesthetic ideal while appreciating the charm of the poetry. Reasoning with the poet's mysterious thoughts, the reader will learn some universal philosophy applicable to human beings, which helps them understand the poetry deeper and strengthens the emotional tension of the poetry.

In the poem "The Good-Morrow", The central metaphor is a new understanding of new life. The religious metaphor in the poem convincingly expresses the speaker's past view of his love with his lover. At the beginning of the poem, the speaker realized that his love with earlier lovers was false, and they used to spend time on the joy of the village like a simple child. The imagery of voyage exploration and geographical discovery expands the range of knowledge and emotion contained in the room-world imagery. It deepens the central theme of the poetry in the room-world

image. That is, they would rather abandon the whole world for their true love: the lover's room turned into a boundless universe.

In this sense, they lose a real world. But because each couple has a whole world, he or she gets a whole world because he or she has a lover. In Donne's time, the most exciting event was sailing adventure and geographical discovery, but in the speaker's eyes, even the most exciting world adventure was insignificant compared with the true love between lovers. From this point of view, the world is divided into two parts, and one belongs to navigators and explorers, while the other belongs to the lovers.

Lovers stare at each other, and their faces are reflected in each others' eyes. The eyeball image is an extension of the symbolic meaning of the microcosm, but it changes slightly: the best two hemispheres now form a perfect ball together. The speaker restates his relationship with his lover by using the image of his eyeball, implying that the two hearts are integrated from two independent worlds. When the two form a world together, because they get rid of the defects of the geographical hemisphere: "sharp north" and "declining west", they are two better hemispheres.

Readers are always aware of the potential differences between the secular world and the spiritual world. The navigators and map observers are insatiably seeking the material world, while the two lovers pursue the spiritual world that gives maximum psychological satisfaction. If the changeable physical love is described as the secular world, the love of the soul symbolizing purity and eternity is described as the celestial world. So their spiritual love is divine.

The love world without "sharp north" and "declining west" implies the celestial world which gets rid of the material characteristics of the earth. The celestial world is immortal, with neither seasonal change ("sharp north") nor decay and death ("declining west"). It is this strange mixture of passion and thought, emotion and reasoning, constitutes a strong emotional tension of his poetry, which attracts the readers to interpret it from different angles.

Conclusion

Donne's conceit has unique charm because of its profound cultural connotation and extensive knowledge. For Donne, conceit is not only a rhetorical device, but also a unique way to understand the world and think about problems. It is a medium for him to express his sincere feelings and life experience. His conceit seems to be absurd from the surface but contains extensive information which can only be understood and explained after deep study. Therefore, conceit is not only Donne's way to view the world, but also a sophisticated and complex poetic skill which increases the difficulty of the readers' perception of poetry, and brings a fresh and unique feeling.

Donne's conceit is difficult to understand and it can delay the process of perception, stimulate the readers to think and bring them to a mental state of excitement, which is the defamiliarization effect of art. When the readers perceive the defamiliarization effect, they will integrate their personal emotional experience into it, thus adding poetic tension to poetry and promoting the diversified interpretation of the poetry. Therefore, conceit forms the unique rhetorical art of Donne's poetry, which makes his poetry show the immortal charm in the history of British literature, and also opens a new way for future poets.

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Assimilation and Rebellion: on the Growing-up Theme in American Young Adult Historical Novels on Immigration

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[Abstract] *Whether the stories focus on the motivation, journey, arrival or the placement of immigrants, American young adult historical novels on immigration enable the readers to have more understanding of the history of American immigration and the psychological journey of the immigrants. This paper illustrates the assimilation and rebellion of the young immigrants, especially the moral confusion of teenagers caused by immigration and the psychological and moral growth of young people in American young adult historical novels on immigration.*

[Keywords] *immigration; growing-up theme; young adult historical novel*

Since ancient times, immigration has been a common human historical activity, and it is also a process of strengthening the exchanges between various ethnic groups and regions and of promoting the combination of human beings. For every immigrant, it is a process of transformation and change. Various changes brought about by immigration, such as new languages, new cultural customs and changes in the relationship between family members, will force immigrant families to try to make necessary adjustments so that their children can make a difference in the future. Of course, sometimes it will also have an impact on immigrant families, causing children to be hurt by various pressures. Some of them will strive to forge ahead, some will become rebellious, and some will even get into trouble.

America is a nation of immigrants. American young adult author Alden R. Carter comments that historical fiction explains "how we and our kind became what we are". (Cole, 2009, p. 238) This paper illustrates the assimilation and rebellion of the young immigrants, especially the moral confusion of teenagers caused by immigration and the psychological and moral growth of young people in the immigration narratives in American young adult historical novels. Due to the space constraints, this paper mainly takes two novels, *Cursing Columbus* and *A Step from Heaven* as examples in analysis.

Cursing Columbus

The American young adult historical novels on immigration discuss not only the survival problems and psychological adaptation problems encountered by the young protagonists in the process of immigration as in *Maggie's Door* (Giff, 2003) or *The Dragon's Child* (Yep, 2008), but also the problems of challenging authority, whether parents or other authorities. In addition to providing support and protection for their children, immigrant families are also the birthplace of the conflict between parents and children. *Cursing Columbus* (2009) by Eve Tal describes the difficulties encountered by the Balaban family after they finally escape from a village in the Ukraine and reunited in the Lower East

Side of New York City in 1908, as well as the consequences of the tension between the parents and the children in this family. The story is narrated alternately by Raizel and her brother Lemmel. They are in the same immigrant family but have different reactions to the pressures brought by immigrant life.

Raizel likes her life in the United States because she can finally go to school and have the opportunity to realize her dream of becoming a teacher. However, her 13-year-old brother Lemmel is dissatisfied from the beginning of his arrival in the United States. Lemmel not only experiences the cultural shock of emigrating from rural Ukraine to big cities in America, but also encounters difficulties in learning. He doesn't like school. In fact, he has learning disabilities. However, his parents have unrealistic expectations for him, which traps him in a dilemma.

It is also difficult for Raizel's mother to adapt to the new environment. She is extremely shocked when she finds her once-Orthodox husband has cut his beard and stops attending synagogue, and she is not satisfied that her husband who used to be a scholar works as an ironer in a garment factory.

Raizel and her mother represent two typical attitudes of immigrants towards their new life in the United States. Raizel represents these mild and idealized immigrants who strive to assimilate into American society. In order to become Americans, they try to separate from the culture they have accepted in the past from the moment they set foot on American land, even if they have to discard some "good" things they are used to. Raizel is willing to give up the most meaningful marks left by her hometown life, such as language, customs and values, because these things make her different or even antagonistic to "real" Americans. It can be seen that this process is full of contradictions and conflicts of transformation, tearing, abandonment, change and rebirth, reflecting the real social transformation of individuals. Therefore, the artistic description of this growing-up process is the most prominent and significant theme of American young adult historical novels on immigration.

Raizel's mother, on the contrary, wants to completely retain those things which Raizel wants to keep a distance. Mama adheres to the customs of Jews in Eastern Europe. When Raizel's English became more and more fluent, her ability to express the subtle thoughts and feelings in her mother tongue deteriorates accordingly, while her mother can only speak her mother tongue, which results in "subtleties of meaning are likely to be missed and miscommunication may result in complex discussions between parents and children." (Suarez-Orozco & Suarez-Orozco, 2001, p. 74.) When immigrant parents and children are in two different language worlds, they will fall into poor communication and even remain silent, and the cultural, ideological and emotional barriers can only become stronger.

Such a situation is common in the description of family life in this novel. For example, when Raizel is excited that her article about Columbus wins the prize in school, her mother doesn't understand her, and her brother Lemmel refuses to go to the contest to listen to Raizel read her article about Columbus, and he even curses Columbus. This is also the origin of the novel's title "Cursing Columbus".

Soon after, Raizel's father loses his job and his mother is pregnant. Her brother Lemmel steals the house rent and runs away because of the studying problems at school. Later Lemmel joins a gang of juvenile pickpockets and names himself Louis in order to get rid of the past and gain a new identity, but he fails. He is arrested and he realizes that he can escape from home, but he can't forget his family. Lemmel crosses multiple boundaries. He not only immigrates from Ukraine to America, but also changes from a promising Jewish teenager to a bad teenager and social outcast, and from the pride of his parents to their shame. All these are inseparable from the situation of immigrants and the special situation of each individual. It shows the widespread crisis and cost of the immigration process.

At the end of the novel, the Balaban family finally reunite to celebrate the Passover. Lemmel's father's new boss is also present and promises Lemmel a job. Lemmel no longer curses Columbus, and the family's life has a new hope.

Cursing Columbus well explains the influence of the past experience on the present in the immigrant life. When immigrants arrive in the United States, they bring not only their own property and parcels, but also the burden of their

former life. For the Balaban family, the past seems to have disappeared, but their future will still be affected by their past life. Raizel's father used to be a Talmud scholar, but he can't find a suitable job when he comes to America, and her mother is reduced from a scholar's wife to a housewife living on her husband's unstable income. In the story of her brother Lemmel, his past life has a greater impact on his current situation and even determines his future. His reading disability from the other side of the ocean makes him a juvenile delinquent. In the future, it seems that he can only become a blue-collar worker with low salary and criminal record. Only Raizel's future seems promising.

From these ups and downs, Raizel and Lemmel face the moral confusions. Raizel challenges the authority of her parents. She refuses to quit school and work, and decides to be a teacher in the future. She becomes more confident and optimistic. Lemmel fights against the pressures from school and family in a wrong way, but when he protects the little boy in the gang from being injured and gives up the chance of running away from the police, he makes an ethical selection and chooses to be good and honest. It shows Lemmel has grown up psychologically and morally.

A Step from Heaven

Although there are many difficulties in the journey and the adaptation of immigrants, the purpose of most immigrants is to stay and live in America. An Na's novel *A Step from Heaven* (2001) tells the experience of Young Ju Park, a Korean immigrant girl, from her childhood to adolescence. The novel is narrated in the first person from the perspective of Young Ju, with a few Korean sprinkled in the English narration. The author extracts materials from her Korean immigrant experience and transmits her feelings of longing, joy and shame in trying to integrate into foreign culture through Young Ju's story. The novel develops along two story lines, one is Young Ju's process of growing from an obedient Korean outsider to a strong Korean American girl, and the other is her father's increasingly serious alcoholism and degeneration.

When Young Ju was four years old, her parents decided to immigrate to America and take refuge in the family of Young Ju's aunt. At this time, the wave of Korean immigrants to the United States was coming to an end. The earliest group of Korean came to Hawaii to work as laborers in sugar cane plantations in 1903. The biggest wave of South Korean immigrants occurred after the passing of the Immigration Act of 1965, which shifted the focus of immigration from European countries to non-European countries, especially the third world countries. Many South Koreans took this opportunity to immigrate to America. Because Young Ju's aunt has immigrated to the United States, and the Immigration Act of 1965 took family reunion as the basis for choosing immigrants, the Young Ju family's immigration application was successfully approved. Young Ju's father believes that everyone can make a lot of money in America and tells the girl that she can have the very best education here.

Young Ju feels that America is heaven. But her aunt tells her that although America is very good, it is still a step away from heaven. The first thing that bothers Young Ju is the language problem. In order to reflect Young Ju's response to English in this novel, the author Anna transliterates some English Young Ju hears. When she goes to school on the first day, the students say "Wah-Ko-um, Yung" (Welcome, Young) at the suggestion of the teacher, but she doesn't know what it means.

Her father's bad temper does not change after he immigrates to America. Shortly after arriving in America, he insists on moving out of the house of Young Ju's aunt for his convenience and privacy. When Young Ju's mother raises an objection, he slaps his pregnant wife. Young Ju shrinks in a corner and recites the alphabet silently so that she won't cry. She realizes that America is more than one step away from heaven.

Young Ju is disappointed with many things at home. After the birth of Young Ju's brother, his father is very proud and happy, and he predicts that his son will become a doctor or a lawyer or even a president in the future. When Young Ju says "I can be president", her father laughs at her and says it is impossible because she is a girl. (Na,

2001, p. 38) Her father's preference for her brother Joon Ho makes Young Ju jealous. She can't understand why boys and girls should be treated differently, but she realizes that it's unfair for her father to do so.

Young Ju's father has always been bad tempered. When Young Ju grows up, she witnesses and experiences more abuse by her father to the family members, especially her mother. Although the border between countries has been crossed, Young Ju's mother is still a victim of domestic violence, and it seems that her husband does not know that domestic violence is illegal in America.

Young Ju feels depressed at home and is often forced to lie to escape her parents' bondage. She becomes friends with her classmate Amanda, but the friendship brings more conflicts to her family. When Amanda invites Young Ju to her birthday party, Young Ju's mother does not allow her to go, because Amanda is too "American" and she will bring Young Ju bad influence. In the views of the elders of the Park family, American girls don't study and are very selfish. The motivations of Young Ju's parents to stop their children to make friends with American teenagers are different. Her father wants to have absolute control over his children. He does not allow his children to challenge his authority. He once pushes Young Ju to the floor and warns her not to get up until she understands "how to be a good Korean girl". (Na, 2001, p. 110) Although her mother is not so controlling, she is afraid that American culture will have a negative impact on her children.

In this environment, it is hard for Young Ju's brother Joon Ho to grow up healthily. He used to be the pride of his father, but later he often skips school, hiding in his room, drawing comics, or hanging out with his friends. In some ways, Joon Ho is similar to Lemmel in *Cursing Columbus*. They all want to try their best to get away from the tension in immigrant families, although Lemmel's response is out of his reading disability, and Joon Ho's stems from an abnormal family environment caused by his father's domestic violence.

Young Ju's father begins to come home later and later. He gets drunk more and more often and has a worse temper. Once, when her father is committing domestic violence, she heard her mother's scream from the kitchen. she realizes that she is no longer a child and can no longer expect God to save her mother. She finally calls 911. After a long silence, she tells the police who answers the phone, "My father is killing my mother". (Na, 2001, p. 139)

The behavior of Young Ju's father is not uncommon among male immigrants. "When their children are increasingly influenced by the values and the behavior of the new culture, which makes parents feel frustrated and threatened, they often try to 'tighten the reins'." (Suarez-Orozco & Suarez-Orozco, 2001, p. 78.) The domestic violence and alcoholism of Young Ju's father are the extreme embodiment of parents' frustration in immigrant families.

A few months later, Young Ju's father returns to Korea, while Young Ju's mother and the two children choose to stay in America. In fact, without their father at home, the families are indeed fine. Each of them works and studies hard. At the end of the novel, Young Ju is about to become a college student. She has won a scholarship and been admitted to a university with excellent results. After experiencing various events, Young Ju and her families finally understand that they really have a choice and can choose the right path in moral confusions. They can fight against the authority of man and family violence and get Young Ju's father punished by law. During the process of assimilating into the American culture, Young Ju rebels against some traditional moral values of Korea, such as the sexist attitude toward females, and becomes stronger.

Of course, not all immigrant children will rebel against their parents. Some cultures advocate children to be filial to their parents. However, when immigrants arrive in America, parents often work hard to ensure that their children can succeed and achieve a higher socio-economic position in this country. At the same time, no matter how closely parents guard against the impact of American culture on their children, the culture into which their children are assimilated is usually a world far away from them. These children easily cross the boundaries of language, religion, society and culture that confuse their parents, which makes parents proud of their children's progress. But the rapid

changes brought about by this progress also make their children more and more alienated from their parents. This is an irreconcilable contradiction between parents and children in immigrant families, and it is also the main reason for children's rebellion in immigrant families. From these contradictions, it is not difficult for people to realize that some generation gaps come from the inherent contradictory movements of families, and some intergenerational conflicts have a very complex immigrant living environment and attendant challenges.

Whether the stories focus on the motivation, journey, arrival or the placement of immigrants, American young adult historical novels on immigration enable the readers to have more understanding of the history of American immigration and the psychological journey of the immigrants. They describe these barriers that hinder new immigrants from adapting to American society. In the face of these problems, the young protagonists in these novels have made great efforts to rebel the pressures from parents or other elements and assimilate into of the new country. Nevertheless, when the young immigrants in these novels arrive in America, they are eager to participate rather than change the American way of life. Their personal victory takes place within what they think is the mainstream American culture. Their stories are more about "how America changed me" than "how I, or my ethnic / religious / racial group, changed America."

On the whole, although most American young adult historical novels on immigration reflect the exclusion, humiliation and discrimination experienced by immigrants, the endings of these novels are usually positive and optimistic, which is determined by the optimistic tone of young adult literature. The joys and sorrows and the moral and psychological growth and progress experienced by the young protagonists will also bring reflection and encouragement to the readers.

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A Study on China English and Chinese English from the Perspective of Cross-cultural Communication

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[Abstract] *With continuous improvement of China's overall national strength and further cultural exchanges between China and the West, Chinese people increasingly use English for cross-cultural communication, resulting in China English and Chinese English. China English is a linguistic phenomenon involving cultural exchanges between Chinese culture and British culture, which is a normative English variety accepted by native speakers. While completely different from China English, Chinese English (Chinglish) is a non-standard expression neglecting the culture and customs in English-speaking nations, which is a rote interfered by the thinking mode and linguistic habits of the mother tongue - Chinese, so we should try to avoid it. This thesis analyzes the definitions and reasons of China English and Chinese English from the cross-cultural perspective, coupled with a few measures to avoid the Chinese English or transferring it to China English, emphasizing the crucial influence of China English on cross-cultural communication for it is the very product of cross-cultural communication.*

[Keywords] *China English; Chinese English; cross-cultural communication*

Introduction

The combination of English with other local cultures and customs when it is commonly used around the world has resulted in many varieties with regional characteristics. These varieties act a vital role in the process of cross-cultural communication, and are responsible for various communication functions in certain social groups.

From the beginning of the 19th century to the present, Chinese people has a history of learning English for more than 180 years. Due to mutual influence and mixture of Chinese and Western cultures, plenty of Chinese borrowing words have joined English language family, becoming a part of standard English. With the further cultural and technological exchanges between China and foreign countries, Chinese has generated a great deal of English expressions and discourses with unique Chinese characteristics in political, economic, cultural and other aspects of life. These new English forms, which show the events and phenomena with Chinese characteristics, have obvious Chinese cultur-

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al features, greatly enriching the vocabulary, syntax and discourse of modern English. And these emerging phenomena of English have been collectively referred to as China English by scholars. However, due to the internal heterogeneity between Chinese and Western cultures and the negative transfer of mother tongue that cannot be avoided during language acquisition, English learners in China are prone to mechanically apply the rigid Chinese linguistic patterns to English, causing interlanguages that cannot conform to English language norms, which is Chinese English (Chinglish).

"Faithfulness, expressiveness and elegance" theory proposed by Yan Fu, as "three difficulties" for translating. In my opinion, his theory can be concluded as "understanding and expression". Some translators try to shoehorn the corresponding English expressions they look up the dictionary into English translations by sentence patterns and grammar rules they have learned, so their translations are correct in meaning but not accurate or authentic in expression, resulting that Chinese readers could understand their meanings but seldom are foreign ones.

Definition of China English and Chinese English

Rong Pei considered China English as the English with Chinese characteristics locally used in China, with standard English as its core (Rong, 1991, p. 4). However, Li Wenzhong recognized that Rong's definition was inappropriate, and redefines China English as the vocabularies, sentences and discourses with Chinese characteristics taking the standard English as the core to express the unique things in social, cultural and other fields in China, free from interference and influence by the mother tongue, becoming an authentic English communicative method by means of transliteration, borrowing translation and semantic regeneration and so forth (Li, 1993, p. 18). While Jia Guanjie, on the basis of the integration of the definitions of Rong and Li, further defined China English as an English variety with the inevitable Chinese characteristics used by Chinese-speaking people, with standard English as the core, and beneficial to the wide spread of Chinese culture (Jia, 1997, p. 11).

Chinglish, also known as Chinese English, means when Chinese people learning or using English, the certain linguistic phenomena in Chinese are brought into English, causing apparent similarities to Chinese in expression way, syntactic structure and use of vocabulary. Jin Huikang pointed out Chinglish is with great instability generally for the individual's language characteristics, often disturbed by Chinese style and thinking mode, which is mainly reflected in inappropriate intervention (Jin, 2003, p. 66). This kind of English has great arbitrariness, subjectivity and creativity, belonging to an interlanguage without common norms." For instance, "穷光蛋" is translated into "poor light egg". And some learners are prone to use Chinese-style greetings such as "teacher Wu" (吴老师) and "Have you eaten up?" (吃过了吗?). And when people are on the phone, they would ask "who are you?" instead of "who is that speaking?" and the like. Even if these sentences are correct in grammatical level, they do not conform with English culture and custom. Consequently, this type of sentences cannot be understood or accepted by English-speaking natives, and then Chinese English came into being.

With cross-cultural teaching gaining increasing attention of all types of language teaching, it has been found that the emergence of Chinese English is not only due to the differences of languages, but also caused by cultural disparities. Affected by the Chinese thinking mode and lack of correct understanding of local cultures and communicative ways of native English-speaking nations, English learners have created many Chinglish. Therefore, China English belongs to the standard English, with the typical Chinese cultural connotation, which has a positive influence on enriching English connotation and disseminating brilliant Chinese culture (Adamson, 2004, p. 188). Conversely, Chinese English is an irregular English language, made up by China's English learners in their daily life, by the impact of English-Chinese cultural differences, which should be totally avoided.

Causes for China English and Chinese English

Language and culture are closely related since language reflects a nation-owned social experience and features of ethnic culture. When people acquire the other language, they gradually understand the culture of the nation as well. Language is not only a set of symbols, since people's linguistic expression forms depend on society or community in which language are confined and impacted by customs, lifestyles, behaviors, values, ways of thinking, religious beliefs, ethnic psychology and personality (Jiang, 2003, p. 27).

The forms of China English

Due to the disparity between Chinese and English culture, to express somewhat unique things or phenomena in China culture, there is no corresponding word in English, that is, there is a cultural gap between Chinese and English.

Transliteration

Some vocabularies of China English are generated from the pronunciation of Putonghua, namely Pinyin. E.g.: go-ji (枸杞), chow mein (炒面), Lychee (荔枝), typhoon (台风), yangko (秧歌) and so forth. Additionally, some transliterated words originated from dialects in China, such as wok (锅), wonton (云吞), cheongsam (长衫), dim sum (点心), chop suey (杂碎) and Hakka (客家的) all of which came from Cantonese. And cumshaw (小费, 赏钱), tea (茶), pet-sai (白菜), ketchup (番茄酱) and sampan (舢板) etc. coming from Hokkien (Minnan dialect). These vocabularies of China English derive from China's local or folk culture in politics, religion, historical personnel as well as daily communication, all of which manifest distinct characteristics of local culture in China. Furthermore, these China English words with vigorous vitality, are gradually accepted by more and more people after being spread around the world, being used in oral English and written articles.

China's political conditions

China's social development has great characteristics all the time, since it has eventually stepped into socialist stage with Chinese features after its lasted 2000-year feudal society and being the victim of the War of Resistance against Japanese Aggression coupled with four-year Chinese civil war. During that time, a great number of linguistic phenomena and features sprang up, which are rare in English-speaking countries. Therefore, the unique China English have made its debut. For example: great leap forward (大跃进), three represents (三个代表), supply-side structural reform (供给侧结构改革), socialist concept of honor and disgrace (社会主义荣辱观), sites and heritage related to the CPC (红色资源). Besides, some external political materials are inclined to be written in contracted forms so as to be concise and to the point. Consequently, the English-translated versions of them hold a mass of special short sentences. For instance, "keep the front gate open and block the side doors" (开正门, 堵偏门), "whoever causes pollution is responsible for its treatment" (谁污染, 谁治理). In addition, some China English come from the imprecise etymology, since they express matters with Chinese characteristics, but without specific origination in Chinese, such as "a community with a shared future for mankind" (人类命运共同体), etc..

Chinese way of thinking

Generally speaking, English thinking mode is linear model while Chinese one is curved-type. Consequently, English articles tend to come straight to the point and do some explanations and descriptions later. However, China English passages due to the influence of Chinese thinking mode are more implicit and tortuous, which is the typical thinking way of China.

Dear Li Ming,

How are you doing recently? It has been three months since we met last time and I really miss you.

Recently, I have been learning painting in a local institution because I am really obsessed with it. And the teachers there are very friendly to me. If I am baffled with some difficulties in learning, they are very pa-

tient to help me with them. What's more, I have become increasingly positive and delighted thanks to painting, which calms me down a lot when I am in a bad mood. However, I am going to lose my habit soon since I cannot afford the tuition fee. Right in the moment of immersing with sorrow, it suddenly reminds me you are extremely warm-hearted person who are glad to help the friends in need. Because of this, I have taken my time to write to you, hoping that you could lend some money to me so that I could go on pursuing my dream.

Looking forward to hearing from you. Wish you best!

Yours Grace

This kind of China English with distinct Chinese cultural features are irreplaceable in the cross-cultural communication. Because of the contrasts on the mode of thinking, culture and language, when translating, there is no exact equivalent in Chinese for all the words of English.

The causes of Chinese English

Different ethnics have different geographic, religious and historical conditions. Thus, there are various descriptions of this nation-owned unique allusions and legends about diverse events and experiences. As a result, China's English learners frequently create numerous Chinglish owing to incomprehension about the cultural background of western countries.

Lack of deep understanding about some words in English culture

For example, "You look healthy" seems like a compliment in Chinese culture, but that sentence actually suggests someone was unhealthy and just recovered from an illness. While that could be corrected into "You look great". Moreover, if you want acclaim a lady's nice figure as "You are so skinny", it would also incur misunderstandings for "skinny" means an unhealthy body shape, which should be replaced by "slim". And "red sugar" should be "brown sugar (红糖)", because red means blood in the west. "White wine" does not mean "白酒", which should be "liquor", because wine in English made of grapes. At times, some learners use "work like a dog" to describe someone works as exhaustible as a dog, but that phrase should be used for depicting someone works very hard. Because dog in the west is good symbol contrary to its connotation in China, the former one symbolizes loyalty in the work and the latter one is usually with somewhat pejorative. Noodles in the west is the food for little kids, but in China, many people usually use "noodles" rather than "pasta" or "spaghetti", because when we are in primary school learning English, we are taught this word but without being told its cultural background. Thus, when translating, we cannot translate it literally but to find out their cultural connotations to avoid Chinglish.

The disparity of eastern and western values

Chinese tend to express their feelings, opinions or comments in an implicit way. On the contrary, English-speaking natives tend to show that openly and straightforwardly. Because China is a big country with a 5000-year history of Confucianism, which emphasize inside collect, implicative manners as well as keeping in a low profile, while western countries maintain that a person should be open-minded, frankly-speaking, which is regarded as confidence and coverage. That is the reason why Chinese would reply "where where" when they got good comments and English-speaking natives would respond with "thank you". In another example, a wife asks her husband whether her new dress is beautiful, and the husband replies "your eyes are beautiful". In that case, the husband's answer is brimming with Chinese style, which is tortuous and implied, because he considers it's impolite and hurtful to point the matters out frankly. In Chinese culture, people's expression and exchange focus on speakers, and letting readers to guess, to figure out the deep meanings. Whereas, English-speaking people are keen on putting forward their opinions and comments at the first priority, since English takes reader as the center, so they want readers to get their point directly and immediately. Furthermore, westerners focus on individuality and personal privacy is often their bottom line. While, Chinese

people have a strong sense of collectivism. Therefore, for the sake of showing the concerns about others, Chinese people enjoy asking something private. When Chinese communicate with westerners, they are passionately interested in the questions like "what have you eaten?" "what is your job?" "where are you going?" and so forth.

Different thinking modes

There are some different thinking modes between Chinese and English, for example, "你歌唱的真好。" should be "you are a good singer", while Chinese English would be "you sing very well." "你拿了的书吗?" should be "do you have my book?" instead of "have you taken my book?". "女儿的眼睛长得像你" should be "your daughter's eyes are from you" rather than "your daughter's eyes look like you". The above sentences reflect two totally different thinking modes when depicting the same thing. Due to the huge gap of language expressing model and thinking mode, some English learners are greatly impacted by Chinese thinking mode. Meanwhile, they do not realize the significance of cultivating English thinking mode—you can express abundant meanings accurately even without a good command of enormous vocabularies. Thus, provided that China's English learners cannot flexibly apply the cultural background of English-speaking countries, merely with some simple and surface study of vocabulary and grammar, they are prone to create massive Chinese English which does not conform with English grammatical rules.

Influence of China English and Chinese English

When learning English, Chinese pay the most attention to the lexical and grammatical rules instead of the social culture and thinking model in English-speaking nations, and tend to unconsciously express their opinions from the Chinese cultural perspective, neglecting the vital function of culture when acquiring English (Samovar, 2012, p. 156). Badly, Chinese English would cause inappropriate expression and behavior, even cultural conflict. From the perspective of language acquirement, cultural diversity is one of major interference factors.

Language and culture are both important elements of human civilization, which are tightly connected with. Language is a significant part of culture, meanwhile, it closely mixes with culture and inevitably influenced by cultural element vice versa. Language is not only the main carrier of a nation's history and culture, but the medium to express and show its distinctive culture. In short, China English, as a variety of standard English, is created to meet the need of expressing Chinese characteristics in English. In cross-cultural communication, we are supposed to avoid communicative failures by means of expressing in regular and standard grammar and vocabulary instead of influence of Chinese thinking mode.

Conclusion

With great differences in their essence, causes, linguistic and cultural features, both China English and Chinese English have their own values, because the former belongs to a positive phenomenon, a necessary outcome of cross-cultural communication in modern society (Xie, 1995, p. 8). While the latter is a nonstandard linguistic expression, a negative thing impeding cross-cultural communication. On the other hand, there is not yet an impassable gulf between the two types of expression. Chinglish may change into China English after the stronger cross-cultural awareness, since it is indispensable for China English to precisely express and disseminate the unique culture of Chinese nation. Those special elements filled with Chinese characteristics have to be transmit in China English. Culture is a sophisticated element in cross-cultural communication, we not merely find out the equivalence of linguistic meaning but cultural level. Only by this can we create a barrier-free communication in various cultures.

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Chongqing Hotpot and Thumb Fight

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[Abstract] When Chongqing people have Hotpot, they would prefer to play the Thumb Fight, one most favored Popular Game among the traditional Chinese drinking games. In terms of Chongqing Thumb Fight, there are two types: Good Brothers (兄弟好) and Disorderly Chopping Firewood (乱劈柴). This paper introduces the birth of Hotpot in Chongqing and focuses on the origin of the two primary lead-in phrases (过门). Driven by that target, it may dig out some relevant cultural deposits of the Chongqing local traditional Chinese drinking game, Thumb Fight, which may prove the magic brought by the rivers and mountains in Chongqing.

[Keywords] Chongqing; Hotpot; Thumb Fight; Chinese; drinking games

Introduction

China has bred many drinking games through its long history of drinking culture. Generally speaking, drinking games can be regarded as two general types: *Popular Games*(通令) and *Elegant Games*(雅令). With its vast landscape and various customs, China has evolved different kinds of Popular Games nationwide. Among the Popular Games, the *Thumb Fight*(拇战) is the most favored until nowadays. Chongqing, a southwestern municipal city, located in the upper Yangtze River, enjoys being a city of mountains and rivers. Yangtze River has witnessed Chongqing's economic take-off and cultural evolution over the years.

Along with the famous worldwide *Hotpot*(火锅), Thumb Fight, the most favored traditional Chinese drinking game in Chongqing, also can sweep the global with times. Thumb Fight is one representative Popular Game among the traditional Chinese drinking games. Therefore, we must get a clear idea of the cultural deposits of the Chongqing Thumb Fight.

The Birth of Chongqing Hotpot

Hotpot is a well-known mark of Chongqing's home and abroad. This paper, tries to trace back the birth of Hotpot and find out its hidden cultural code: its birthplace and its maker.

The Birthplace for Hotpot

Yangtze River has witnessed the considerable development and promotion of the cities along with her. Chongqing is located at the intersection of the Yangtze River (长江) and the Jialing River (嘉陵江). For historical political and military reasons, water transportation quickly gave birth to many wharfs in Chongqing. The gradual development of wharfs powerfully brought Chongqing with rapid prosperity economically.

Records of Southwest China·Ba Culture (华阳国志·巴志) records that along with the Jiangzhou District (江州)

(now Yuzhong District, Chongqing 重庆渝中区), there has over five hundred houses along the wharf, prosperity enough to be remembered as one attractive night scenic spot. Moreover, it is praised as "the view of the night scene of Chongqing along the river" (字水宵灯). The masts are like forests, and the boat canopies are connected in the daytime. When the night comes, the boat owners would first light up the lights and then play cards or chat casually to rest. It is a bright and beautiful moment that the lights and the rivers are mirrored along the river. (He, 2018)

The Maker of Hotpot

The wharf has brought two major physical labor jobs: trackers and porters. Trackers, living without settlements, move between the large and small wharfs navigable to Chongqing through the year. The trackers are also divided into boat trackers and beach trackers. The former will work with the ship. Besides pulling nylon ropes (纤绳), anchoring, swaying, and bracing are all their jobs. At the same time, they must be familiar with the vortexes and reefs in the rivers. The water is rushing, and the valley and beach there are very dangerous. When crossing the beach, the trackers need to go down to the shore to draw nylon ropes. Drawing nylon ropes is not only a laborious task but also a technical task. The trackers are divided into the head trackers, the second trackers, the third trackers, et cetera. Generally, the head tracker has the most experience and knows the technology skillfully. The head trackers walk in the forefront when pulling the ropes, followed by the second and third trackers. The nylon rope is sometimes hung on the rock, stuck in the stone crack, or encountered other obstacles. A person is required to adjust the rope. This person is "picking the bowl" (拣碗). The "picking bowl" (拣碗) is responsible for observing the rope's condition at any time and clearing obstacles. (ibid)

However, if they encounter a more extensive fast beach and the boat trackers cannot pull the boat across the beach, they need the help of the beachhead tracker. The beachhead tracker usually stays at the fixed and large fast beach. When the ship goes on the beach, the "boss" of them is responsible for negotiating with the boat owner about the remuneration for pulling and arranging the workforce for pulling. (ibid)

Beach trackers are generally not as professional as boat trackers. Most of them are villagers near the rapids. In the slack season, they come to pull the nylon rope to earn some hard money. It is said that from 1912 to 1949, the beach tracker can get a silver dollar for one time. In documentaries or picture materials, trackers usually appear topless or even naked. From an aesthetic point of view, we often say this shows the beauty of men's masculinity, but the facts are sad. The trackers get on the boat for a while and then go into the water. The water would wet their clothes. Because of the quality of clothes, wet clothes may get hard to wear. It is easy to wear off the skin. More seriously, the wet clothes will be tightly attached to the body, and trackers may quickly become sick. Moreover, poor trackers cherish clothes. They would instead let the rope wear out their body than clothes. (ibid)

The porters' main job is carrying the goods from the ship to the land, or even farther destination. Since every porter carries a stick as a labor-saving aid, Chongqing locals call *Bangbang* (棒棒) in the Chongqing dialect. *Bang* here means stick, and *Bangbang* uses the tool taken by the porters to refer to the job that needs carrying and moving the goods. *Bangbang* is a particular product in Chongqing because of its mountainous landscape. Since the *Bangbang* is a good help for the Chongqing locals to move and carry daily goods, the group of *Bangbang* is gradually nicknamed as *Bangbang Army* (棒棒军) by the local people. (ibid)

Bangbang Army is a business card of Chongqing before the widespread installation of elevators. They carry a bamboo stick about one meter on their shoulders, and two nylon ropes are tied to the stick. Although the current *Bangbang Army* team is not as large as in previous years, they can still be seen in the urban area. The main two groups of the *Bangbang Army* are the porter on the dock just mentioned, and the other is the water picker. In the beginning, the loading and unloading of goods at the Chongqing wharf was carried out by human resources. Many poor

people worked hard to earn a living as porters on the wharf. At that time, the handling equipment was backward. Unlike the current freight terminal, which has containers, conveyor belts, giant cranes, and other tools, tons of goods could be quickly loaded and unloaded smoothly. In addition, when the urban water pipe network in Chongqing was not perfect, the first half of water resources in urban areas are scarce, and a workforce is needed to carry water from the Yangtze and Jialing Rivers. Bangbang Army plays a vital role in the lives of Chongqing people.

Mainly, the trackers and porters have a meager income and no fixed dining table. When the weather is cold, they walked with heavy steps to warm their bodies with hot food, dragged their tired bodies, and built soil by the river as a stove. They took out the chili, pepper, and spices they brought with them, took water from the Yangtze River, boiled it into soup, bought some beef and sheep offal (internal organs) that the rich did not eat at the slaughterhouse, and poured it into the broth made from beef bones. (ibid) After the soup is boiling, the beef and sheep offal and vegetables are blanched. This way of eating is economical and affordable, and it can keep the stomach full from the cold. Dockworkers and boaters deeply love it. They served with spirits, hot fresh fish, live shrimp, and various vegetables. With much heroism and passion, the whole body was exhausted. The trackers roared fiercely and set off on the road with the rope on their backs. Behind them were earthen stoves and wisps of blue smoke. It is the origin of the famous Chongqing local food, Hotpot. With the worldwide acceptance of Chongqing Hotpot, nobody can imagine that the poor labor workers create the famous Hotpot. Nevertheless, it is valid for the Chongqing Hotpot.

The Origin of Two Lead-in Phrases of Chongqing Thumb Fight

If tourists went to Chongqing, they may notice that the locals would like to play Thumb Fight during their social gatherings, especially eating Hotpot, particularly in summer. Many may be attracted by the interesting Chongqing dialects and players' energetic body gestures, incredibly excited complexion, concentrated eyes, passionate mouth, ever-changing finger numbers, high-or-low pitch, as well as shaking hands and feet. That is no more the rare lively scene on everyday Chongqing local restaurants and streets. Almost every Chongqing local would like to play some drinking games for a while, or even a whole day, when meeting friends old or new, home or foreign. Moreover, some loyal players would even launch such drinking games just over a cup of tea with their obsessed players and friends. It may be just the magic of the original drinking games, taking everyone in and sticking around.

As for the whole process of Chongqing Thumb Fight, there should have lead-in, fighting progress, and results. Because of the focus of this paper, we would explain the lead-in part here. With time passing by, the current familiar Thumb Fight played and popularized among Chongqing players remains two significant lead-in phrases: *Good Brothers* (兄弟好) and *Disorderly Chopping Firewood* (乱劈柴). When interviewing the skillful players, both young and old, about the origin of the two names, none of them may give a complete and clear explanation. No matter a historical story or even an oral-past old story, help know the origin of the two significant phrases, on the one hand. On the other hand, their incomplete explanation shows the necessity of this paper. However, it is a tricky task for the author to explain well and sound for the origin, which is necessary for us to understand the local Thumb Fight, and even its reflection on the local culture, to some extent.

The English word "Culture" is developed after the Latin term "cultura animi." An ancient Roman philosopher, Marcus Tullius Cicero (c. 106 BC – 43 BC) used the "cultura animi" in his *Tusculanae Disputationes*. (n.d.) He used the term to mean the cultivation of the soul, which was a metaphor in philosophy that the so-called soul development is the highest state of human development. Later, the word "culture" gradually evolves into a more common meaning: it refers to the accumulated knowledge or experience related to the living being's own life in their development. Therefore, they can better adapt to nature or the surrounding environment. Moreover, it is a convention formed by people living together in the same natural environment and economic production mode shown through its subcon-

scious external manifestation. With this explanation of culture, we may follow the coming lines to reveal the mystery of the two lead-in phrases one by one.

The Origin of Good Brothers (兄弟好)

Chongqing is located at the intersection of Yangtze River and Jialing River. On a more detailed Chongqing local map, many "smaller" rivers are contrasted with the Yangtze River and Jialing River. On the Chongqing local map, the main stem of the Yangtze River penetrates through Chongqing District as long as 691 kilometers. There are two main stems of the Chongqing section of the Yangtze River, namely the Jialing River and Wujiang River (乌江). Besides that, there are seven tributaries, namely the other seven more prominent and vital tributaries of the Yangtze River, including Qujiang (渠江), Fujiang (涪江), Longxi River (龙溪河), Xiaojiang (小江), Daning River (大宁河) on the north bank, and Qijiang (碁江) and Youshui (酉水) on the south bank. (n.d.) From the maps, thousands of trickles converge into a torrential river, just like blood veins attached to the skeleton of the mountain, forming flesh and blood of Chongqing people and portraying the appearance of Chongqing today. It can be a river feast in Chongqing.

The highest excellence is like (that of) water. The excellence of water appears in its benefiting all things, and in its occupying, without striving (to the contrary), the low place which all men dislike. Hence (its way) is near to (that of) the Tao. (Legge, 2008, p. 19)

From those above classical lines, which every educated Chinese can recite, we may easily find out the spiritual benefits of water. Water is good at helping everything but not competing with everything. It stays where everyone does not like it, so it holds the love from all aspects. We are encouraged to act like this humble and kind water from our ancient Chinese culture. Based on this cultural cultivation, the place surrounded by waters, rivers, or even small trickles, may subconsciously exert subtle influence, a drop by drop, day after day. Chongqing can be the best representative of those places.

The thousands of trickles within the Chongqing region have bred Chongqing people kindness, open-hearted and hospitable character. They treat every acquaintance kind and enthusiastic. They like to share their good experience with everyone they encounter. Young people usually help older adults to carry heavy articles or baggage. The Chongqing locals are inclined to take the travelers to the targeted destination in person when they are asked for help from strangers. Chongqing people would feel relieved and invite new friends without in-depth social interaction to be their home guests. Chongqing street hawkers may give one cup of icy water or drinks to a newcomer, especially in the suffocating summer, so on and so forth. Chongqing locals may behave like the water to welcome every encounter with people from all over the world.

Moreover, the Chongqing male is inclined to make brothers with a male they meet. Therefore, there is one famous lead-in phrase of local Thumb Fight: Good Brothers (兄弟好). Maybe this lead-in phrase may give the strangers and friends the same friendship rank as Chongqing people. Whenever Chongqing people say this lead-in, they would subconsciously take the newly meet acquaintance as an old friend with the warmth like spring, narrowing their distance between hearts and becoming true faithful friends.

The Origin of Disorderly Chopping Firewood (乱劈柴)

Chongqing is a famous mountain city in the country and even the world. It is famous for its mountains and is rich in trees. In ancient China, people were faced with a daily life problem: what natural materials can make a fire to cook? Without convenient transportation, people would only take advantage of their surroundings. For then Chongqing forbears, the trees can be the best one because, in the Paleolithic Age, the Sui ren clan (燧人氏) had already learned how to make fire (钻木取火). Naturally, firewood for cooking was ranked first in the "seven daily matters to run a day," firewood, rice, oil, salt,

sauce, vinegar, and tea, for the ancients.

Although theoretically, many fuels can be used for cooking in ancient China, the primary source of fuel was wood for a long historical period. For example, in the famous ancient Chinese book *Essential Skills of Medioscience* (齐民要术), elm, willow, oak, and other trees that can be used as "fuel" are listed. (Chao, 2021) However, the elm, willow, and oak are ornamental plants nowadays. Maybe, the mountainous land does Chongqing people a great favour, especially in firewood's daily necessities. The mountain has ensured the locals have hot water and meal daily. Chongqing locals would do a series of physical labor work from the trees in the mountains to the firewood in houses: cutting down trees, chopping them into smaller pieces, and carrying them home. The ancient Chongqing live on firewood to run the warm everyday life. However, the history of the Chinese people using coal can be traced back at least to the Han Dynasty (c. 202 BC – 220 AD). However, the absolute popularity of coal will not be until the Ming Dynasty (c. 1368 AD – 1644 AD). (ibid) We may know that firewood plays an essential role in ordinary people's expected lives through long Chinese history. So are the Chongqing people. Since the mountainous landscape of Chongqing, the firewood may play a more critical role in locals' happy life.

The lead-in phrase Disorderly Chopping Firewood (乱劈柴) of Chongqing Thumb Fight makes it hard to spot its accurate emerging date and place. However, the original Thumb Fight emerged as early as the Tang Dynasty (c. 618 AD – 907 AD). It shows the possibility for the Chongqing locals to play the Thumb Fight with fellows from the Tang Dynasty. Nevertheless, maybe it is impossible to trace back the exact and valid true origin of this lead-in phrase because of the disappeared written documents or the past ancients' recordings, which is like the true origin of the human being without relevant written evidence. After the short and brief introduction of firewood history, we may quickly know the incomparable role of firewood in people's everyday living life.

Why is firewood? Because without firewood, they would not live their everyday life. Without firewood, they would eat uncooked food; without firewood, they would have no hot water to drink; without firewood, they cannot even have a warm shower, so on and so forth. It is its crucial position of firewood that puts its priority. Before the prevalence of coal as a significant burning material as early as the Ming Dynasty, there is a substantial overlapping period of 1,000 years for citizens to depend on the firewood to keep on their everyday life. One thousand years maybe is not that long period a time is, While, for the human generations, maybe it is a relatively long time for them to adapt to something, even rely on something mainly.

Moreover, the current life span per person ranges from 70 to 90 years old, much longer than our ancients. As to the life span of the ancients may be cut half at least. After such a reflection on the ancients' practical life, the importance of firewood is beyond words to say now.

Since firewood is an indispensable element for the ancient people, getting enough fireworks for every ancient family tops the priority. Chopping a tree and getting some firewood is sure to be one routine, including the rich and the poor. We know the firewood is as accessible to the poor as the rich, just like the sunshine and air. Moreover, the firewood is generally from the trees. In ancient times, the trees are almost like the incult primitive forest where some fierce, even dangerous animals may live. The ancients cannot be equipped with the edge tools as the current people land because of the lower tool-making capability.

Furthermore, even nowadays, with more advanced tools, some animals living in the uncultivated forests are still frightening the modern brave people, in a way. It is not to mention the relatively weak ancients. Therefore, the best way to get the firewood is to form a group, maybe at least two, with no further restriction of its number size.

We may have a bold guess of its creation image of the Disorderly Chopping Firewood (乱劈柴). Maybe it was one day in ancient times. The two ancients were tired after a half-day of hard and heavy chopping work. As we know, cutting a tree down and chopping it into suitable firewood is a kind of physical labor work, which needs a lot of

strength and energy. After a half-day of weighty physical consumption, even the most assertive Wu Song (武松) would need three bowls of wine drink to relax and refresh. Therefore, they may have a drink of carry-on water or wines to relieve their physical fatigue. The only drink is boring. Since the prevalence of Thumb Fight, they may launch a local Thumb Fight on the spur of that moment. While they were uneducated people, the literary lead-in phrases were complicated for them to play. Like the dock workers, the firewood labourers just made full use of the matters at their fingertips. They turned to describe their hands-on working, chopping the firewood, and they are adepts in this familiar field. To make the game easy and exciting to carry on, they may speak out the phrases at will without any artificial disciplines. So, there may emerge the rudiment of the lead-in phrase Disorderly Chopping Firewood.

On the one hand, the lead-in phrase represents the cooking history and reflects the ancients' hardworking living styles of Chongqing locals on the other hand, to some degree. Until now, it may not be abnormal to have such a lead-in phrase Disorderly Chopping Firewood. Just as the well-known saying, arts come from life. Here, it may be changed into, the lead-in phrases of the Thumb Fight come from Chongqing locals' ancient life. Like the popular local Chongqing saying from the famous local TV episode, *Foggy Night Talk* (雾都夜话): this is the Chongqing native acting their own stories. Maybe, all the Chongqing locals are playing the seemingly same stories here or there, in one way or another. Indeed, when the Chongqing locals are playing their local Thumb Fight, whether Good Brothers or Disorderly Chopping Firewood, they act their own living stories vividly and lively.

Conclusion

The preceding words have given us a brief introduction to the origin of Hotpot, the birth of the two lead-in phrases of Chongqing Thumb Fight, and its hidden historical stories and cultural background. After reading, we may get closer to the Chongqing locals. Chongqing people treat guests as hospitable as the Chongqing hotpot and make friends with newcomers like brothers.

Along with the birth of Chongqing Hotpot, we figure out the two primary lead-in phrases of Chongqing's local Thumb Fight. As we all know, the Thumb Fight is a typical representative of traditional Chinese drinking games, which may be taken as the mark of the traditional Chinese drinking culture to some extent. Our traditional Chinese drinking games are various and varied and need more scholars to dig out their glorious colour and refine them with a modern spirit.

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Food, Garden and Personage: An Intertextual Study of Two Paradises

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[Abstract] *The contemporary American poet Gary Snyder is known to express his unique spirits in the counterculture movement. Scholars are aware of the fact that he has been drawing ideas from eastern philosophies, especially those from countries like China and Japan. However, knowing Snyder also has had serious doubts towards the mainstream belief of western world, few have explored his criticism of western core belief. This paper seeks to find his countercultural spirit in his struggling against western culture in his poetic work "Milton by Firelight". Since Milton's "Paradise" is authoritative enough to be called the canon of western belief, reading Snyder's rewriting of Milton's Paradise Lost may be feasible. When exploring this idea from the perspectives of garden, food and person, Snyder can be said to rival or even exceed John Milton. By rewriting Milton's Paradise Lost, Snyder challenges the main-stream of western beliefs.*

[Keywords] *Snyder; Milton; garden; food; personage*

Introduction

John Milton (1608–1674) is a prominent British poet of the 17th century. Under the leadership of Oliver Cromwell, Milton was actively involved in the struggle against absolute monarchy. As a devout Christian, Milton published *Paradise Lost* in 1674, which not only expressed the despair after the failure of the revolution, but also revealed an optimistic attitude towards human capabilities. Nearly three hundred years later, the American poet Gary Snyder (1930–), a famous contemporary American poet, essayist, and translator, as well as a Zen believer and environmentalist, created the poem named "Milton by Firelight", which built a bridge between the American "Beat Generation" and Milton from the perspective of religion and nature.

Snyder is a representative figure of American counter-culture movement, closely related to Eastern Zen Buddhism. He was raised on a dairy farm in the Pacific Northwest. He graduated with a B.A. in anthropology from Reed College and worked as a logger in the Pacific Northwest before going to Berkeley to study Asian languages from 1953 to 1956. During this time, he also met Allen Ginsberg, Jack Kerouac, and many of the other writers identified with the Beat Movement. Also, dissatisfied with the status quo, Snyder has been trying to seek a change to the status quo to fight against the mainstream culture. Therefore, "Snyder found the East and Buddhism". (Zhang, 2015, p. 12) Snyder moved to Japan to study Buddhism, an experience that deeply influenced his poetry. Snyder has been studying culture of the American Indians and that of the ancient Buddhism out of a genuine desire to learn wisdom from these traditions and rituals. In fact, Snyder began to translate the works of Han Shan, a Chinese eighth-century hermit poet. At

the same time, he practiced Zen in Japan and became a disciple of Miura as a Buddhist disciple.

His experience in China helped him figure out one alternative way to rethink and reconsider what it means to be the western stronghold of popular culture. "Milton by Firelight" is one of the relatively rare works in Snyder's poems that express counterculture ideas by confronting traditional Christian creeds and rewriting what has already been accepted as doctrine.

Why He Read Milton

When writing this poem, Snyder was studying at the University of California, Berkeley, and after studying, he went to work at the observation deck of Yosemite National Park. According to Patrick Murphy: "Studious as always, Snyder would have taken books along to read, apparently including Milton's *Paradise Lost*." (Murphy, 2007, p. 214) We may wonder why Snyder chose to read Milton specifically? In the preface of "John Milton", the late Harold Bloom set Milton as one of the most competent exemplars in the mainstream of Western beliefs, together with poets like Calvin, Blake, and Spenser. It is pointed out that Milton liberated the human will and gained freedom, which is very similar to the humanistic worldview that advocated freedom in modern western society; also, his *Paradise Lost* has an unshakable position in the mainstream Christian tradition: applauding it as "a unique Puritan poem" (Bloom, 2004, p. 2) This explains Milton's important position in mainstream thought.

Comments from various critics on this poem abound. Snyder expert Wendell Berry held: "Milton took the world for granted, as modern urban people and modern politics have steadfastly continued to do." (Berry, 2005, p. 139) He further claimed that "the difference between John Milton and Gary Snyder is not primarily that between western and eastern cultures, or that between Europe and America, but that between a man would took the world for granted and the man would does not". (Berry, 2005, p. 139) This comparison of characters is worthy of recognition. However, if the poem is simply classified as an ecological poem, it will undoubtedly ignore the true value of its counter-mainstream culture. In *The San Francisco Renaissance: Poetics and Community at Mid-Century*, Davidson (1989) went beyond the traditional ecological tone, and probed further from the image of Indian boy. This perspective clearly penetrated the surface of ecological poetry and laid the tone for subsequent research. However, he started with individual isolated images without digging deep into the reasons behind the specific images, so he is less explicit in showing the true intention of Snyder. The writer of this article, together with Yang Zhigang, also a researcher of English culture, once explored Snyder's criticism of Milton in the article "Reading Milton in the Wild: Gary Snyder's Rewriting of *Paradise Lost*" from nature, time and person, but in a much broader and less detailed way. This article aims at compensating this regret and exploring the nature images more subtly, so as to bring a more focused attention to Snyder's philosophical thoughts.

Based on the past researches, this paper holds that *Paradise Lost* created by Milton is the target of Snyder's intertextual irony. From the perspectives of "food concept", "natural images" and "personages", Snyder's subtle rewriting can be seen as a tentative way to challenge the mainstream Christian culture on human existence.

How He Read Milton

Intertextuality is the shaping of a text's meaning by another text. Intertextual figures include: allusion, quotation, and parody. An example of intertextuality is an author's borrowing and transformation of a prior text or to a reader's referencing of one text in reading another and that is exactly what Snyder has done.

"Milton by Firelight", a poem with four stanzas, varied in length from seven to twelve lines, is not a rather long poem filed in Snyder's first poetic collection *Riprap* (1959). As its title suggests, the poem reviews the vision of John Milton from the perspective of one who is camping "by firelight". The poem opens with a stanza introduced by a line from Book IV of John Milton's *Paradise Lost*: "'O hell, what do mine eyes/ with grief behold?'" The well-known and still revered Christian myth "of our lost general parents" is brought into Snyder's poem by this intertextual reference. This marks a transcendence of Milton's text and we can interpret it from three images of "food", "garden", and "personage" respectively.

Food: Forbidden or to Enliven

Food serves as the important element in both of the text. The forbidden fruit in Milton's text caused the fall of mankind, but in Snyder's writing, it completely lost its religious significance. In the ninth volume of *Paradise Lost*, after traveling the earth, Satan goes like a fog at night to praise Eve who wanders alone. Eve is curious about the language ability of the snake, who tempts Eve to taste the fruit. Eventually, she is driven out of the "Garden of Eden" by God. Therefore, it can be seen that the forbidden fruit described by Milton is a contract between God and mankind, and eating the "forbidden fruit" without authorization will violate the agreement. Quite contrastingly, the fruit in Snyder's poem is nothing like an agreement between gods and people, but the source of nutrition for human life in the wilderness: "... a silly story/Of our lost general parents, /eaters of fruit?/The Indian, the chainsaw boy, /And a string of six mules/Came riding down to camp/ Hungry for tomatoes and green apples." (Snyder, 1990, p. 9) So to speak, Snyder's forbidden fruit has acquired a sense of wild: it refuses to be a tool for Satan in the fable to destroy the covenant of man and God, but a simple source of nutrition; in addition, the fruit is accommodating: "the green apple" longed by Indian boys, together with "tomato", jointly participate in the formation of the food chain in the wilderness. In a word, apples in the wilderness are just food and eating apples is not different from eating tomatoes. The nutrition they provide is the key factor for human survival in the wilderness.

To sum up, Milton's food is forbidden, whereas Snyder's is to enliven. Snyder's wilderness is completely different from the harmonious and beautiful "Garden of Eden" described by Milton regarding nature. The images of rocks and apples in the wilderness have taken off the cloak of Christian divinity, and exist undisguisedly on the earth as they are in the uncarved manner. To survive in the wilderness, Snyder does not think it a big deal to savor the apple, since Snyder clearly states thus: "What use, Milton, a silly story/Of our lost general parents." The only feasible solution to the survival demonstrated in the poem is to obtain the lifestyle of the miners: "who can sense/The vein and cleavage/ In the very guts of rock, can/Blast granite, build/Switchbacks that last for years." (Snyder, 1990, p. 9) Clearly, having a profound sense of place is far practical than carrying around stacks of didactic works.

Garden: Divine or Wilderness

Similarly, "the Garden of Eden", the forbidden fruit, and the personages in Christianity have been deeply rooted in the hearts of the people, but this classic image has a completely different meaning in Snyder's eyes. As pointed out in the poem, Snyder wrote this poem at Piute Creek, a scenic spot in Yosemite National Park within the vast Sierra Nevada. This place is worthy of notice, since protestants in the United States have a special attachment to this place and they even regard it as the Garden of Eden: "The lush, loving description of Eden in this Puritan epic gave them such a vivid mental image of Paradise, which Yosemite strongly resembled. Reformed Protestants could recognize al-

lusions to Milton. As Eden, Yosemite Valley called up religious feelings and became a place to worship, a temple made by divine hands." (Stoll, 2008, p. 238) Holy as it is, Snyder tries to show the divinity from his own eyes.

By rewriting the natural imagery in "Eden" (Yosemite), Snyder achieved a parody of Milton. Terry Gilfford's idea is convincing when he compares these two locales: "For Milton's focus is on moral choice, and his garden is more of a testing ground, a retreat that is both a celebration of the order of Creation and a seduction in its luxurious Arcadian discourse. That nature, Creation itself, must both be recognized and accepted in a complex theology." (Gilfford, 1999, p. 68) However, Snyder's "garden" is quite different: Snyder's nature is purely wild, a place fully expresses wildness. Whether there is life or not, everything can flourish according to its own laws. Therefore, the sacred garden in Milton's *Paradise Lost* no longer exists. Instead, it is replaced by a wilderness that does not rely on the divine.

As a distinctive object in the garden, "rock" claims to be an image loved by Snyder and Milton equally. In fact, in 1955 Snyder's first collection of poems, *Riprap*, uses rocks as the main line to explain poetic viewpoints. The original meaning is used to describe the use of stones of different sizes and irregular shapes in the mountains to make it easier for pedestrians and carriages to walk. In *Paradise Lost*, the images of rocks and lava serve as the symbols of hell and dark forces, for instance, in the third volume of *Paradise Lost*, when Satan descended to watch the world of Adam and Eve, he was standing in the "Niphates" mountain range in Armenia. However, the rocks in Snyder's poems abandon the religious veil of Christianity: "Working with an old/Singlejack miner, who can sense/The vein and cleavage/In the very guts of rock, can/Blast granite, build/Switchbacks that last for years/Under the beat of snow." (Snyder, 1990, p. 9) As is shown in the quote, the "rocks" and "granites" and "switchback" in the citations are all ordinary rocks in the wilderness. Davidson is persuasive when he claimed that "Here, In 'Milton by Firelight', Milton's version of a *Paradise Lost* through original sin is qualified by Snyder's version of a paradise perpetually rediscovered in the permanence of mountains and rock". (Davidson, 1989, p. 104)

Therefore, we may come to the safe conclusion that Milton's garden is divine, but Snyder's garden is purely wild. Thus, Snyder attempts to return words to the condition of stone. He constantly finds patterns carved in the stone that points to redemptive ways of living and thinking. The language in the poem is no longer the oracle written by Milton, nor the expression of fantasy and abstract thought, nor is it a tool to reflect the spiritual state of the modern world. In Snyder's wilderness, language has undergone a transformation process from being sacred to being quotidian, from being abstract to being substantial, and from being spiritual to being material. In a nutshell, the rock is a lost world for Milton, and a linguistic redemption for Snyder.

Personage: the Repentant or Inhabitant

Snyder's characters are the representatives of modern life. As modern people, especially urban dwellers, they are less likely to experience the law of the wilderness, while the poet yearns for being a natural person practicing the idea of the wilderness. Snyder's point is illustrated from two personages, the fruit-pickers and gold-diggers.

The fruit-pickers in Milton's writing are Adam and Eve, and they set as the contrast to the Indian boy in Snyder's writing. As pickers, they are full of awe for the forbidden fruit in the Garden of Eden. When Satan appeared in the form of a snake, Eve, who was curious about its ability, tries to gain knowledge and abilities that God only possessed by tasting the fruit. Therefore, the reason why humans were banished from Garden of Eden is undoubtedly related to the eating of the forbidden fruit by Eve and Adam. In contrast, Snyder parodied this story by presenting the Indian boys, who "Came riding down to camp/ Hungry for tomatoes and green apples." (Snyder, 1990, p. 9) The Indi-

an boys act in line with the gustatory necessity, so to speak, without any touch of awe-feeling. Just like what Timothy Gray argued in his book *Gary Snyder and the Pacific Rim*: "Unlike Adam, these characters are not afraid to pluck the fruit from the tree. Their California is a new kind of Eden, immune to the harsh dictates of English Puritanism." (Gray, 2006, pp. 120–121) Snyder is portraying the fruit-pickers as boys who are innocent of Christian belief, and they are living at one with nature under the pure influence of wild thought. That is, Snyder rewrites Milton's symbolic apples in order to de-mystify Milton's canonical text. Therefore, Adam and Eve, who originally dared not taste the fruits in Christianity, are transformed into Indian boys who eat these fruits in the wilderness to make a living in this poem.

Mammon is the gold collector in Western belief, as Edmund Spenser showed in the second book of *The Faerie Queene*. Not surprisingly, Milton described Mammon as the one who commanded the fallen angels to build Pandemonium, the capital of Hell. When commenting on this event, Stoll claims that "when Mammon directed the fallen angels in mining gold for the construction of Hell's capital, Pandemonium. Paradise was lost due to the chief sin of greed, which led to worst abuse and ransack of the earth." (Stoll, 2008, p. 243) However, in contrasting to Milton's misbehaved diggers, Snyder's miner is presented with a decent occupation: "an old Singlejack miner, who can sense the vein and cleavage in the very guts of rock, can blast granite, build switchbacks that last for years." (Snyder, 1990, p. 9) It seems that Milton is more aware of the extent to which golden diggers have damaged the ecological environment. However, maintaining wild does not mean to keep nature untouched and untainted. Snyder's miner reflects the true lifestyle of humans in the wilderness.

Conclusion

Snyder is a man of the wild. By wild, I mean he is always trying to find the untainted, pure and innocent sparks in the wildness on earth. In his monumental poetic collection "No Nature: New and Selected Poems", he wrote in the title the very pronounced attitude toward nature. We may find it tricky if interpret it literally, but the simple truth is quite evident: Nature to him seemed to be word coined intentionally to suit in man's manipulation of the wild, and man's voluntary separation from it. If interpreting nature in this way, we find nature as a designated space either to simply relax ourselves, or to willfully throw our trashed, without worrying about the consequences. That is, by setting up a boundary between nature and culture, the believers of nature are actually alienating man from the surroundings they depend on. This violent split is caused by too much emphasis on the word "nature", which is exactly what Snyder finds unacceptable. Therefore, the emblematic title "No Nature", which expresses succinctly his ecological slogan, bridges the dichotomy between the spheres of culture and nature, and reunites those two as one, as man being part of the world, and being at one with the wild. Looking back at the poem, we can find the similar images like the Indian boys who feed on fruits, and the miner who depends on the mine for a living.

By comparing the two sets of nature, food and personages in the two works, we can see that Milton's "Garden of Eden" has become Snyder's fantasy. In order to integrate into the wilderness, Snyder not only subverted the image of the garden in the mainstream beliefs by practicing the wilderness life on his own, but also called the readers to re-think about the differences between wildness and holiness. Also, Snyder's food has lost its holy characteristic, but has regained its enlivening feature. Further, the characters are not limited to the guilty couple and the vile Satan, but extended to innocent survivors of the wild. Milton intended to proclaim divine control over the natural world. Snyder revolutionarily abandoned Milton's mainstream Christian tradition and pointed out that human beings should find their own place in the wilderness and achieve the rooted feeling in the wilderness.

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REALISTIC INTERPRETATION OF LOAN DISPUTES IN *THE MERCHANT OF VENICE*

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[Abstract] *In The Merchant of Venice, businessman Antonio and businessman Shylock are representatives of Christians and Jews respectively. In the play, the contract disputes caused by Antonio's loan to the usurer Shylock reflect the religious conflict between Judaism and Christianity, the conflict of profit idea between the emerging bourgeoisie and usurers during the Renaissance. This paper starts with the loan disputes between Antonio and Shylock and analyzes its historical, religious, legal and moral background, so that readers can better understand the role identity and values of the emerging bourgeois businessmen in Shakespeare's time.*

[Keywords] *The Merchant of Venice; loan disputes; realism*

INTRODUCTION

After he succeeded to the throne in the early 16th century, Henry VIII completely broke with the Roman Catholic Church, established the Anglican Church, and proclaimed himself the leader of the Anglican Church. Since then, England has established a monarchical dictatorship, and all people must be fully loyal to the king. At the same time, the rapid development of British manufacturing trade formed a nationwide market which urgently required a high degree of political concentration and the absolute authority of the Monarch. Merchants and craftsmen gradually formed a new bourgeoisie. The "Asceticism" of the British Protestant advocates the creation of wealth through labor and opposes waste in life. Hard work and a frugal life will inevitably lead to the accumulation of capital and promote the development of British capitalism. With the rapid development of capitalist economy, Britain continued to prosper, occupying a dominant position in the world maritime trade after defeating the Spanish Armada. During this period, British culture was flourishing. Some progressive humanists began to pay attention to the environment in which "people" lived, what people did when they were creating literature.

British drama also developed greatly during the Renaissance. William Shakespeare is the greatest playwright in the history of English literature and the founder of realistic literature. He enjoys a high status in the history of world literature. *The Merchant of Venice* is a great comedy in the mature period of Shakespeare's literary creation. It involves both a Venetian comedy atmosphere and a Jewish tragic ending. It is an important transition period for Shakespeare from comedy creation to tragedy creation. The play describes scenes of people's pursuit of love, friendship and money in real life, reflecting Shakespeare's in-depth thinking on the values of the emerging bourgeoisie. According to the plot, the Jewish businessman Shylock hated the Venetian businessman Antonio for two main reasons: one is that Antonio is a Christian; the other is that Antonio borrows money without taking interest. Antonio's behavior of borrowing money without taking interest hindered Shylock's usury business, stimulated the miser Shylock's vengeance, laying

the groundwork for the contradictions of the two protagonists in the play.

CHRISTIANITY AND JUDAISM

Christianity originated from Judaism, because Jesus and his disciples were Jews, and the Jewish Bible was also their Bible. The Christian doctrine of Jesus contains many Jewish traditions, such as monotheism and the Ten Commandments. In order to maintain the unity of faith, Christian leaders compiled the doctrine of Jesus into a New Testament and added it to the Bible of ancient Hebrew religious writings. If people don't understand Judaism in the time of Jesus, it is difficult to understand Jesus' life and teachings. Although many doctrines of Christianity are the same as Judaism, their interpretation of God has still some differences. First, Judaism believes that God is one and unique, while Christianity believes that God is a "trinity" composed of a father, a son, and the Holy Spirit. Second, Christians believe that Jesus is their Messiah, who is incarnation of the Son of God, came to the world to suffer and be resurrected. While Judaism believes that the Jewish Messiah has not yet arrived, the Jewish community regards Hebrew scriptures as sacred. Third, Judaism strictly observes the moral and ritual precepts of the Hebrew Bible in life, while Christianity only considers the Ten Commandments in the Jewish Bible, emphasizing the faith of Jesus Christ giving people the grace, ability and guidance to enable people to live a moral life.

Many historians and sociologists believe that Christianity is a proletarian movement, a paradise for Roman slaves and poor people. The Savior of Christianity, Jesus, was a carpenter and a non-Roman citizen, representing the lower class of ancient Roman society. Jesus preaches God's personal relationship with each "person", teaches people to love God, neighbors, enemies, and self, and teaches that God will end the evil in the world and build an eternal kingdom for those who truly repent. In the letters of the apostle "Paul", a follower of Jesus, it is mentioned that there are no Jews, no Greeks, no men, no women, no slaves, and no free people in the Christian community. This preaches all Christians are equal. In the class structure of the Roman Empire, there was a large group of ordinary working people. These working people were divided into two classes: The first class was Roman citizens who were not rich, but these people had the privileges of Roman citizens and could be tried in the court. The second class was non-Roman citizens who are free but do not enjoy the privileges of Roman citizens. They can be sentenced to death without a formal trial. Below the ordinary working people is the lowest class in Roman society. These people are slaves and can be legally bought and sold, whipped and tortured. At the time when Jesus lived, almost one third Italian population was under slavery. As the most ordinary working people, Jesus neglected wealth and position and used simple and straightforward words when preaching and promised eternal life after death.

... Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise (Luke 6: 27-31).

Therefore, his teachings gave hope to the poor and the oppressed. With various persecutions by the rulers of ancient Rome, Christianity still developed into a world-influential religion.

THE OLD TESTAMENT AND THE NEW TESTAMENT

The Old Testament refers to the Jewish Bible, which was compiled by the Rabbi in accordance with the teachings of Judaism. In its teaching on loans and interest, the Old Testament persuades people to lend money to their poor brothers without charging interest, but advocate that Jews should charge interest from strangers (i.e. pagans). Three paragraphs in the Old Testament mention the topic of lending and interest, as follows: "If thou lend money to any of

my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury" (Exodus, 22, 25); "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him. ... Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase" (Leviticus, 25, 35, 37); "Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury" (Deuteronomy, 23, 20). The first two paragraphs clearly explain that it is forbidden to charge interest on loans to the poor Jews. In the third paragraph, the word "poor" is removed, indicating that the Old Testament forbids Israelites from lending usury or charging interest on any loan each other, which shows the Jewish nation's xenophobia.

Shakespeare's comedy *The Merchant of Venice* took place in the Italian city—Venice. In Renaissance Europe, Jews were seen as a threat to Christians, and Jews were expelled from England in 1290. Some Jews fled to Venice. Although they played an important role in the economic prosperity of Venice, they were still considered pagans in the eyes of Christians, and they were despised and insulted by Christians. The laws of Venice also restrict the work of Jews. Jews mainly rely on usury for profit, but the doctrine of the New Testament that Christians believe in borrowing without interest blocked the way for Jews to make money and deepened their hatred of Christians. The New Testament tells that Christians should lend money to family and friends out of love not for interest, such as "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful" (Luke, 6, 35–36). New Testament also tells that people should do good, to be rich in good deeds, to be generous givers, then they will save up a treasure for their future use, "That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in a store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (Timothy, 6, 18–19).

Antonio's attitude towards friends in *The Merchant of Venice* reflects the generosity of Christians and a sense of social justice. As the "New Testament" tells "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matthew, 5, 42). Although Bassanio's family declines and owes a lot of debts to Antonio, Antonio still keeps loyal to their friendship and appreciates Bassanio's open and upright style, even willing to borrow money in his own name to help Bassanio pursue wealthy Portia, a rich family heir in the town of Belmont. In addition, the end of the court trial shows Antonio's compassion and tolerance. The court judged that Shylock threatened the life of Venetian citizens as a foreigner, and sentenced that half of Shylock's property belonged to the victim, Antonio, and half of the property was in the public treasury. Although Shylock was preoccupied with designing a trap to take Antonio's life, Antonio still pleaded with the judge to avoid confiscation of half of Shylock's property, and was willing to hand over half of the property he took over to his daughter Jessica and son-in-law Lorenzo after Shylock died. The condition is that Shylock became a Christian. This shows that Christianity welcomes all converts, forgives its enemies, and exhorts them to be kind. It is this universality that makes Christianity a global religion.

LAW AND MERCY

The contract scenario in *The Merchant of Venice* reflects the importance of the "contract" in the emerging British bourgeois business trade. However, from the procedures of Antonio's borrowing from Shylock, it can be seen that the contract between them is more like a social commitment, not a written law. After the two parties promised and reached a formal agreement, Shylock handed over the contract to the notary. In addition, in order to avenge the Venetian businessman Antonio, the Jewish businessman Shylock asked Antonio to sign a contract that "If you repay me not on such a day, ... let the forfeit be nominated for an equal pound of your fair flesh, to be cut off and taken in what part of your body pleaseth me" (Shakespeare, n.d.). According to common law, this kind of contract violates public policy because of involving murder. Therefore, it is an illegal contract that cannot be implemented and should be cancelled

by the court immediately. Nevertheless, Shakespeare did not make the trial process so simple. Instead, he vividly portrayed the cruelty of the Jewish businessman Shylock, and vividly expressed the Jewish law "eye for eye, tooth for tooth" (Exodus, 21:24). When the Duke asked Shylock whether he could sympathize with Antonio and renounce his punishment, Shylock replied cruelly, "by our holy Sabbath have I sworn, to have the due and forfeit of my bond: If you deny it, let the danger light upon your charter and your city's freedom (Shakespeare, n.d.)."

Free trade prevailed during the Renaissance in the 16th century. If the contract signed between the two parties in commercial trade is considered invalid, it will seriously affect the open market supported by the British capitalist economy. Therefore, the businessman Shylock took advantage of the strictness of the contract law for revenge, claiming "I stand for judgement", "I stand here for law" (*The Merchant of Venice*), insisting having his bond and refusing forgiveness "I would have my bond...The pound of flesh, which I demand of him... 'tis mine" (Shakespeare, n.d.). Shylock's words showed the ruthlessness of the law. However, at the beginning of the court trial, the Duke tried to arouse Shylock's better feelings and exempt Antonio from penalty. The good deed of Duke reflected the judge's principle of handling the case according to the "conscience" and embodies the kindness of Christians.

The law embodies the rules that are binding the behavior of state members, which are fixed and harsh. However, when the contract law was used in court to resolve loan disputes, the Jews and the Venetians gave different interpretations. The Jews' interpretation showed the severity of Jewish Mosaic Law, and the Venetians' interpretation embodied the mercy of Christians. Although Shylock's understanding of social justice was in line with the demands of economic development of capitalist economy, as a foreigner, it was illegal for Shylock to harm the citizens of Venice. Portia, posing as a lawyer, claimed that according to the law, the Jews have the right to demand a pound of meat from the merchant's chest. She further states that according to the Venetian law, Shylock can only take a pound of meat without blood, "if thou dost shed one drop of Christian blood, thy lands and goods are, by the laws of Venice, confiscate unto the state of Venice" (Shakespeare, n.d.). It can be seen that the interpretation of contract law in Shakespeare's time was arbitrary and inconsistent. In the end, the benevolence of Christians defeated the harshness of the law. This outcome shows that Shakespeare did not support strict enforcement of contract law.

INTERESTS AND FRIENDSHIP

Venice is a world-famous cultural and mercantile hub during the Renaissance, and the home to people of different nationalities and cultures. Venice is a city under the rule of law, and it also has a relatively free position on the legal status of the aliens in the city. Therefore, "The courts of the Venetian Republic were accessible not only to Venetians, but also to those regarded as 'strangers', which would include Shylock" (Freed, 2009, p. 51). The economic development of Venice in the 16th century benefited from the participation of merchants from different geographical cultures. As Drakakis (2010, p. 3) states, "From the fifteenth century onwards Venice established itself as a dominant maritime power whose access to Turkey and to the trade routes of the eastern Mediterranean contributed to its reputation as a multicultural republic". Usury is the fuse of the conflict between the two protagonists in the drama, Antonio and Shylock. The Jewish businessman Shylock's act of lending usury in the play comes from the law of Mosaic that he believes in to collect interest. Shakespeare's praise of generous and benevolent Christians is mainly reflected in the Christian businessman Antonio. Antonio's attitude of lending money to his good friend Bassanio can show the virtues of the Christian businessman.

When Bassanio borrow money from Antonio, he used economic and legal terms to explain his debt repayment plan, but Antonio did not consider the risks of borrowing as a businessman, but showed his understanding of friendship and Christian's sense of responsibility to help others. He said to Bassanio without hesitation, "Within the eye of honour, be assur'd/My purse, my person, my extremest means, Lie all unlock'd to your occasions" (Shakespeare, n.d.).

Since all his property is at sea, Antonio recklessly decides to use his credit to borrow money for his friend, "Try what my credit can in Venice do; That shall be rack'd, even to the uttermost, to furnish thee to Belmont, to fair Portia. Go, presently inquire, and so will I, where money is; and I no question make, to have it of my trust, or for my sake" (Shakespeare, n.d.). The use of the words "my trust" and "my sake" respectively represents the "credit" of Antonio as a businessman and the "honor" he won in helping others. He chose to borrow because he believed that Christians will get help from other Venetian merchants when they need to borrow money, after helping people in need. It can be seen from this that Antonio is a devout Christian businessman with good business ethics, willing to sacrifice his property (my purse) and his life (my person) to satisfy his poor friend's request, regardless of how much economic benefits his deed can bring. Rationally speaking, Antonio trusts his friends excessively and is willing to take risks for his friends' loans. This kind of business decision is too reckless for a businessman in actual situations, not a smart decision, especially when Antonio tells his friends his property situation, "Neither have I money nor commodity to raise a present sum" (Shakespeare, n.d.). Shakespeare might want to express the idea that the benevolent values of Christian merchants are compatible with the acquisition of economic interests.

CONCLUSION

The British Renaissance Movement was supported by King Henry VIII and Edward VI. British scholars learned and revived classical culture. Some of Shakespeare's plays were adapted from the stories of characters in classical books. With prosperous development of capitalism, the British Renaissance has its religious and trade characteristics. They believe in the "Bible" and advocate free trade. In "The Merchant of Venice", Shakespeare vividly portrays the sadness of the Christian businessman Antonio, his loyalty to friendship, his benevolence to his enemies, the Jewish businessman Shylock's stinginess towards his daughter and servant, and his vengeance and ruthlessness towards Christians. The sharp contrast shows the rich spiritual world of "people" and the social environment in which the British bourgeoisie in the 16th century lived. Shakespeare praised the kindness of Christian businessmen and satirized the treacherousness of Jewish businessmen, reflecting Christian humanistic values.

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A Study on Narrative Strategies in *Runaway*

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[Abstract] *Runaway* is one of the Alice Munro's representative works. It vividly shows the ordinary life of women and their deep desire to run away from the present life. The paper analyzes the narrative strategies in this story. Diversified narrative strategies play an essential role in displaying personalities of characters, echo the theme of the story, shorten the distance between the readers and characters, make the story more compact and enhance the readability of the story.

[Keywords] Alice Munro; *Runaway*; narrative strategies

Introduction

Alice Munro is a contemporary short story writer from Canada, widely regarded as one of the most fruitful female writers in the world. She won the Nobel Prize in literature in 2013, awarded as the "master of the contemporary short story". *Runaway*, published in 2004, is one of the Munro's representative works. *Runaway* consists of eight short stories and the paper will analyze the narrative strategies in the first short story *Runaway*. This story vividly shows the ordinary life of women in different ages and express their deep desire to run away from the present life in the small town of Canada. According to the researches home and abroad, many scholars approached *Runaway* from the perspectives of feminism, psychology and writing style, but few people analyzed it from the point of narratology. The paper analyzes the narrative strategies in *Runaway* and aims to explore the narrative perspective and narrative plots in this short story. Diversified narrative strategies play an essential role in displaying personalities of characters, echo the theme of the story, shorten the distance between the readers and characters, make the story more compact and enhance the readability of the story.

Narratology studies the essence, form and function of narratives and it attempts to describe narrative capabilities in a broad sense. It is a study that regard temporally ordered contexts and events as a verbal mode in a narrow sense. Gérard Genette thinks narrative is to study the relationship between story text and narrative texts, which is in the narrow sense in his narratological studies. In *Narrative Discourse*, he represented the theoretical system of narrative works including narrative elements, narrative structure, narrative style and other modes, which promoted the formation of narrative text.

Narrative Strategies in *Runaway*

Multiple Focalization

Focalization is an important term in the narratological studies. Genette gave a more precise term of focalization: "focalization refers to the knowledge, imagination, and perception" (Genette, 1980, p. 103). It is usually the perspective of a particular role. In practice, focalization includes many ways of specification especially in selecting and transmitting narrative information, which is unable to ensure that the conservation from some characters are true, or not.

There are three types of focalization. They respectively are zero focalization, internal focalization and external focalization.

Zero focalization

Zero focalization is omniscience perspective; the narrator is an omniscient one. The omniscient narrator just like God's perspective. The narrator know everything. The narrator controls the development of the plot, as well as the reader's focalization. There does not exist fixed perspective because the narrator know everything. That is to say, any of the character knows less than the narrator.

In *Runaway*, when Carla took Sylvia's suggestion and went to unfamiliar town, she sobbed suddenly and unconsciously. When our reader confuse about her strange behavior, the omniscient narrator gives us a detailed description of Carla's inner thoughts.

A life, a place, chosen for that specific reason---that it would not contain Clark.

The strange and terrible thing coming clear to her about that world of the future, as she now pictured it, was that she would not exist there. She would only walk around, and open her mouth and speak, and do this and do that. She would not really be there. And what was strange about it was that she was doing all this, she was riding on this bus in the hope of recovering herself. As Mrs. Jamieson might say---and as she herself might satisfaction have said---taking charge of he own life. With nobody glowering over her, nobody's mood infecting her with misery (Munro, 2004, p. 34).

The omniscient narrator's observation highlights Carla's inner struggle for running away. She is eager to make changes in the future, but she is bound by various matters in the past. Such contradictory mood and unfirmed belief lead her failure to escape. At that time, women have awakened and wanted to pursuit freedom and independence, however, their dream are constrained by the social environment.

Internal focalization

The internal focalization focuses on one fixed protagonist. Internal focalization means the narrator, can only tell what a certain character knows. That is the narrator and the character are in the same level of the observation. The narrator belongs to fixed perspective. Readers can use this perspective to deeply understand the inner psychological activities of the narrator. The focalization can not be changed. Moreover, the narrator cannot say anything more than that of the protagonist. That means the narrator's perception cannot surpass that of the protagonist. The chosen focalization can portray the psychological activities freely, at the same time any other characters' inner thoughts cannot be shown.

In *Runaway*, the internal focalization falls on two female characters: Carla and Sylvia. The conversation between Carla and Sylvia shows contradictory and complex psychological state of Carla. On the one hand, a coward Carla is presented from the perspective of Carla herself; On the other hand, a self-reliant and real-life Carla is seen through Sylvia's eyes.

From Sylvia's point of view, Carla is an active and passionate young girl. However, when she returns from vacation, she finds that Carla turns on "a sullen face" (Munro, 2004, p. 21). Then she encourages Carla to escape from the present life and pursuit her real happiness. Although the dialogue is taken place between two people, representing two different perspectives and viewpoints, it is more like a fierce struggle between Carla and her other self, revealing her painful status. Although it is Sylvia who pushes Carla to run away and move forward, it is precisely because of Carla's inner impulse and desire.

Sylvia helps Carla gain the "Unaccustomed confidence" (Munro, 2004, p. 25). But when the focalization comes

back to Carla herself, she recalls her first escaping from her parents' home to her present home. She once thought if she lived with Clark, she would be happy. However, now, she has to face second runaway. She questions the value of runaway. The tears streaming down Carla's face, filled with memories of past, reveal the fragility of women.

Then she turns to Sylvia's point of view, and she finds that the note Carla left for Clark is misspelled. Carla writes a note: "I have gone away, I will be all write" (Munro, 2004, p. 27). Sylvia is sure Carla knows right from write. She has been talking about writing a note, so she is in state of confusion. The misspelled note implies that Carla was so nervous and scared that she did not know what to do when she made the decision to runaway.

The alternation of focalization highlights the authenticity of the story, and meanwhile shows the dilemma faced by Carla, which portrays the difficult situation of women when looking for the balance between family and herself. They hesitate and struggle with their inner selves and external oppression in the pursuit of self-independence, but finally return to the family due to their weak strength and the oppression of patriarchy society. The story no longer centers on the traditional male perspective, but instead looks at women through the focalization of female characters. In this way, the alternative of zero focalization and internal focalization strengthen the reliability of the story and weaken the male voice.

Flexible Narrative Plot

A literary work involves two kinds of time, that is, story time and text time. The latter is also known as narrative time. The narrative time is not equal to story time. Story time refers to the natural time when the story takes place, while narrative time refers to the time when the story is presented in the narrative work. In a narrative work, the main event is a linear narrative if it is arranged in chronological order. However, in *Runaway*, she disrupts the axis of natural time and adopts non-linear structure to create unique narrative effects, which make the story more attractive.

Non-linear Structure

For the non-linear structure, Munro mainly uses flashback in *Runaway*, that is, to go back to a certain point in the past from the present on the timeline to tell what happened before. The story opens with Kara and Clark running a stable. They earn little money, and Clark is looking for a second-hand shop to buy materials to repair the roof that fell off during a storm. Then, Munro provides readers with a clue to their past through flashbacks. "Up until three years ago Carla never really looked at mobile home. She didn't call them that, either. Like her parents, she would have thought "mobile home" pretentious" (Munro, 2004, p. 7). This is a reflection of Carla's previous life. As the story progresses, we can learn about the love story between Carla and Clark. She met him in a stable when she was 18 and had just left high school. Her parents wanted her to go on to college, but she only wanted to work with animals. "One day she came into the stable and him hanging up his saddle and realized she had fallen in love with him" (Munro, 2004, p. 28).

The flashback mainly describes their sweet and passionate past and desperate and dull present. And the readers learn that Clark is a selfish and hot-tempered man, while Carla is an innocent woman who longs for love and care. As time goes by, their conflicts are intensified. This recollection is a flashback that the author interweave with the story, complementing the story while avoiding the tedium of linear narration.

Open Ending

Conventional literary works generally have closed ending, while works with non-linear structures usually shows open ending. Open ending can not only summarize the ending of the whole story, but also encourage readers to explore the theme and meaning of the story. An open ending provides multiple possibilities and uncertainty for readers

and in turn provokes readers to fill in these blanks with their imagination.

"The days passed and Carla didn't go near that place. She held out against the temptation" (Munro, 2004, p. 47). This is the ending of the story. The conflicts are unsolved. The protagonist—Carla—are still in the confusion and does not gain the independence. It seems that Carla has returned to her family and tries to resist the temptation of the outside world. However, we do not know whether she has forgiven the past pains and whether she has found herself in the process of running away. This open ending needs readers to participate in the story and understand the dilemma of female characters. For Carla, "It was as if she had a murderous needle somewhere in her lungs, and by breathing carefully, she could avoid feeling it. But every once in a while she had to take a deep breath and it was still here" (Munro, 2004, p. 46). On the one hand, Carla is still longing for escaping. However, she tries her best to be a cooperator for Clark. "As the dry golden days of fall came on—an encouraging and profitable season—Carla found that she had got used to the sharp thought that had lodged in her" (Munro, 2004, p. 46). She thinks she can get used to the present life, however, no one knows what will happen in the future. "And she was inhabited now by an almost seductive notion, a constant low-lying temptation" (Munro, 2004, p. 47). It shows that Carla's consciousness has been awakened, the hidden temptation may arouse more intense desire for the next runaway. However, she may have decided to bury this temptation forever and accept herself and present life. For Sylvia, she also in an unstable statement. "Sylvia has taken an apartment in the college town where she taught. The house was not up for sale—or at least there wasn't a sign out in front of it" (Munro, 2004, p. 46). It seems that like Carla, Sylvia is stuck in a dilemma too. She has escaped to the college town, but she may return this old house one day. Either runaway or return is not the perfect statement of life.

Similarly, Flora's end is uncertain. Flora is an important image in this short story. In *Runaway*, the image of "Flora" appears many times. Flora is a lamb brought back by Clark from a certain farm. Throughout the whole story, "Flora" has obvious symbolic significance, and Flora is like a temptation to runaway. The readers have no idea where Flora went, from her appearance in the night mist to her final disappearance. At the end of the novel, when Carla, after a day's work, takes a walk to the edge of the woods, where she can see the little dirty bones in the grass. "The skull with perhaps some shreds of bloodied skin clinging to it" (Munro, 2004, p. 47). She thought flora might have been eaten by vultures. "Or perhaps not. Nothing there. Other things could have happened. He could have chased Flora away" (Munro, 2004, p. 47). In the story, Flora is connected tightly with Carla. Flora symbolizes the female characters like Carla in the story. Flora's runaway symbolizes the runaway of women. However, the author does not describe the ending of Flora and Carla, and explain the meaning of runaway, but leaves more blanks to readers.

Conclusion

In *Runaway*, Alice Munro writes about women's life experiences, feelings, and shows the deep concern about the living state and psychological changes of contemporary women. Through her exquisite and plain writing style, artistic narrative strategies, Munro shows women's life dilemma vividly and allows readers to observe their happiness and pain directly. The multiple focalizations give readers several angles to understand characters' inner thoughts, hesitation and struggles, also make the stories more reliable and realistic. The non-linear structure breaks the stable and monotonous traditional narration, and enriches the narrative rhythm. In addition, the open ending echoes the theme of the story. What is ending of runaway? Either runaway or return is not the perfect statement of life. Alice Munro does not give the definite answer but leave the questions to readers. The varied narrative strategies create the dynamic narrative rhythm, echo the themes of the story and endow the stories with esthetic features.

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Hawthorne's Feminist Consciousness in *The Scarlet Letter*

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[Abstract] Hawthorne was one of the most influential romantic writers in American literature in the 19th century. The novel *The Scarlet Letter* is Hawthorne's most well-known work. Set in Boston in the 17th century, through the portrayal of Hester Prynne as a female character, the novel vividly revealed the tradition, decadent thoughts and people's dark psychology of the Puritan society. From the perspective of feminism, Hawthorne comprehensively displayed the current situation of women's existence in the Puritan society and successfully depicted the inner world and destiny of the female characters represented by Hester, which reflected a rare feminist consciousness among male writers at that time.

[Keywords] Hawthorne; feminist consciousness

Interpretation of feminist consciousness

Hawthorne, a famous American writer, published his novel *The Scarlet Letter* in 1850. On the surface, this novel tells a legend story about adultery and disastrous consequences, but it reveals the complex social problems of the United States in the 19th century. Hawthorne embodies his views on love, religious belief, female consciousness and other issues in the novel. Therefore, experts and scholars both at home and abroad generally believe that the novel has multiple themes and that meaningful interpretations can be generated no matter what methods people use to interpret it. Therefore, I intend to make another interpretation of the text from the perspective of feminism.

The so-called feminist consciousness refers to women's experience and awakening of their own value as human beings, especially women. For the male-dominated society, it is manifested in refusing to accept the traditional definition of women by the male society, and questioning and subverting the male power; at the same time, it is demonstrated in paying attention to women's living conditions, examining women's psychological feelings and expressing women's life experience.

Hawthorne, as a male writer, because of his unique family, political, religious and other backgrounds, shows a rare female consciousness in his works. Hawthorne wrote this novel during the upsurge of American feminist movement in the 19th century. In his career as a writer and diplomat, Hawthorne met many outstanding American women in the 19th century, who are directly or indirectly related to feminist movement, feminist struggle and abolitionist movement, through whom Hawthorne understood the most profound feminist ideas at that time. He had witnessed women's efforts to enter the public life which had always been forbidden for women. These activities were a challenge to the life style and powerless and dependent status of American women in the 19th century.

Formation background of Hawthorne's feminist consciousness

When people come into contact with a new idea or consciousness, they are always eager to read the idea or the clue of consciousness and its central idea, but they tended to neglect the author's personal experiences. It must be admitted that the forming process of Hawthorne's feminist consciousness is the process of his literary creation (Jiang, 2010, p. 56). In fact, the author's life and time background often have a great influence on the formation of this consciousness.

Hawthorne was born in Salem, Massachusetts, and his family was once famous there, having descended from generations of "fervent puritans" (Donaldson, 1983). Afterwards, his father became a highly respected captain and died on the sea when Hawthorne was four years old. Accordingly, the mother of Hawthorne, a widow who relied on the meager bequest that the husband left and the aid of brothers and sisters, took Hawthorne and his brothers alone to live a hard life. Witnessing his mother put up with all kinds of hardships, Hawthorne felt great pain in the heart, therefore, he has great sympathy and gratitude for his mother. It is the mother's situation that causes Hawthorne to think about the status of women in the patriarchal society. We can get the verification from his novel. Hawthorne highly praised maternal love and a mother's love for children was written incisively and vividly. Hawthorne expressed his love and gratitude for his mother in his works, taking his mother's situation as the starting point, and reflected on the status of women living in patriarchy. Thus *The Scarlet Letter* came into being.

Hawthorne lived in an era when women began to seek their own rights and equal freedom politically. Women expected that they could have the same rights as men, so the feminist movement was prevalent during this period. This fresh element, as an author, he alertly felt about. At the same time, as far as he was concerned, his mother, who was on the very edge of his life, had given him more of a touch, and therefore the idea that women should have equal rights to freedom had stirred in his heart. However, as a man who was deeply influenced by Puritan religion, male power held an absolute position in his mind, so he was very contradictory in his heart. He wanted to support the feminist movement, but he could not break the shackles of male power completely. This novel is a typical example of Hawthorne's contradictory feminist viewpoint and a reflection of his real life situation.

Research on Hawthorne's feminism consciousness

When it comes to Hawthorne's feminist consciousness, we have to mention his family background, because the family background has a profound impact on Hawthorne's thoughts and his works. Hawthorne's family was once a well-known family, with several generations of fanatical Puritans. Some of his ancestors participated in the persecution of heresy by Puritans, and he was one of the three judges in the famous case of Salem Exorcism in 1692. Hawthorne is a writer full of contradictions in his thoughts. The Puritan tradition has a deep influence on him. On the one hand, he rebelled against this tradition and attacked religious fanaticism and the religious creed that devastated human nature; on the other hand, he was bound by this tradition. Calvinism's concepts of "original sin" and "internal degeneration" had a strong impact on him. He understood the society and the whole world with Calvinism's concepts of good and evil (Donovan, 2010). When reflected in the works, it is an extremely contradictory theme. Subjectively, he is full of sympathy and understanding for the characters in the works. Objectively, Puritanism makes him have to condemn the characters who commit religious crimes in the works morally. Therefore, Hawthorne's depiction of Hester's role reflects his feminist consciousness.

Hawthorne's feminist consciousness was not directly expressed, but with the help of the character Hester, endowed with the thought he wanted to express to the character he created. A female image that pursues beauty, love and personality liberation appears in people's sight in a novel way. This is not only a simple shaping of people and things, but also Hawthorne's use of Hester to attack the formalism and pedantry of Puritan doctrines, so as to conform

to and appeal to the spread of feminist consciousness.

As a woman living at the bottom of a patriarchal society, Hester dared to protect her rights according to her own ideas, realize her own value and fight bravely. In this era, Hester's female consciousness was reflected. I will explain Hester's feminist views from two aspects:

The theme of *The Scarlet Letter*

The Scarlet Letter is the representative work of American romantic writer, Hawthorne, who fully demonstrated her feminist thoughts by portraying Hester as a persistent female who dared to challenge religious authority and pursue equal rights. There are 24 chapters in *The Scarlet Letter*, 18 of which are used to describe the female image of Hester. This arrangement without doubt puts Hester in the main position of the novel. The main male characters Dimmesdale and Chillingworth are in a relatively minor position. Hawthorne changed the traditional idea that men should be regarded as the main characters in the patriarchal society. Hester had won an unprecedented "subject" position, which revealed the author's potential feminist consciousness.

Taking the heroine Hester as the central character of the story, with her adultery discovered and punished as the clue, Hawthorne explores the inner world and destiny of the female characters represented by Hester. *The Scarlet Letter* succeeds in portraying Hester, who, in her own way, defends her rights as a woman. She changes from a woman who has been humiliated and victimized to a free thinker who never gives up pursuing happiness, and even a woman activist. Through the portrayal of Hester as a female character, it reflects Hawthorne's feminist consciousness, and also provides people with another interpretation mode of *The Scarlet Letter*.

As a matter of fact, Hawthorne's basic view of feminism had already been formed before he wrote *The Scarlet Letter*. Since Hawthorne was brought up by his mother when he was a child, He was deeply conscious that women's status in society was incredibly low, and his mother's rights were unreasonably deprived, which brought him and his family a very embarrassing situation. He reflected upon the social status of women without rights and discourse power, which laid the foundation for him to create the image of Hester.

The scene of waiting for trial, with Hester holding a baby and standing on the guillotine, leaves the reader wondering what happened to the woman and the baby, and what their fate would be. How could Hester bear such a fate? A series of questions have touched the readers' hearts and sympathy for Hester. Hawthorne, in the process of writing this novel, was playing the role of a psychologist. He described the characters in the various scenarios, showed the ideas in the patriarchal society and foiled trial and punishment of Hester by onlookers. And he portrayed Hester as a heroine's image, which is not only Hawthorne's an expression of feminism, but also by the protagonist Hester, the theme of the novel on the effectiveness of crime punishment is well explained. He expressed in a unique tone the condemnation of the patriarchal society and voiced the feminist consciousness.

Hester's self-consciousness

In Hawthorne's novel, Hester was the embodiment of beauty. The beauty of Hester was embodied in definiteness, firmness and richness. Although Hester strongly pursued freedom, from the perspective of feminism, she did not completely challenge against Puritan rule but chose to suffer silently, which was caused by the previous social morality.

Hawthorne, through the shaping of Hester's perfect image and good quality, showed his female consciousness incisively and vividly. In the novel, Hester maintained a simple life with her meager income, and moved the people around with her strong willpower and kind nature. In addition to the lack of material, what Hester suffered more stemmed from the public contempt and marginalization. In that strange land, where she had no family or friends, the poor she had given alms to often abused her whereas the ladies teased and embarrassed her for no reason, even the

children following her from a distance and screaming. But through Hester's persistence and efforts, many people no longer understood the scarlet "A" engraved on her clothes in the original meaning. In their eyes, "A" had already become "able" and "angel", the "adulteress" had become the angel of the town (Chopin, 1989). Dimmesdale, another key character in the novel, was a pious priest, a true believer. Compared with Hester, he was superior in status and fame, representing the talents, morals and erudition of the men of his time. In Hawthorne's novel, he did not have the courage of Hester, and the courage to choose his own life. In a patriarchal society, he should have shown his subjectivity, but he didn't, he relied on Hester to make choices. After that, Dimmesdale confessed in secret. At this moment, Dimmesdale's weakness formed a sharp contrast with Hester's courage. In order to save Dimmesdale, Hester exposed the true identity of Chillingworth. She showed her true feelings completely and did what she wanted to do. This revealed that Hester did not blindly rely on her husband in the patriarchal society. In the face of true love, she dared to expose false things. She dared to be different from others and express herself authentically, which is the embodiment of Hester's self-consciousness. In short, under the profound influence of American feminism and specific background of the society at that time, Hester bravely survived even though she was rejected by the society and looked strange by the world. Through the female image of Hester, Hawthorne fully expresses his feminism consciousness.

Although the story ended in tragedy, Hester's rebellion ignited a glimmer of hope for women's pursuit of their own rights. Hester, who had always been submissive, turned from a silent struggle to an active struggle for happiness and put it into practice. This change was undoubtedly the climax of the development of feminism, and it was also the most direct way for women to fight against the patriarchal society.

Conclusion

Through the study of Hawthorne's feminism in the novel *The Scarlet Letter*, it can be seen that feminism had a profound influence in the United States at that time. As a writer, he had the ability and obligation to be the advocate of social consciousness. His feminism was not only reflected in his appreciation of the quality of the heroine, but also in his appreciation of the heroine's self-reliance (Freire, 1970). Hawthorne's feminist consciousness was generated in the atmosphere of strong religious atmosphere and the fresh element of feminist movement. Therefore, Hawthorne's feminist consciousness also reflects this complicated atmosphere.

In the novel, Hawthorne praised this kind of female consciousness and expressed support and sympathy for Hester's experience. This novel has an important influence on the awakening and development of feminist consciousness. It makes increasing women re-examine their life and social status, and begin to pursue independent personality. The heroine Hester struggled with the cruel social reality and pursued her own love, which demonstrated the gradual awakening of American women's consciousness during the colonial period. At the end of the novel, the heroine achieved economic status and independent personality through continuous efforts, which reflected Hawthorne's sincere support and appreciation for feminism.

The Scarlet Letter presents the readers with a vivid image of an indomitable female warrior. As a pioneer in the pursuit of women's freedom, Hester has undoubtedly opened a precedent for the later literary works in the exploration of the feminist road. However, due to the limitations of the times and the author, Hester has not been able to show us a path to the complete emancipation of women.

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A Comparative Study of the Theme of Nature in the Works of Paustovsky and Prishvin

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[Abstract] Both Kon Paustovsky and Mi Prishvin were born in the central plains of Russia. Nature offered each of them, not only artistic discovery and inspiration, but also spiritual comfort. More than merely occupying an important position in the creative works of the two writers, nature might be said to be the source of their creativity. Their works are usefully seen as a song to the beauty of nature and the warmth of the earth. Through nature, these writers explore the true meaning of life. They also realize their aesthetic ideals, and, for this reason, an analysis of the theme of nature in their works will help us better understand their respective creative visions.

[Keywords] Paustovsky; Prishvin; nature.

Introduction

Goethe once said: "The artist has a dual relationship with nature: he is both the master and the slave of nature. He is the slave of nature, because he must work with materials from the world in order to make people understand; at the same time, he is the ruler of nature, because he makes this material obey and serve his higher will." (Goethe, 2005, p. 137) For the two writers, Paustovsky and Prishvin, who love Russian nature, it is not only a material aspect of the world, but also a spiritual aspect of the world. Both writers believe that nature is in uninterrupted motion.

Contrasting the writers' overall views of nature

As far as Prishvin is concerned, natural changes can be cosmic, geographic, physical, and biological, and all the processes of development or decline are not static. In the book *Nature's Calendar*, there is a scene in which the protagonist and the people in a large motorcade are walking together on the snow-covered road. Facing the falling snowflakes in front of him, the protagonist can't help but sigh at his impression that the earth's movement is endless, yet it seems to refuse to appear old. Endlessly, everything beginnings anew.

In real life, many of us feel that life is ordinary and static. Prishvin's poetry offers a deep and unique view of the changes in nature. According to his understanding, nature is by no means static. A vision of the mystery of existence comes through, but always in the struggle between light and shadow, day and night. Prishvin carefully depicts the movements of nature, the instincts of animals, the changes in weather, the coming of spring or autumn, and the perpetual routines of nature. These events, for Prishvin, are intertwined into a unified life, and, in his artistic vision, the boundaries of time and space are no longer obvious.

The writer often associates local earthly life with the movements of the universe. The mystery of the universe, for Prishvin, is that all matter finally returns to a unified whole. Prishvin's vision reveals a blood relationship between nature and mankind, in which people's attitude towards nature becomes a "family concern." We see evidence of this in Prishvin's own descriptions. "Today I feel the whole of life in nature, without knowing the individual names. I feel that I have a blood relationship with all these flying, swimming, and running creatures. In my life, I feel the memories in my heart suddenly emerge from my blood after tens of thousands of years: just look at them and you will understand that they are a reality in my life.... We and the whole world are related by blood. Now we are using the power of family-like attention to restore this connection, and through this, we can discover our own qualities among people living in different ways, even among animals and plants." (Liu, 2012, p. 55)

In the case of Paustovsky, nature constitutes a great whole, and each individual in the whole struggles for his own existence. Similarly to Prishvin, he is a folk writer and a singer of nature. He firmly believes that a person's attitude towards nature is one of the most important considerations in evaluating his moral quality. Therefore, for this writer, it is a moral value to love and care for nature. Furthermore, to be kind to nature in all its manifestations is to be kind to ourselves. Paustovsky's work is full of the strong theme of "Mother Earth". Of his hometown and its unique nature, he said: "This feels like looking at a mother. Only a son can understand the mother's heart and can deeply understand the tenderness hidden in the mother's heart. Pain and limited joy." (Paustovsky, 2017, p. 161) It is clear that nature is not ruthless in the author's mind, but gentle and positive.

It is generally agreed that the affection for nature is a traditional sentiment for Russian writers. Prishvin inherited this tradition from Russian writers of the 19th century, but he also integrated into it his own philosophical consciousness of the unity of the universe and nature. It is noteworthy that Prishvin believes people can create things without individuality, while everything in nature is unique. He said: "I think only people are capable of creating both spiritual treasures, on the one hand, and machines without individuality, on the other. In nature, everything, even the laws of nature themselves, are individual: even these laws are changing in the living nature." (Liu, 2005, p. 157)

On this point, Paustovsky's and Prishvin's views are slightly different. Paustovsky, for his part, spies an integrity in nature. He adopts a point of view toward it that reveals it as a great harmonious whole. Each point is blended together with the other points and is naturally in constant motion or in an "uninterrupted game" in such a way that it consistently appears and disappears. Every discreet being in nature is kept in existence by living together with other beings, but every phenomenon lives independently and self-sufficiently. Each being is inextricably linked to the rest of the world.

On the relationship between man and nature

The nature described by Prishvin and Paustovsky often takes the form of landscapes. The striking and poetic descriptions of these writers have won unanimous praise from readers at home and abroad. In the eyes of these writers, art is not identical to nature. Rather, humans add something undetectable to nature, that is, art is done by man and nature together.

On the subject of the relationship between man and nature, Paustovsky believes that man should obey and follow nature. Nature is the master of man's destiny and his God. This kind of concept of man's relationship with nature is also evident in the novel *Story of a Lifetime*. In this novel, Paustovsky writes a monologue specifically on the subject of nature: "I am happy to realize that I am superior to nature. Despite this, I know that nature possesses a weapon that is more powerful than any that humans possess." (Paustovsky, 2017, p. 52) It seems clear that the author believes nature is superior to humans, but he argues that nature cannot be allowed to run its own course. It should be controlled for the benefit of mankind. This utilitarian idea of using and transforming nature is similar to Prishvin's.

After the October Revolution of 1917, with the rise of popular socialist sentiment, Prishvin's works began to describe the ensuing changes in the traditions of land use, the loss of old houses, and other related dynamics. At this time, the destruction of the war was also central in the writer's work. Following the destruction of the forests and rivers, and the chaos, hunger, and bombing which mirrored that destruction, there was no harvest in the fields and the villages were soaked with blood. The peasants prayed in the forest and the smell of death spread on the front line. But there is a peaceful place at the junction of Afctlia. At this real junction, with the wide pond on one's right-hand side and the crystal-clear river on one's left, where war seems never to have happened, people may leisurely engage in fishing, but the adjacent area is full of tragic remnants of the frontline of battle. This strange paradox inspired Prishvin to think deeply about the relationship between man and nature. It was also at this time that the purity of nature helped the writer to emerge from his grief. He wrote, "When I love, I love everything around me at the same time, people, plants, and animals are all around me..." (Prishvin, 1995, p. 344)

As a result of this conflict, the life of the population has undergone a fundamental change, and the misfortunes of society cannot be remedied entirely through nature. However, nature has greatly encouraged and supported the writer in meeting the task of facing this tragedy. In Prishvin's view, understanding nature can be the key to understanding the secrets of life. Defeating nature, by contrast, may be the beginning of cosmic disaster. People should realize that nature is strongly dominant over them. Prishvin believes that nature works by its own rules, which are independent of the human will. People, however, firmly believe that they are the masters of nature, and tend to ignore God and His laws.

Prishvin said that the arrival of humans on the scene of nature constitutes a "human uprising", meaning the beginning of a trend tending toward death. He believes that human beings have fallen, ecologically, into a desperate situation. It seems impossible for them to emerge from this predicament. To this end, we should change our attitude towards nature and obey its laws. We should realize we are not the masters of nature, and do not have the power override its forces. Rather, we are part of nature and are far from being indispensable.

Through his meditation on nature, Prishvin has repeatedly emphasized that man is an incomplete entity, and that drawing close to nature and comprehending it are man's only means of discovering his spiritual "integrity". Therefore, when the writer discusses the relationship between "man and nature" in the book *Eyes of the Earth*, he emphasizes that only when man and nature reveal the human soul together, will the face of nature appear through the medium of poetry. Only by living in harmony with nature can man understand the secrets of nature. In this regard, the Russian scholar U. Mohnatkina pointed out: "For Prishvin, life can only be integrated into the whole. It's meaning only emerges when integrated into the uninterrupted creation process of the entire universe." (Mokhnatkina, 2005, p. 10)

Prishvin believes that the dynamics of nature and social conflict catalyze the birth of the human personality. This is to say that seeking completion in the struggle between light and darkness, good and evil, forges man's nature. Everything in the course of life, in Prishvin's eyes, is full of this lofty ideological meaning, even death, which he regards as "passing his own career to others", that is, as the continuation of his own life. As to Paustovsky, his talent lies in describing both instantaneous and eternal changes. Nature itself will not die, but rather changes constantly. For this writer, only when humans treat nature well will they be able to understand its secrets.

The scholar Liu Yiqing pointed out: "From the moment human consciousness is naked and wrapped in leaf and animal skins, man no longer integrates with nature, but regards it as an alien and a threat to himself." (Liu, 2004, p. 147) People in primitive society feared and worshiped nature, seeking protection from the gods through various sacrifices and rituals. In contrast, members of our modern industrialized society wantonly destroy nature and set the ecology out of balance. "Returning to the depths of history" and "returning to the depths of nature" are, in a sense, both the happiness of returning to the human origin. Prishvin's convictions about the meaning of life in nature were strong.

One of his beliefs was that the emotions people lose when divorced from nature can be re-acquired by making contact with nature. This is a process of finding and developing oneself within nature.

The death of nature and the question of personality

As a passionate explorer of the mysteries of nature, Prishvin spent most of his time living inside it. In Prishvin's view, infinite loops are the foundation of the universe, and it is difficult for humans to perceive its eternity since they are mere passers-by within it. The destiny of men seems very predictable from their birth to their death. All generations seem to repeat the same journey during their lifetimes. Only those who are close to nature, however, are able to perceive that the greater patterns of the universe are actively participant in every of our moments. In other words, death only exists in human consciousness, but is actually absent in nature, in which a permanent cycle seems to hold sway.

From this perspective, all human beings struggle to achieve immortality in their lifetimes. In *Eyes of the Earth*, Prishvin offers profound perceptions of death and rebirth in life: "In the depths of our souls, we all feel that the trunk on which our lives depend is one. We know that our lives are limited. Seeking to know which branch belongs to oneself, knowing that one will inevitably bid farewell to the branch, we often forget that nature hides the sacred law: the dying life is replaced by the new one, and the mortal life is fundamentally immortal." (Liu, 2005, p. 26) In other words, for the artist, the death of life breeds new life, and new life brings vitality and creativity. Prishvin believes that life and death only exist in two seasons, symbolized as the spring of immortality and the autumn of death. To a certain extent, this idea of immortality is equivalent to Prishvin's idea of infinite motion. It can be said that they are essentially the expression of the unity of the universe.

In Paustovsky's works, the narrations of nature, on the one hand, and the story, on the other, are separated, and nature exists in a separate segment in the work. Nature, like humans, has its own thinking and lifestyle. The changes of nature have the property of instantly spreading in all directions, like the ripples caused by a stone dropped in the water. For writers, time moves too fast, and unfortunately still rules the world, but Paustovsky always believes that happiness has been a close companion of misfortune, and after the endless winter, spring will surely usher in its blooming flowers. The death of nature also gives birth to a new life, symbolizing the beginning of goodness and hope.

In the opinion of Prishvin, the creations of nature are different from the creations of human beings: nature creates the present, and mankind builds the future. In the natural world, human beings battle the forces of nature to dominate their own personal spaces. This struggle for "ruling power" is understood by Prishvin as altruistic rather than individualistic. As the Russian scholar N. Borisova pointed out: "Nature in Prishvin's writing is soulful and capable of thinking, so for Prishvin, everything in nature exists in its individuality." (Prishvin, 2003, p. 129)

Conclusion

Both Prishvin and Paustovsky strive to discover the subtle relationship between man and nature. They hope that man and nature will be able live in harmony despite the fact that the relationship between the two is not actually harmonious. In this regard, the scholar N. Kutelko suggests: "Turgenev and his successors are pessimistic in solving the problem of the relationship between man and nature. Human beings and immortal nature achieve harmony." (Kutelko, 2005, p. 47)

Although Gorky praised Prishvin as a "terrestrial optimist", this optimism is not the kind of positive, enthusiastic attitude that some might superficially perceive. We believe that its true nature is expressed in two ways. One is in Prishvin's love for the earth and for knowledge about the earth. These are harmoniously blended together, and do not make for a similar whole to Madame Turgenee's worship. In his works, he combines folklore, phenology, archaeology

and other minds of knowledge about the earth, to reveal the complete and unified relationship between man and the earth in a comprehensive and profound way. This is a rare achievements for any writer on nature. The second way his optimism finds expression is in his regard for the earth as a blood relative. People are born from the earth and nourish the earth through their labor. They beautify the earth with their imagination. All this is cause for gratification and comfort, for the author.

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From Cool Girl to She-devil: A Feminist Study of *Gone Girl*

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[Abstract] *Gone Girl*, written by Gillian Flynn, is usually seen as a scathing allegory of contemporary feminism. The story is narrated in the first person in alternative chapters by husband Nick and wife Amy. It portrayed an anti-heroine image of the wife Amy who is rebellious and cold-blooded. In order to punish her husband who gets himself involved into adultery with a young woman, Amy arranges her disappearance and further frames Nick for her "murder". Flynn once said in an interview that she had killed feminism. This thesis aims at analyzing this so-called she-devil from the perspective of feminist theory and criticism and explaining how its author shaped her anti-heroine into a postmodern feminist fighter.

[Keywords] *Gone Girl*; feminist theory and criticism; she-devil; postmodern feminist fighter

Introduction

Gillian Flynn is a contemporary American writer, screenwriter, and producer. She has written three novels till now and *Gone Girl* is her latest and the most representative one. This novel was published in 2012 and ranked No. One on the Bestseller Fiction Chart of the *New York Times* for eight consecutive weeks. Flynn's novels are rich in the manifestation of feminism. She boldly uses materials such as love, marriage, family ethics and even crimes to reach her goals of writing.

In an interview about the creation of the novel, Flynn, admitting herself as a feminist, said it was the outcome of deep thinking towards the limitations of feminist movement. She thought one of the limitations was to deny the dark sides in women: women were born with virtues like kindness, loving, ... whereas the fact is females also possess the qualities such as selfishness and pragmatism. According to her, those evils in women are important for the knowledge of this sex and should be highlighted. She wrote this novel to prove that women are not born with kindness and they also have the potential for violence like men. However, what is the positive aspect of a woman's being evil? Flynn didn't give readers further explanations. This thesis, therefore, aims to analyze the process of how Amy reinvents herself as a she-devil in reality from a cool girl in her parents' book series *Amazing Amy* in the light of the feminist theory and criticism and expound the realistic significance of the novel *Gone Girl*.

Cool Girl in *Amazing Amy*

In the patriarchal society, if a woman wants to get the recognition, she has to establish herself as a submissive, modest, silent and affable female image who is known as the "angel in the house", which is indeed the product a patriarchal family. The first formulation of the patriarchal family was made by Sir Henry Maine, a nineteenth-century his-

torian of ancient jurisprudence. "Maine defined it (family) as follows: 'The eldest male parent is absolutely supreme in his household. His dominion extends to life and death and is as unqualified over his children and their houses as over his slaves. 'The chief contribution of the family in patriarchy is the socialization of the young (largely through the example and admonition of their parents) into patriarchal ideology's prescribed attitudes towards the categories of role, temperament, and status. Although slight differences of definition depend here upon the parents' grasp of cultural values, the general effect of uniformity is achieved, to be further reinforced through peers, schools, media, and other learning sources, formal or informal. While we may nuzzle over the balance of authority between the personalities of various households, one must remember that the entire culture supports masculine authority in all areas of life and—outside the home—permits the female none at all. To insure that its crucial functions of reproduction and socialization of the young take place only within confines, the patriarchal family insists upon legitimacy.'" (Gilbert, 1980, pp. 34–35)

In *Gone Girl*, Amy Dunne is a girl from New York City. Before her marriage, she was the real-life version of Amy, the little witch whom everyone admired. She is independent, graceful, beautiful and funny. But no one knows the great pressure she is suffering from her parents and the outside world. At the beginning of her marriage with Nick, she is full of fantasies about love and marriage. She gets herself ready to be devoted into a happy marital life. In order to meet the needs of her husband, she plays the role of a good wife. She is considerate and tolerant to her husband, putting him first in everything. By the third year of their marriage, however, Nick has become increasingly aloof, ignoring her feelings and even going out with friends on their anniversary night. Then, both husband and wife were unemployed, which made Amy completely lose the feeling of being loved. In addition, the economic crisis of her parents affected the unemployed couple, and Amy completely lost her economic security. When her husband Nick offers to move back to his hometown to care for his mother who is in her terminal cancer, Amy is forced to leave the city where she grew up. All of this makes Amy feel like a throwaway object. She feels like that she has lost her human dignity.

Amy's father, her husband and even her ex-boyfriend all have a tendency to dominate the life of other members in their families. Amy's father writes about Amazing Amy in his books according to his own likes and dislikes without any consideration of his daughter's feelings; Nick chooses his love with regard of her outlook, the part of her character attracted to him and her wealth, regardless of what she really has in her mind. As for Nick's father who is more like a tyrant, he treats Nick's mother as a slave, a woman whose only function in the family is for him to express his disgust and even hatred towards the opposite sex. Amy's ex-boyfriend finds pleasure in imprisoning women by superficially looking after them. "Desi (Amy's ex-boyfriend) is a white-knight type. He loves troubled women. ... it is fortunate for Desi — the eating disorder, the painkiller addictions, the crippling depressions. He is never happier than when he's at a bedside." (Flynn, 2014, p. 361) These men take women as part of their possessions. They are ignorant of women's spiritual world. They don't care what they really want, either. In the household, they possess the supreme masculine authority to shape the females as prescribed by the patriarchal ideology. They can't bear to see the real faces of the women. Therefore, Amy has to hide her real self since she was young to be loved and cared for. With the development of the times, the modern power mechanism gradually makes this naked patriarchal oppression more hidden. If Nick's father still uses more primitive methods in the oppression to Nick's mother, Amy's father, husband and ex-boyfriend are more secretive in their control of Amy. Amy faces the invisible violence from the patriarchal family before and after her marriage. But even so, Amy at first chooses to stand rather than rebel against all this. She pretends to be a cool girl or to be more exact, the angel in the house until she realizes that even so she still has to face the possibility to be discarded, just like an object.

Gone Girl in Marriage

In the second part of *Gone Girl*, *Boy Meets Girl*, Flynn depicts a female character of premeditated evil, extreme dishonesty and utter ruthlessness, the kind of scheming witch, a monster indeed. Unlike her archetype Lilith mentioned in *The Madwoman in the Attic* who got punished by God, our anti-heroine Amy, this time, reconstructs herself by killing herself. She carefully arranges her disappearance from their house on the 5th anniversary of their marriage. She meticulously and cleverly built up clues left behind so that her husband Nick will be framed for her "murder". When Amy finishes her plots, she says: "I'm so much happier now that I'm dead." (Flynn, 2014, p. 247) She feels so because this is the only way for her to get rid of the control of her patriarchal family, her parents and her husband. It is through the killing of herself that she gets the rebirth. As an anti-heroine, her utter ruthlessness lies in the fact that she can employ false charges of abuse and domestic violence to garner attention, exact revenge and punish a man. Ironically, Flynn uses the ironic Item 22 to describe Amy's suicidal plan: "Cut myself has been on the list a long time. It takes a very special discipline to slice oneself past the paper-cut layer, down to the muscle. You want a lot of blood, but not so much that you pass out, get discovered hours later in a kiddie pool of red with a lot of explaining to do. I held a box cutter to my wrist first, but looking at that crisscross of veins, I felt like a bomb technician in an action movie: Snip the wrong line and you die. I ended up cutting into the inside of my upper arm, gnawing on a rag so I wouldn't scream. One long, deep good one. I sat cross-legged in my kitchen floor for 10 minutes, letting the blood drizzle steadily until I'd made a nice thick puddle. Then I cleaned it up as poorly as Nick would have done after he bashed my head in. I want the house to tell a story of conflict between true and false." (Flynn, 2014, pp. 247–248) Obviously, with this narrative, Flynn tries to illustrate how feminism has taken the more ordinary difficulties of man-woman relationships and made them into a tale of predatory male monster and suffering female victim. It is no doubt that unemployment and infidelity are problems bad enough in a marriage, but these no longer particularly garner outstanding sympathy. You need a greater tale of woe to gain society's empathy nowadays. This is exactly what Amy does — inflating her ordinary problems into a tale of physical and emotional abuse that she pretends to have reached the point of desperation and despair, with her own part carefully plotted to look entirely innocent. To achieve all this, she is aided by a smitten, fatuous society which is ready to believe the woman. Before the time she departs, Amy even minutely fabricates a tale of Nick's growing abuse and her mounting fear of him through a diary she makes sure to be discovered by the police in her absence.

With this technical missing, Amy successfully gets rid of the mental manipulation of her patriarchal family and thus leads to her way of self-reconstruction.

She-devil in Reinvention

Amy is not the first heroine in literature who rebels against the patriarchal culture. Becky Sharp in *Vanity Fair* and Scarlet Ohala in *Gone with the Wind* are both rebellious female characters. They share something in common: they are both independent and full of self-consciousness; they are both brave enough to face their own desires and are courageous to stand out and fight for them. It is because of these common traits that these two women are regarded as monsters in the traditional male culture. To pursue their dreams and realize their ambitions, they take the advantage of their feminine charms. Their images are anti-traditional but their means to achieve their goals are not, which means that these anti-traditional female characters are not absolutely anti-traditional. The realization of their self-value and self-consciousness is still based on the criteria of male-culture. What they did didn't break the patriarchal rules.

However, according to Virginia Woolf, female writers are not able to write until they are able to kill the angels in the house, and even the opposite, the monsters. It is no doubt that here monsters refer to those females who are charm-

ingly beautiful but cold-blooded and ambitious, just like Becky and Scarlet. But Amy Dunne in *Gone Girl* is a little bit different. Compared with her two ancestors, Amy is more decisive and uncompromised. Her whole plot is completely unconventional, which reveals the features of modern feminism. It has been built on layer upon layer of fabrications, exaggerations and distortions of reality. Amy's plan was, at first, to really kill herself, and her body to be found to seal her husband Nick's conviction in a court of law. But when she sees the possibility of getting her husband back and forcing him to shape up according to her will, she changes her mind. On her road of escaping, Amy had her stash of money stolen. She had no other choice but to turn to her ex-boyfriend Desi for rescue. This is an old admirer of "Amazing Amy". When Amy finds that she puts herself in the danger of being imprisoned by Desi, she killed him mercilessly. She is special in the way that she is able to confront her male oppressors head-on in her life. Amy believes that life without a soul is death. "He killed my soul, which should be a crime." (Flynn, 2014, p. 268) she wrote in her diary. In order to live with dignity, Amy is willing to change herself into a devil because, for her, what is the most unbearable is to lose her dignity.

Conclusion

Gone Girl accuses the harm and struggle of modern marriage to women through violent and even illegal plots. In a society where people are indifferent to the oppression women suffer, Flynn writes well of what seems to be an over-reaction. It is in this tense and exciting drama that women in the face of the oppression of the patriarchy of the desperate resistance are reflected incisively and vividly. As Amy said at the end of the story: "I am officially in control of our story. It feels wonderfully symbolic. Isn't that every marriage is, anyway? Just a lengthy game of he-said, she-said? Well, she is saying, and the world will listen, and Nick will have to smile and agree. I will write him the way I want him to be: romantic and thoughtful and very very repentant....." (Flynn, 2014, p. 453) In spite of the numbness of people, some women prefer to stand out by themselves and have their voices heard in their own ways no matter you want or not. At the cost of turning themselves into she-devils, they hold the speech right firmly into their hands.

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On the Ecological Significance of Huzhu's Hair in Mo Yan's *Life and Death Are Wearing me Out*

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[Abstract] As a true son of the earth, Mo Yan has exhibited the world plenty of ecological values with his unique subtlety and penetration in his novels. For sure, he is to leave this genius of his to the world and have the world cherish it forever. In his *Life and Death Are Wearing me Out*, Mo Yan victoriously catches people's attention with his depiction of Huzhu's miraculous hair. This paper finds out that the hair is the special linkage between nature and man. With the help of the hair, harmony forms. This paper aims to analyze the significance of Huzhu's hair in the book from the ecological perspective with some oriental ideas of harmony. It intends to help people dig out more ecological flavors in Mo Yan's works especially in this novel and make readers gain more unique feelings to read Mo Yan.

[Keywords] miraculous hair; linkage; man; nature; harmony

Introduction

Owing to the works of Mo Yan, the literature of the world enables to feel more abundant, flexible and dynamic postmodernistic elements. Mo Yan, a true lover of nature, has shown the world a lot of ecological values with his unique subtlety and penetration in his novels. For certain, he is to leave his talents to the world and have the world appreciate his everlasting talents. His Northeast Gaomi Township is an epitome of the whole ecological world. In his *Life and Death Are Wearing me Out*, Mo Yan victoriously catches people's attention with his depiction of Huzhu's miraculous hair. This paper figures out the hair is the special linkage between nature and man, between man and man and between man and himself/herself. With the linkage, harmony forms. This paper aims to analyze the ecological significance of Huzhu's hair in the book with some oriental ideas of harmony. It intends to help people to dig out more ecological flavors in Mo Yan's works especially in this novel and make readers get more unique ecological feelings to read Mo Yan.

Some Oriental Ideas of Harmony

Ecocriticism focuses on the relationship between literature and environment. It advocates that human beings should reestablish moral relationships between man and nature, man and man, and man and him/herself (Zhang, 2007). Ancient oriental ecosophy is a vital part of ecological holism. It is called oriental deep ecology (Lei, 2012). It sees the universe as a holistic ecological system which is always developing in a moving and connected way. Integrity is the key feature of the ecological system. Ancient oriental ecosophy consists of the heavens, the earth and human be-

ings. Those three elements are related very closely. They can never be separated and their harmonious unity is always anticipated and pursued (Zhang, 2007). According to Chinese Taoism, Tao means the Way or Law and if everything goes its way under Tao, they can exist harmoniously (Lao, 2002). "Ten thousand beings carry yin on their backs and embrace yang in their front, Blending these two vital breaths to attain harmony" (Lao, 1972, p. 157), in the forms of inseparable yin and yang, everything exists harmoniously. Lao Tzu advocates the forever strength of yin and yang toward each other is the vitality of the universe (2002). Chuang Tzu says everything goes in the way of yin and yang which appear increasingly and decreasingly; yin and yang function together according to Tao in spiral endless cycles (Lao, 2002). They are called Tai-chi mandalas. If this harmony is disturbed, chaos appears.

The Ecological Significance of Huzhu's Hair

In his *Life and Death Are Wearing me Out*, Huzhu's miraculous hair is the motive. It drifts through the whole book like the Milky Way. Mo Yan describes Huzhu's miraculous hair like this "her thick black braid falling all the way to her knees... '...My daughter's hair is different from other girls'. If she cut it, blood would seep from it'... 'How strange...now I know why it felt sort of fleshy when I touched it. There must be capillaries running through it'" (2015, p. 300), "Her hair was thick and lush, a quality rarely seen" (p. 165), " 'Everybody says she has such a kind heart that if one of the villagers is injured, she'll pull out a strand of her hair for them'... 'It keeps growing back'" (p. 486). According to oriental thoughts, hair is tightly related to relationships among nature and mankind, especially between children and parents and couples. Woman's long hair can always arouse people's association with nature, the earth, mothers, yin, tenderness and so on. Huzhu's hair is fleshy with capillaries in it. Therefore, it seems that each hair is an independent life. "Huzhu was so dead set on keeping her braid ... if she'd cut her hair, they'd have oozed blood" (p. 165), "while it can't be cut, it can be pull out" (p. 321), her hair can't be destroyed with bitter cutting as it connects nature, man and the soul of human beings firmly. Thus it can't be ruined. The hair has a dark golden color which emits holiness and hope all the time. The hair is the vitality of life and of the world and it is the marrow of harmony. Mo Yan makes Huzhu's hair a symbol of the linkage between man and nature, man and man and man and himself/herself. With this unique miraculous hair of Huzhu, harmony appears.

The Miraculous Hair, the Linkage Between Man and Nature

In *Life and Death Are Wearing me Out*, Huzhu is a very kind-hearted and mild lady. She is not only attractive due to her beauty but also very clever and capable. " 'No, they're all going to live.' Huzhu put me down and wiped me clean with a soft red cloth. She was so gentle" (Mo, 2015, p. 222), Huzhu knows how to obey Tao and treats everything equally, considering Pig Sixteen her own child and more human than animal. When one becomes mature, no doubt, s/he is to identify him/herself as an equal member of all creatures (Naess, 1995).

After the cruel castration, Diao Xiaosan is severely bleeding and dying. Even the village health worker, Baofeng is quite anxious about how to stitch up his open wound, lacking both surgical needle and thread. Extremely in time, Huzhu "cleverly took a pin from her blouse" (Mo, 2015, p. 320) and says, " 'How about a strand of my hair, would that work?'... My hair has capillaries in it" (p. 320). Everybody in Northeast Gaomi Township and every reader of the book know how rare and invaluable Huzhu's miraculous hair is. People all reckon that " 'your hair ought to be reserved for the likes of Golden Boy and Jade Girl, not a pig'" (p. 320). Nevertheless, Huzhu only regards it as being worth no more than that of an ox or a horse. She sees everything in the universe equal. And she doesn't love seeing harmless animals bleed innocently (Verne, 2021). She pulls out two strands of her most mysterious and most valuable hair in the world and threads one of them without hesitation. Diao Xiaosan's wound stops bleeding and his heartbeat regains its strength and rhythm. Huzhu's miraculous hair plays a major role in the recovery of Diao Xiaosan.

Thanks to the linkage of Huzhu's miraculous hair, harmony between man and nature emerges. Huzhu "pulled me up to her, where she gently rubbed my belly" (Mo, 2015, p. 227). When she sees the newly-born piglet eat his mother's milk, she claps her hands and laughs happily and excitedly, her charming youthful face glowing like a cockscomb flower. Being with this new life in nature, Huzhu strongly feels the calling of the mother nature. In the tranquility of nature which is shown in the "so delicious, so fragrant, like silk, like love itself, so wonderful" (p. 227) milk, Huzhu seems to be on the way to her self-realization in nature. "She was so gentle. It felt wonderful... I squealed" (p. 222), "I sort of purred, it felt so good, I couldn't help it" (p. 227), this new comer of nature deliciously entertains the first warmth, femininity and gentility of a human being in his life. Doubtless, readers are able to feel the thick harmony between man and nature.

The Miraculous Hair, the Linkage Between Man and Man

Huzhu's miraculous hair in *Life and Death Are Wearing me Out* mainly links Huzhu and Jiefang and the fate of the whole novel and Big-head, Lan Qiansui.

The peculiar hair of Huzhu is just like the matchmaker God, Yuelao's red line uniting persons in marriage. However, this strip of red line between Huzhu and Jiefang is very long. Jiefang has liked Huzhu a lot since they are little kids, "Huzhu and I had grown up together. We'd played together on the riverbank, naked as the day we were born" (Mo, 2015, p. 166). When Jiefang becomes a youngster, his love for Huzhu is in bud, "How could they know love burned in my heart? I was secretly in love with...Huzhu" (p. 143), "I was enchanted by Huang Huzhu's long braid, and from that became enchanted by her. I drifted into a fantasy world, wishing...let me marry Huzhu" (pp. 189-190). When he knows that his elder brother, Jinlong and Huzhu have fallen in love and they have had affairs, he is completely shocked and in agony, "Jiefang thrust out his neck, the way he might if an invisible fist had landed on his chest, right above the heart... he let loose with a loud wail and threw himself down on the ground... I never imagined this incident would cause Lan Jiefang such anguish" (pp. 282-283). He is in great panic and even becomes mad. His marriage with Huzhu's younger sister against his own will totally smashes his wish toward Huzhu. From then on, Jiefang has fallen into his miserable marriage. When Huzhu is in her middle age, she is alone again and she is extremely lonely and pitiful. It cannot be said that she doesn't like Jiefang at all. They are childhood sweethearts. When Kai-fang, Jiefang's son and Huzhu's nephew would like to bring them together, certain mysterious affections begin to yawn in the hearts of those two, especially in Huzhu's. It is Huzhu's miraculous hair in the end shatters all the shyness of theirs, "Jiefang's first love has been Huang Huzhu... it was her hair he'd fallen in love with...the two of them were able to walk through life together" (p. 519). After dinner one spring evening with a light rain, their hands touch while they are clearing the table. Something happens to their mood and their eyes meet. Huzhu gently asks Jiefang to comb her hair for her. He follows her into her room. He begins to comb her hair which has been carefully removed from her heavy hairnet, "her miraculous hair fell like waves all the way to the floor. For the first time in his life my friend was able to touch hair that he had admired from afar since his youth" (p. 519). He holds her hair that is like a train of a bride solemnly and exhilaratedly. With her yes, he parts the hair and Huzhu kneels on the bed to wait for his arrival. They especially Huzhu who knows the secrets of the ecological mother thoroughly love this position because they know wise man assists everything according to natural regulations and never forces them to go under his own intentions (Lao, 2002). With the linkage of Huzhu's hair, the couple eventually gain yes from each other. This yes draws a perfect circle in which *yin* and *yang* check and balance harmoniously. The Tai-chi mandala appears in their love-making position at last linked by Huzhu's miraculous hair in between. "If you can operate *yin* and *yang*, turning them suitably, then naturally all at once clouds will form and rain will fall, the plants and trees refreshed, the mountain rivers flowing freely... This is the great cycle (Cleary, 1991, pp. 58-59), integrity and harmony has formed.

The last reincarnation of Ximen Nao is Lan Qiansui who is also called Big-head. This boy is "the teller of this tale, small but endowed with an air of sophistication, three feet tall" (Mo, 2015, p. 19), "his head ... was so much larger than either his age or his body (p. 109)". With all the memories of the donkey, the ox, the pig, the dog and the monkey, Big-head has the world-weary and disconsolate composite expression incorporating of the five all the time. He is the son of Kaifang and Pang Fenghuang who are close cousins. Chuang Tzu says if *yin* and *yang* are operating abnormally, four seasons will go to a mess (Lao, 2002). Maybe, that is why his parents die accidentally and he has a strange cureless bleeding disease which the doctors call hemophilia. His deformity appearance and illness look like labels of all the chaos and miseries of his forefathers and a sort of punishment to his forefathers' sins. Even though he has come from Ximen Nao's spirit without hatred. It seems that Mo Yan wants to contend that it is very hard for humans to shake off all hatred and sin. Nonetheless, Huzhu's miraculous hair is capable of working as the only emergency treatment, "when he bled, Huang Huzhu pulled a hair from her head, turned it to ashes under a flame, and put some of it in his milk and sprinkled the rest over the injury" (Mo, 2015, p. 539), "His fingers were bleeding profusely. I handed him the medicine I'd prepared beforehand. He rubbed it on his fingers, stopping the bleeding at once" (p. 165). So the boy's life is tied inextricably to Huzhu's miraculous hair. The hair is the combination of nature and man. It is the linkage between Huzhu and Big-head, the linkage between Big-head and the big family and the promising thread of the whole story. It symbolizes that nature and man and man and man cannot be separated and they are firmly linked like blood and flesh. It means that the relationship between nature and man and man and man must go with the law of nature. It is the thread that can weave all reincarnations of Ximen Nao together. The fine capillaries in Huzhu's miraculous hair sends life and hope to this poor boy, "as long as the hair held out, the boy would live; when it was gone, he would die. In this case, the heavens took pity, for the more hair she pulled out, the more hair grew in. So we needn't worry that the boy will die young" (p. 539). Huzhu's miraculous hair plays the role of a kind of adjustment of Big-head's deformed and miserable fate, making the queer fate in accordance with the natural law. "My story begins on January 1, 1950" (p. 1), "My story begins on January 1, 1950..." (p. 540), Mo Yan's story begins with and ends in the same words. They lead the tension of *yin* and *yang* in the story narrated by Big-head. They form a Tai-chi mandala. "At that moment, fireworks lit up the sky of Gaomi County's new century, the first of a new millennium. The baby was a millennium boy" (p. 540), Big-head becomes the new hope of the story. There are no ends of mandalas. In them, *yin* and *yang* rise and descend, checking and balancing, moving ceaselessly to give new births, generating harmony all the way.

The Miraculous Hair, the Linkage Between Man and Himself/Herself

Huzhu and Jiefang, those poor guys in the story, are able to walk through life together at last with the help of the linkage of Huzhu's miraculous hair. Meanwhile, linked by the hair, the two of them enable to integrate with their own souls harmoniously in the end. When spirits gain the One, they will become efficacious (Zou, 2003).

When she is a young lady, Huzhu is furiously attracted by Jinlong's masculinity. She assumes that she has found her true love and marries him happily. However, that marriage becomes the beginning of her tragic life. She knows not knowing Tao and acting wildly is the source of danger (Lao, 2002). She cannot be pregnant. Her adopted son who appears to be a perfect obedient handsome boy turns out to be a hooligan is stabbed to death when he is only a young man. Her so called glorious and beloved husband gives birth to a girl with his mistress. Having seen and been tortured by all the chaos and pains of the boasting farce pig-raising program in the Cultural Revolution, the crazy construction of the illegal resort and all kinds of evil business in the early stage of the Reform and Opening, Huzhu is completely disappointed with her husband. The explosion caused by Hong Taiyue takes her husband's life. So she becomes a sad and lonely widow like a dry nut with all her talents gone. She is in despair. Only when she is able to en-

courage herself to hand her comb to Jiefang and remove her heavy hairnet can she go back to her own soul harmoniously. "Starting tonight, we can be human again..." (Mo, 2015, p. 538), her emotional tears and sigh declares her cry of "Lord Almighty, that's enough, that's enough" (Verne, 2021), releasing her painful soul to her original pure and sacred Self.

Jiefang, with a blue birthmark on his face is considered ugly all the time. He has been bullied by his elder brother since he was a little boy. He has to get married against his own will. Even though he finds his true love and elopes bravely with his woman, he has to compensate with his family, his high-ranking position and the lives of his beloved and his unborn baby. This poor widower seems to be the most miserable one in the world at that moment. While he is touching Huzhu's hair for the first time, he senses "A delicate citronella fragrance filled his nostrils and reached deep down into his soul" (Mo, 2015, p. 519). A kind of miserable harmony flows in a real sobbing soul, totally immersed in this sort of sacred music (Verne, 2021). His tears falls on her hair "like drops of water splashing on the feathers of Mandarin ducks, and rolled off onto the floor" (Mo, 2015, p. 519). He parts the hair "like a man walking through the hanging branches of a weeping willow, not stopping until he'd reached his destination" (pp. 519–520). Scooping up Huzhu's hair in one arm and with great care and immense tenderness, Jiefang is able to untie his soul and himself and allow them unite harmoniously once again.

Conclusion

As a true son of the ecological mother, Mo Yan shows the universe his unique ecological flavors in his books. No doubt, those flavors are of a large number of values for the world. In his *Life and Death Are Wearing me Out*, Mo Yan creates Huzhu's miraculous hair. This magic hair acts as the miraculous linkage between nature and man, between man and man and between man and himself/herself. With the linkage, yin and yang check and balance, moving ceaselessly in the ecological system, giving new birth and generating harmony all the time. The ecological significance of Huzhu's miraculous hair in Mo Yan's *Life and Death Are Wearing me Out* analyzed in this paper is bound to arouse more interest of readers to dig out more ecological elements in Mo Yan's works.

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A Brief Research on the Hakka Dialect in the Novel *Ling Nan Yi Shi*

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[Abstract] Huang Yan's novel *Ling Nan Yi Shi* is the first Hakka novel in Chinese history. This is a precious novel showing Hakka dialect hundreds of years ago. This paper analyzed the vocabulary of Hakka dialect in the book, the meaning of most words in this novel have no obvious change, and 70% of the words are still used in modern dialects. Its language is influenced by such powerful dialect as Cantonese.

[Keywords] The novel *Lingnan Yi Shi*; Hakka dialect; Dialect Vocabulary

Introduction

The novel *Ling Nan Yi Shi*, which was written in 1793, is a popular novel in Chinese history. Its author Huang Yan, is the first person who use Hakka to write. Huang Fengyu, the youth from Jiaying of Guangdong Province, visited his aunt in Conghua during the Ming Dynasty. He encountered all kinds of hardships on his way. The author uses a lot of Hakka dialects in the book, including Hakka vocabulary, folk songs, the ubiquitous Hakka environment and the Hakka landform, that shows the original appearance of Hakka dialect hundreds of years ago.

The novel *Ling Nan Yi Shi* is regarded as "the original work of Hakka novels". It is a rare material of dialect history. Previous scholars pay more attention to its literary, historical and philological values. However, its linguistic value is seldom discussed. With the help of this novel, the author intends to explore the Hakka dialect 200 years ago and the changes of Hakka dialect vocabulary, and provide reference material for the compilation of dialect dictionary and the study of historical dialect.

The author Huang Yan of the novel *Ling Nan Yi Shi* was also called Nai An Zi, Huaxi Yishi. From Zhang Qi's preface, it can be inferred part of the author's life: "When I had been living for 40 years, I find my family is so poor. I like traveling. I live in a small broken house and have no achievements in life." (Huang, 1990, p. 1) There are many editions of this book. In this paper, the main research material is *A Collection of Ancient Novels: Ling Nan Yi Shi*. It is photocopied by Wen Dao Tang edition of Fudan University. We also refer to the 1995 edition of Baihua Literature and Art Publishing House.

In this paper, the examples are extracted from the novel *Ling Nan Yi Shi*, and marked with the page number at the end of the sentence. The explanation of modern Hakka words is based on *Modern Chinese Dialect Dictionary·Meixian dialect dictionary* (Li, 1995). At the same time, the investigation of Meixian dialect is supplemented. At the same time, the examples in Peking University CCL modern Chinese corpus are used for reference.

Ancient and Modern Synonymous Hakka Dialect Vocabulary in *Ling Nan Yi Shi*

We compare the Hakka words in the novel *Ling Nan Yi Shi* and modern *Meixian Dialect Dictionary*, and divide them into two categories according to the standard of meaning change: in ancient and modern, meanings are the same and in ancient and modern, meanings are different.

There are 38 Hakka words in the novel *Ling Nan Yi Shi*, of which 28 words have the same meaning in ancient and modern times. For example, 打叠, 紧, 系, 岩, 山精, 跟问, 索, 火, 几多, 身家, 昼, 撩拨, 做差, 自家, 敛, 真个, 凭, 斫, 打帮, 食, 闹热, 面皮, 衫裤千祈, 转去, 转...来. Because there is little difference, we will only give two words as examples.

真个

见贼徒真个散去。(p. 56)

难道许玉英夫人真个又来救我?(p. 427)

"Indeed; Really." The first example here is when Huang Cong saw that the thieves outside the door had really dispersed, they went back to cottage happily. The second case is that after listening to Hong Yijia's Fairy dream, Huang Fengyu speculates whether Mrs. Xu really came to save him again.

Meixian Dialect Dictionary does not include this word. In the Tang Dynasty, this word known as "真箇", is very common in modern Hakka dialect. It is often used as an interrogative word to express the tone of confirmation: "真个?". It means "really?"

几多

足像忙问道:"还要几多呢?"(p. 708)

"How much?" When Mao Mian who came back to negotiate with Raoyou's wife on behalf of He Zuxiang, and told He Zuxiang that the money was much less. He Zuxiang asked, "How much more do you need?"

Meixian Dialect Dictionary contains the word, which means "how much, ask the number" (Li, 1995, p. 16). It can be used with nouns such as person, money and year, for example, "I don't know how many years it will be before we meet again."

As an interrogative pronoun, "几多" has been used as early as in the Northern Song Dynasty: Yu Xin's "listening to the poetry of pounding clothes at night, his song is full of sorrow." Since then, the use cases have been seen in all dynasties. However, the difference is that "几多" is often found in the works of spoken language rather than in the works of classical Chinese with a higher degree of writing.

Ancient and Modern Non Synonymous Words of Hakka Dialect in the Novel

Ling Nan Yi Shi

There are non synonymous words in the novel *Ling Nan Yi Shi*, which can be divided into two. Words that their meaning existed in ancient times, but not in modern times and words which meaning is so different in modern and ancient times.

There are words in the ancient times but not in the present

亚官仔

我看尔这亚官仔,雪条般嫩的屁股,若舍不得银子,那时大老爷发起怒来,我们就要爱护尔,恐怕也护不得。(p. 417)

"亚官仔" means "young master, young master". Here, when the officers blackmailed Huang Fengyu, they called him "亚官仔", which means they thought that he would not be able to bear the hardship of beating with a

stick. *Meixian Dialect Dictionary* does not include this word. The older generation of Hakka people have confirmed this expression, but it is not commonly used nowadays.

Guangdong New Language Volume 11: "Everything small in Guangzhou is called 仔. A good family son is called 亚官仔... "It is inferred that the word was introduced into Hakka area from Cantonese area.

Guan Ningjie (2011) pointed out that in the 19th century, with the self adjustment of the dialect system, words such as "亚官仔" gradually weakened, and the colloquial characteristics became increasingly obvious. At the same time, under the impact of Hong Kong Cantonese, it was replaced by some disyllabic words. For example, the word "亚官仔" is replaced by "靚仔", while "亚娘仔" is replaced by "靚妹" (Guan, 2011, p. 158). These words introduced into the Hakka area are constantly updated, so that "亚官仔", "亚娘仔" and other words gradually disappear in the Hakka dialect.

散仔

永安贼徒虽有众数十万,分屯险要,然皆散仔,无足轻重(p. 1026)

"散仔" means "loafer". This sentence was said by Zhuge Tong when Huang Fengyu invited Meiying and Zhuge Tong to discuss the strategy of dealing with Ian Neng. Zhuge thinks that although there are many thieves in Yong'an, they are not enough to be afraid because they are "散仔". *Guangdong New Language* does not include it, nor does it appear in modern Hakka dialect, but it still exists in Cantonese dialect. *Guangdong New Language* volume 11: "All small things in Guangzhou are called 仔...The peddler are called 贩仔, the wanderer are called 散仔, the boatman are called 火仔, the scoundrel are called 打仔..."

Zhou Yue (2017) pointed out that hooligans are called "散仔" in Beiliu dialect (Zhou, 2017, p. 35) Beiliu dialect is one of the Cantonese dialects. To sum up, it can be basically judged that "散仔" is a Cantonese word, which once circulated in Hakka areas, but has disappeared.

Different Words in Ancient and Modern Times

定着

先生定着,万无一失(p. 50)

"Calm down; don't worry." Here is a sentence that Huang Fengyu said to Mr. Zhang when the bandits in huodai mountain plundered Meihua village. That is to say, let Mr. Zhang not worry about it and be absolutely safe.

Zhang Shumin (2014) pointed out that "定着" in Meizhou and Kuala Lumpur Tai Po Hakka dialect means "certain" (Zhang, 2014, p. 30). Lin Lifang (1999) also gives an example of "佢定着学得会开车" (he is sure to learn how to drive) (Lin, 1999, p. 53). That is to say, "定着" is understood as "certain, affirmative", which is used as an adverb.

In the book, "定着" is understood as "calm, rest assured", and it is also used as a verb as a predicate. Therefore, no matter what sense is taken from modern Hakka, the meaning and the usage in the book are slightly different from those in modern Hakka.

思量

思量邀个读书中朋友相伴同行(p. 446)

思量在路上细细来缠他(p. 453)

怎敢思量做起我的主人公来(p. 915)

"Think about; plan". This word appears in 14 places in the book, all of which are interpreted as "considering and planning". *Meixian Dialect Dictionary* does not include this word, but it often appears in modern Hakka dialect. In modern Hakka spoken language, "思量" is often used to express "sympathy, concern" and other meanings.

For example, the children's song "Chi Geng Zi" says, "煮兜爷食爷欢喜,煮兜婆食婆思量" That is to say, the father will be very happy if you cook for your father, while the mother will be considerate and distressed if you cook

for your mother. The last sentence means that no wife cares about me.

According to the CCL modern Chinese corpus of Peking University, the word "思量" was still used as a verb in the Qing Dynasty, followed by something to express the meaning of "consideration". However, in the Republic of China, it began to appear that "thinking" was directly followed by a person to express "concern". It can be seen that the meaning of the word "思量" has changed from "consideration and planning" to "care and consideration" in the past two hundred years.

Conclusion

After a comprehensive analysis of the Hakka words in the novel *Ling Nan Yi Shi*, we find the following phenomena.

Most of the ancient and modern non synonymous Hakka dialect vocabulary have rich and abstract meanings, and 70% of the Hakka words in the novel *Ling Nan Yi Shi* are still used in modern dialects. Most of the changed words are more abstract in meaning. With the continuous subdivision of the meaning of words, some of them shrink in meaning, indicating a single meaning or being replaced by other words.

In contrast, the meaning of monosyllabic words change little, such as "炙", "食", "索" and so on. Some concrete words commonly used in daily life to express specific actions or things also change little, such as "衫裤", "面皮", and so on.

The Hakka dialect was influenced by the surrounding dialects. With the convenience of transportation and the popularization of communication, the communication between different regions is deepening. The interaction between dialects is deeply reflected in the borrowing and disappearance of dialect vocabulary.

Meizhou is an important area in Guangdong, so Hakkas in Guangdong are closely related to Cantonese users, which leads to the emergence of loanwords. Guangdong dialect areas such as Guangzhou have a high degree of economic and cultural development, so they strongly import a large number of Cantonese into the neighboring Hakka areas. This kind of vocabulary phenomenon also appears in Hakka and Putonghua, such as the word "闹热" in the book. Ye Xueping (2010) pointed out that the Hakka dialect in Meixian describes the prosperous and active scene with more "闹热" and less "热闹". However, with the regional exchanges, the Hakka dialect has gradually used the word "热闹" under the influence of modern Mandarin. Nowadays, few young people use the word "闹热".

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On Marquez's View of Love in the *Love in the Time of Cholera*

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[Abstract] Garcia Marquez is reckoned to be one of the most prominent authors of the 20th century in Latin America and even in the world. His novel *Love in the Time of Cholera* is one of his best works. In the novel, Garcia Marquez told readers the love between the protagonists. Therefore, the paper studies Marquez's view on love by means of analyzing his novel *Love in the Time of Cholera*.

[Keywords] *Love in the Time of Cholera*; Gabriel Garcia Marquez; love

Introduction

In the 20th century, Garcia Marquez is considered one of the most significant authors in Latin America and the world (Rong, 2015, p. 7). He is famous for *One Hundred Years of Solitude* and won the Nobel Prize for literature in 1982. Three years later, his novel *Love in the Time of Cholera* was published and also became popular in the world.

In the story of *Love in the Time of Cholera*, Ariza met Fermina occasionally, because of Fermina's beautiful appearance and quality, Ariza fell in love with her quickly. But Fermina's father confused Ariza firmly and took her to travel. They contacted with the telegraph (Anil Kumar, 2014, p. 13). After the trip, Fermina did not recognize her authentic emotion to Ariza, and at the end, she chose the wealthy and renowned man, Dr. Urbino to marry. After Fermina got married, Ariza tried to date with other women to heal his broken heart, but he couldn't forget Fermina. When Urbino died, Ariza showed up again to help Fermina to deal with funeral. At that time, Ariza was 76 and Fermina was 72. And for their rest time, they accompanied with each other.

Love in the Time of Cholera has achieved significant critical acclaim. Mr. Yu Hua heaped praise on that the novel is an excellent work of life. And *New York Times* believed that "this brilliant, heartbreaking" work is the greatest love story ever written. Scholars at home and abroad have gained profound insights into the study of this novel from various aspects. In his work *Writing of Love in the Letters of Separation in Love in the Time of Cholera (1985[1988])*, Anil Kumar Prasad explores the different aspects in Florentino Ariza's choices of relationships for survival and for a prospective union with Fermina, and the scholar Chenfeng has a research on the love theme of the novel. He analyzes many aspects about the human beings, such as the relationship between love and aging, loneliness and the death (Chen, 2014, p. 5). There is few papers on Marquez's view of love, so this paper tries to have a brief research on Marquez's view on love through analyzing his novel *Love in the Time of Cholera*.

Brief introduction of the writing background of the novel

Marquez wrote the novel *Love in the Time of Cholera* based on the history of Colombia and his own experience. In this part, this paper will discuss the writing background of the novel from two aspects: historical background and personal background.

Historical background

The story in *Love in the Time of Cholera* took place in Colombia between the 1880s and 1930s. At that time, as a republic, Colombia happened a lot of things and changed a lot. The "thousand-day war" broke out, which caused serious damage to the national economy. At the beginning of the twentieth century, Colombia changed a lot and its economy developed. But meanwhile, the United States and Britain plundered Colombia's wealth. In 1929, when the economic crisis broke out, Colombia's exports decreased. Therefore, the economy of Colombia was destroyed again, and people were suffering a lot. And more unfortunately, almost at the same time, the horrible cholera broke out.

War and cholera threatened people's lives, and the man-made destruction intensified the antagonism between human and nature. The social loneliness of human caused the lack of perception and true feeling between human and increased the psychological distance. Not so many people care about their inner feelings (Ma, 2014, p. 16). But Marquez explores the people's inner feeling when they experienced fear, aging and death. And Marquez finds that it is love that gives people the courage to live again and it is love that relieves death and keeps life going.

Personal background

In the novel, Marquez not only reveals the reality of Latin American, but also shows his own understanding of love based on his own experience.

Marquez said that the immediate origin of *Love in the Time of Cholera* comes from a story in a newspaper. The story says: An old man and his secret lover came to their old place forty years ago to enjoy themselves, and were beaten to death by the boatman with his oar, in order to rob their money. Actually they had been on date together for 40 years, and each had a happy and stable marriage and many children.

After reading the news, Marquez planned to write a novel about love. Because he has already heard that the love story between his parents, which is full of legend. That is when his father Gabriel Elicio Garcia Martinez was young, he was very popular as a newspaper clerk, poet and violinist, just like the protagonist Ariza in the novel. Once Gabriel Elicio visited the Colonel and fell in love with the Colonel's daughter, Louisa who becomes Marquez's mother later. Then Gabriel Elicio expressed his love to Louisa and he wanted to marry her immediately. However, Louisa didn't answer. But Louisa finally secretly agreed to Gabriel Erichio's proposal. When the Colonel knew it, he was so angry that he didn't allow Gabriel Elicio to come again. But the young couple tried everything they could to keep in touch. Gabriel Elicio was so brave and began to play serenade for his lover under the window, just like Florentino Ariza did for Fermina Daza. Louisa's parents thought that only a long distance could cut the hot love of young people. So they moved like that in the novel. However, Gabriel Elicio didn't compromise with reality. He tried to use telegram to contact Louisa. It is Gabriel Ellicio's love story that inspired Marquez to create his novel 60 years later.

Besides his parents' love story, Marquez also adds his own love story in the novel. Marquez and his wife Mercedes met firstly at a dance in the winter of 1945. Mercedes, was only 13 years old and had just graduated from primary school. In Marquez's heart, the girl of Egyptian origin was as quiet as a snake in the Nile, and he asked the girl to marry him that night. However, the beautiful young girl did not care about it at all. So Marquez had to wait her to grow up patiently. Marquez, a journalist, always worked in different places of the world, and the drugstore owner's daughter could always heard love letters from many countries. During this period, Marquez were dating with many

women. In 1958, Marquez and Mercedes ended 13 years of long-distance love and married. Before their marriage, Marquez talked his "love history" to Mercedes, and Mercedes was generous enough to say, "just don't do it again."

The love between Marquez and his wife Mercedes, as well as the love between Marquez's parents, provides him indispensable inspiration for the creation of this book.

Garcia Marquez's view on love

Garcia Marquez tries to know love in the novel *Love in the Time of Cholera*. This part will have a discussion on Marquez's views of love through analyzing the magic love that embodied in his novel *Love in the Time of Cholera*. It will discuss the relationship between love and cholera, love and death, love and sex and love and marriage.

Love and cholera

Marquez chose "cholera" as an image in his novel. In some degree, there exists some common characteristics between "love" and "cholera". "Cholera" is a kind of disease, which spreads quickly, and impacts many people. Once a person got cholera, he will feel painful, and even died. Marquez believes that this is what cholera is like love. A man never knows when he will be infected by cholera, just as he never knows when he may fall in love with the other person. In the novel, he describes Florentino Ariza's love like the flowing:

After Florentino Ariza saw her for the first time, his mother knew before he told her because he lost his voice and his appetite and spent the entire night tossing and turning in his bed. But when he began to wait for the answer to his first letter, his anguish was complicated by diarrhoea and green vomit, he became disoriented and suffered from sudden fainting spells, and his mother was terrified because his condition did not resemble the turmoil of love so much as the devastation of cholera. (Yang, 2012, p. 69).

This is a classical plot in the novel. It vividly describes the Ariza's painful feeling when he fell in love with a girl for the first time. And it is also the similarity between love and cholera, both of them will make people feel painful. Maybe cholera can't be cured, but Fermina's reply cured Ariza. Life is tough, but love can cure everything. When Fermina's husband died, Ariza came to help her and accompanied her. In the end of the novel, Ariza and Fermina were dating in a ship. Ariza advised the captain to declare the ship was infected with cholera, so that no one could disturb them, and Ariza told the captain firmly that they would keep going until arrive at the "golden harbour", which means forever. Actually, the love between Ariza and Fermina has never stopped. The cholera witnessed the beginning of their love, accompanied with their separation, and ended with their love again. Cholera runs through the ages, and love also runs through the ages.

Garcia Marquez believes that only love can lead a meaningful life. He linked love directly with the cholera because only love can win everything.

Love and death

Marquez believes that love can transcend everything, including death. Death is a common theme mentioned in the novel, and in this novel, Marquez also chose death to compare with love. No one can escape death, but love can make everything meaningful.

The story emphasizes that the death is inevitable. In the beginning of the novel, the story begins with the death of Jeremiah Saint-Amour, who has planned to suicide at the age of sixty because he could no longer enjoy the passion of his life (Sun, 2014, p. 82). The woman who loved Jeremiah Saint-Amour knew about his death early and didn't tell anyone about it. "I could not do that," she said, shocked. "I loved him too much." (Yang, 2012, p. 15). From that we can see the woman love him so much that she would keep her love with her without telling the truth in her lasting

time. And the other is the death of Dr. Juvenal Urbino. He presented his true feeling to Fermina at the moment of his death, that is love. And after that, the narration moves back in time to the stories of Ariza and Fermina, and only toward the end of the novel, the story turns back to the deaths of Saint-Amour and Urbino, both of which in turn reminded the elderly Ariza of his own inescapable death. So Garcia Marquez suggests that there is no escape from death, but love would last forever.

In addition, the love between Ariza and Fermina also reminds the readers that passionate love is eternal and beyond death. When Fermina rejected Florentino, the passionate love for Fermina sustains him to spend his tough days. After the funeral of her husband, Fermina spends the whole night in bed and thinks about no one but Florentino. Clearly, though she may have denied it to herself, she has loved Florentino since the moment of their separation. Ariza, he waited Fermina for over 50 years, during the long process, he not only endured the loneliness in heart, but also fought with the unexpected death of his own. He was so cautious about his body to make sure that he was still alive when he got the love of Fermina. And finally, his love won the death, and the two lovers would live together forever.

Love and sex

Marquez also thinks that sex is not necessary in love, especially in this novel, where the protagonist, Ariza, only loves Fermina, but he can have sex with 622 different women.

Frued says, "A healthy and normal love depends on the union of two emotions — tender and loving, we may say, on the one hand, and sensual desire on the other." (Yu, 1996, p. 166). Only when one can deal with the relationship between love and desire well, he can grow healthily, and can have a long-term love with his lover (Zhang, 2012, p. 1). In Marquez's works, love and sex are divided by a usual phenomenon. Amaranta, for example, is a person who yearned for love but resolutely rejected sex; while Ariza, on the other hand, indulged in sensual pleasures with different women but remained spiritually loyal to Fermina, his only lover.

From the point of view of Ariza, he had been faithful to Fermina for fifty years. According to Marquez, Ariza's infatuation and fidelity were on only spiritual level. In more than fifty years of waiting, Florentino was always missing Fermina, but he enjoyed the worldly love. He had six hundred and twenty-two recorded mistresses, which is a way he found to forget the pain of missing Fermina. He had never thought the indulgence of the women's bodies was a betrayal of love. He always considered himself as Fermina's lifelong companion, a loyal but perseverance husband. Thus he could tell her without hesitation that he had kept his virginity for her, no matter how ironic it might sound to the readers. He thought love and sex were two different things, and had sex with others doesn't mean he loved the person. His love was always kept for his dreamlover, Fermina.

Love and marriage

Marquez believes that some happy marriages are based on love, and some couples do not begin marriage with love but the couple cultivate love in the process of getting along with each other. The love between Fermina and her husband Dr. Urbino are cultivated after their marriage.

Love is not a necessary premise for marriage sometimes and a couple may love their lover after their marriage. Marquez used marriage in his works to tell us that love is not always idealized and romantic, but it can also have different manifestations and forms.

Dr. Urbino, his knowledge, versatility, and good looks made him become the object of intense courtship among the girls of his rank. After he met Fermina, his desire to conquer Fermina was far greater than his love for Fermina. He didn't love her he knew. All he did was to make Fermina to marry him. He maintained good relations with Fermina's father Lorenzo Daza, and gained him as a significant ally. He tried to use his family's position in society to win

Fermina's heart by making her back to church school. His pursuit of Fermina was not because he love Fermina from his bottom of heart.

Fermina, who is like Urbino, married him without love too, and in her situation she would have accepted any suitor. Because she was going to be twenty-one, if she refused, she might repeat her aunt Escolastica's fate and become a poor woman who would never marry. On the one hand she blamed her aunt for being involved in her love, on the other she felt pity of the loneliness of a single woman. Fermina wanted to get married with somebody to avoid the tragedy that happened to her aunt.

Although there is no love as the foundation of their marriage, but there are something more lasting than love to maintain their relationship. So in their more than half a century of marriage, although there were little arguments and trouble in their marriage, and these did not disturb their stable marriage. Love can be cultivated in a relationship of mutual patience. And they must admit that, in their long marriage, they loved each other for a long time. And at the end of Urbino's life, he shouted "I love you" to Fermina.

Conclusion

In the novel *Love in the Time of Cholera*, Gabriel Garcia Marquez fully shows his understanding of love and discusses the relationships between love and cholera, marriage, sex and death. Facing cholera, war and death, the people have been fighting with all the sufferings and have survived. Marquez wants the people to notice the people's life in Latin America and contemplate causes of underdevelopment of economic and loneliness of society in Latin America, and thus explores a way to refresh the whole country. In his works, he creates many characters who are trapped in the abyss of loneliness because of social issues, conservative thoughts or others, and he gave deep sympathy to these tragic figures. He encourages ordinary people to follow their inner thought to do what they want to.

Marquez believes that love gives people hope, love brings people happiness, and love can conquer diseases and everything. For contemporary people, love is not a luxury whatever they meet in life as long as they know what is true love. True love guarantees a happy marriage and help the couple face and conquer any problems that might happen to them.

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Introduction and Translation of Chinese Children's Literature in Russia

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[Abstract] *Chinese children's literature integrates Chinese characteristic culture and dynamic culture, and has unique social and cultural value, educational care value and aesthetic value. In recent years, with the continuous communication and exchange in the fields of culture and education between China and Russia, the works of Chinese children's literature have attracted more attention in Russia. By searching Russian websites, this paper summarizes the Russian translations of Chinese children's literature works, including the Russian translations of children's novels, children's picture books, children's films and other media, and analyzes the research status of Chinese children's literature in Russia. Exploring the Russian translation of Chinese children's literature can provide reference for the foreign translation of Chinese children's literature, the "going out" of Chinese culture and the good telling of Chinese stories.*

[Keywords] *Russian translation; Chinese children's literature; Russian translation of picture books*

Introduction

Since the beginning of the new century, with the enhancement of China's comprehensive national strength, it has become a national strategy to "transport" Chinese culture, for which purpose, the translation and dissemination of literature is the only way. Because literature deals with every aspect of human spiritual and material life. Recently, the foreign translation of Chinese literature, especially contemporary Chinese literature, has become the focus of the translation and literary circles. Children's literature is an important field of literature research. The translation and dissemination of Chinese children's literature also plays an important role in the strategy of Chinese literature's "going out", but there is still insufficient research on the Russian translation of Chinese children's literature. This paper tries to sort out the publishing situation of Chinese children's literary works in Russia and the research status of Russian scholars on Chinese children's literary works.

Russian scholars' research on the development history of Chinese children's literature

Chinese children's literature contains rich Chinese cultural connotation, which helps foreign children to understand the Chinese nation and learn Chinese. As early as in the 20th century, Russian scholars have studied and analyzed Chinese children's literature.

In 1955, Russian scholar Б.Л. РИФТИН first attempted to summarize Chinese children's literature. Published *About modern Chinese children's literature* (РИФТИН, 2017, pp. 28–54), analysed the characteristics of modern and contemporary Chinese children's literature, sum up the types of children's books in China. The important position of Lu Xun, Ye Shengtao, Zhang Tianyi and other writers in the development history of Chinese children's literature is highlighted. He introduced the Ye Shengtao's two children's literature *scarecrow* and *the ancient stone statue of the hero*, Zhang Tianyi's children's novels *Mr. Hua Wei* and *Bees*, children's play *Rong Born at Home*, pantomime *The Big Bad Wolf*, and fairy tales *They and We*, *Luo Wen Ying's Story* and *Go to the Movies*, which were published in People's Literature Magazine in 1952. In addition, Б.Л. РИФТИН also focused on Chinese children's books published after the founding of new China. It mentioned some popular science works like Gao Shiqi's poetic novel *Our Mother -- Earth*, *Four Great Inventions of Ancient China*, *Scientists of Ancient China*, *Famous Artists of Ancient China*, *Poets of Ancient China* and other children's books, that introduce ancient Chinese culture and Chinese science and technology. At the end of the paper, the status of picture books in modern Chinese children's literature is also highlighted, and the Chinese children's picture books, such as *Jimao Letter* and *Little Worker*, are introduced. The article also introduced the Chinese children's literature magazines and newspapers, such as *Little Friends*, *Middle School students*, *Youth Daily*, *The Motherland youth Daily*, *China Children's Newspaper* and so on. Finally, the Chinese children's literature, which was born under the socialist background, inherits the valuable experience of Soviet children's literature and the tradition of national literature, and has Chinese national characteristics.

Russian scholar Ю.С. ОСИПОВ in 1958 published *Chinese fiction for children (based on the materials of recent years)* (ОСИПОВ, 2017, pp. 9–27), which explained the general characteristics of Chinese children's literature from 1954 to 1956, and proposes that Chinese children's books during this period mainly provide ideological and political education to children, involving themes of heroism, revolution and war, etc. Most of the related themes of Chinese traditional culture are folk fairy tales. Children's literature of this period is mostly illustrated in black and white.

In 2013, Russian scholar Р. В. ЗАМИЛОВА explained the influence of Chinese children's literature on Russia in his article *COMPARISON of Chinese and Russian Children's Literature in the First Half of the 20th Century* (ЗАМИЛОВА, 2013). She mentioned that in the 16th century Chinese children's books began to gain attention in Russia. In the 20th century, Chinese children's literature works occupied a special position in Russia. From 1949 to 1965, children's literature by Chinese writers was widely distributed in the Soviet Union. For example, Lu Xun's short stories *Hometown* and *Social Drama* were translated into Russian for Soviet children to read. There are also Gao Yubao's *I Want to Learn*, Zhu Baohua's *A Bao's New Clothes*, Liu Baiyu's *Young Pioneers*, Zhang Jinxia's poem *I am not Afraid*, Yuan Zhangjing's collection of poems *Golden Shells*, and Huashan's short story *Jimao Letter*. In addition, there are also children's books published in the form of anthologies, such as *Chinese Folktales*, *Chinese Stories*, *Zhong* (Chinese Fairy Tales), *Children across the Sea*, *The Magic Brush*, *Dragon's Eyes*, *Yellow Crane and Sun Mountain*, etc., all of which have been published and reprinted in Russian.

In 2016 Р. В. ЗАМИЛОВА on the basis of Ю. С. ОСИПОВ's articles, published the *NEW WAVE in the children's literature of China in the 80s of the twentieth century* (ЗАМИЛОВА, 2019, pp. 1626–1635), In this paper, the develop-

ment of Chinese children's literature from 1978 to 1989 was analyzed in order. The author took the children's literature works of Wang Quangen, Wu Qinan, Zhou Zuoren and Tang Rui as examples to analyze the characteristics of Chinese children's literary works in this period. It mentioned the early 20th century *Three Character Classic*, *Thousand Character Text*, *100 Family Names* and Chinese children's primer books adapted from Confucian classics. Introduced MeiZiHan *Your highland*, Liu Jianping *I want my burin*, and other Chinese children's literature.

Introduction of Chinese children's literature by Russian scholars

Russian scholar Е. Ч. Сергеевна on May 4th youth day in 2016, published an article *Children's literature in China*, the article took pains to mention, such as Mo Yan writers view of children's literature, introduced the relevant Chinese children's literature, including children's books, Children's picture book mysterious China, Luo Ying's *Child Prodigy and The Story of Leaves*, King of fairy tales Zheng Yuanjie's collection of fairy tales *Pipilu; City of Fantasy* by Guo Jingming, Yang Hongying's *Girl diary, Boy Diary, Naughty Bag Ma Xiaotiao and Campus Novel*, and Cao Wenxuan's *Bronze and Sunflower and Tinkling, Tinkling, Tinkling*, as well as popular pop-up books for children.

Russian scholar А. А. Родионов published *About the translation and publication in Russian of the latest Chinese prose in 2009-2018* (РОДИОНОВ, 2019, pp. 398–430). In this article he summarized the introduction and translation of Chinese literature in Russia, including Children's literature by Cao Wenxuan. The article concluded that the number of Russian translations of Chinese literary works reached a peak between 2009 and 2010. The reasons for the low Russian translation of Chinese literary works are the increase in the number of Chinese literary works and the scarcity of translators.

Russian scholar Р. Н. Николаевна published articles *The system of images of animals in Chinese folk tales*, analyzed animal image system in the fairy tale in Chinese *han* nationality folk. A typology method, textual analysis and hermeneutic methods are used to compare the images, meanings and functions of animals in Chinese folk fairy tales of animal types, magical types and everyday types. Using systematic analysis method, ethnology analysis method, context analysis method and semantics analysis method to analyze the animal images in *han* folk fairy tales from the aspects of subject matter, style, language and national characteristics, so as to study the cognitive characteristics of Chinese folk fairy tales and Chinese nation.

In 2020, Russian scholar О.Т.Александровна and У. А.Викторович in their article *Criteria for the linguodidactic selection of book editions of translated Chinese folk tales in Russian* (Острикова & Упоров, 2020, pp. 131–147) list more than 120 Chinese folk tales and their Russian translations, and summarized the number of works in the collection and the titles of the collection, in order to provide information for Russians to learn Chinese.

Russian scholar С. В. Новаш published *The originality of Chinese children's literature* (Новаш, 2018, pp. 131–147), the article analyzed the characteristics of Chinese children's literature the *straw house*, including the character image, natural scenery. Through the analysis of historical background and national characteristics, it concluded that Cao Wenxuan's works have educational significance, aesthetic function, full of heroism, and can arouse readers' empathy for the hero. Firstly, the development history of Chinese children's literature is sorted out, and the authors and works of Chinese children's literature are introduced in stages, including *The Scarecrow* by Ye Shengtao, *Little Readers* by Bing Xin and *Little Orange* by Bing Xin during the May Fourth Movement period. Besides, children's literature writers Zheng Yuanjie, Cao Wenxuan, Yang Hongying, Shen Shixi, Zhang Tianyi, etc. Cao Wenxuan's *Grass House*, Guo Jingming's *Before Summer Solstice*, Qin Wenjun's *Happy Girl*, Mei Zihan's *My Story*. It mainly mentions the popular writer Cao Wenxuan's children's literature works *Grass House, Bronze and Sunflower, Fine rice, Yellow*

Glaze in the first book of the King, *Red Gauze lamp* in the second book of the King, and so on.

Chinese scholars' response to the Russian translation of Chinese children's literature

In 2020, Chinese scholar Guan Xiujian discussed the Russian translation and dissemination of Chinese children's literature, and took author Cao Wenxuan's works as an example to analyze the Russian translation and publication of his works. Some suggestions on the Russian translation and dissemination of Chinese children's literature are given: increase the number of Russian translation of relevant works and solve cultural differences to make readers understand and accept them. In this paper, multimedia, multi-modal and multi-channel translation is advocated. Various cultural promotion measures combining online and offline, multi-modal and three-dimensional are adopted to help Chinese children's literature win more readers. With the help of literary works, it has launched a series of products such as animation, film, radio drama, comic book, stickers and dolls. Strengthen discussion and accept the criticism of readers, so as to enhance the attention of Russian readers to the works of Chinese writers, and broaden the Russian translation of Chinese children's literature (Guan, 2020).

By searching Russian websites, the Russian translations of Chinese children's literature works are summarized as follows, see Table 1 :

Table 1: the Russian translations of Chinese children's literature works

Types or forms of literature	Children novel	Chinese original children's picture book	Chinese traditional culture picture book	Chinese and Russian bilingual picture books
Quantity	14	4	6	10

By searching Russian websites "китайские мультфильмы для детей", The number of Russian translations of Chinese children's films and TV shows is obtained as follows, see Table 2:

Table 2: Russian translations of Chinese children's films and TV shows

Years	1980 years ago		1980–1990		1990–2000		2000–2010		2010–2015	
Quantity	8		4		2		14		60	
Years	2014	2015	2016	2017	2018	2019	2020	2021		
Quantity	12	17	11	13	17	14	7	6		

Conclusion

To sum up, most of the researches on Chinese children's literature by Russian scholars focus on the review and summary of its development history, and are mostly limited to the Chinese children's literature in the last century. Few Russian scholars have studied specific Chinese children's literary works. Only some of them have analyzed Chinese folk fairy tales to explore the cognitive characteristics of the Chinese nation, and some have analyzed the award-winning works of Cao Wenxuan to explore their literary characteristics and value. At present, no scholar has systematically sorted out Chinese children's literature works. Based on this, this paper attempts to sort out and summarize the Russian translations of popular Chinese children's literature works. By searching Russian websites, it is found out that Chinese children's literary works in genres such as novels, picture books and movies have been published and distributed in Russia. Among them, there are many Russian translations of Children's literary works by Cao Wenxuan, and a few Russian translations of children's novels by Zhang Tianyi and Shen Shixi. Most Of the Russian translations of Chinese children's picture books are those from Taiwan. In recent years, the Russian translation of Chinese traditional culture picture books, Chinese and Russian bilingual picture books and other works have been increasing. Since the beginning of the new century, more than 10 Chinese animation works have been shown in Russia every year. In a word, Chinese children's literary works have been adapted or translated into novels, slide shows, audio books, picture books, cartoons and other forms in Russia, and are deeply loved by Russian readers and audiences.

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Part III :
Teaching & Learning

On the Value and Application of Local History and Culture in the Course of "Outline of Modern Chinese History"

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[Abstract] Local historical and cultural resources are of great value to the teaching of "Outline of Modern Chinese History", and it is necessary and possible to integrate them into this course with a various hybrid teaching mode. The article discusses the connotation and classification of vernacular historical and cultural resources, the necessity of applying vernacular historical and cultural resources to the teaching course "Outline of Modern Chinese History", and their significance and practical methods.

[Keywords] vernacular history and culture; outline of modern Chinese history; blended teaching

The connotations and types of vernacular historical and cultural resources

The term "vernacular" is a regional concept. Vernacular history refers to a relatively small regional history compared to the nation-wide one. It is characterized by unique local features and a strong traits of local social life, and generally includes the history, cultural traditions, customs and traditions, places of interest, revolutionary sites, important people and events of the region. The vernacular historical and cultural resources mentioned in this paper are mainly based on the following two senses: firstly, they are all historical and cultural resources that can be used for teaching ideological and political theory courses in the region where the university is located; secondly, they are all historical and cultural resources that students themselves have certain knowledge and can easily obtain in the region where they grow up. The former relates to the region where the school is located, while the latter relates to the experience and knowledge accumulation of individual students. The more colleges and universities have regional characteristics, the higher the overlap of these two together. This paper mainly discusses the local historical and cultural resources based on the process of modern history, which can be mainly categorized in the following types: first, local modern historical sites and relics, such as the places where the major modern historical events took place, cemeteries of revolutionary martyrs, former residences of famous historical figures, monuments and large historical sculptures; second, various local museums and memorials in modern history; third, various local archives at all levels; fourth, modern local historical and cultural materials collected by local libraries, such as local newspapers and periodicals, manuscripts of local celebrities, etc; fifth, folk materials, including historical relics collected in the folklore reflecting

modern and contemporary historical changes, and the historical memory of civil society of important historical events and significant land-marking historical moments. Shaanxi's vernacular historical and cultural resources are very rich, and many major historical events in modern Chinese history which have occurred in Shaanxi or are closely related to Shaanxi, especially during the New Democratic Revolution, and these aspects of unique resources provide a better basis for us to introduce relevant resources for research in teaching.

The necessity of integrating local historical and cultural resources into the teaching of "Outline of Modern Chinese History"

"Outline of Modern Chinese History" (hereinafter referred to as "Outline") is a compulsory course of ideological and political theory for undergraduate students in colleges and universities, which functions the important role of ideological and political education for contemporary college students from the perspective of history education. The course mainly teaches the history of China's struggle for national independence and people's liberation and the realization of national wealth and happiness since modern times, helps students understand the history of the Party, the history of the country and the national conditions, and deeply appreciate the inevitability of history and the people's choice of Marxism, the Chinese Communist Party, the road to socialism and the reform and opening up. How to effectively integrate vernacular history and cultural resources into the teaching of the Outline curriculum systematically and consistently, better achieve the teaching objectives, and enhance the relevance and effectiveness of teaching has become an important issue for us to think about. At the same time, in the process of implementing Xi Jinping's thought of socialism with Chinese characteristics in the new era into the classroom, into the teaching materials and into the minds of students, especially in the process of strengthening the education of "four histories", it has become appropriate to effectively integrate local historical and cultural resources into the teaching of the syllabus.

Firstly, there is a policy support for the introduction of local history and cultural resources. For the inculcation of local history and culture into teaching, the Party and state departments have always attached great importance to it. On October 18, 2011, the Sixth Plenary Session of the 17th Central Committee of the Communist Party of China adopted the "Decision of the Central Committee of the Communist Party of China on Deepening the Reform of the Cultural System and Promoting the Great Development and Prosperity of Socialist Culture on Several Major Issues" states, "Play the fundamental role of national education in cultural inheritance and innovation, increase the content of excellent traditional culture courses, and strengthen the excellent traditional culture education and research base construction." On November 12, 2019, the State Council of the Central Committee of the Communist Party of China issued the "Implementation Outline of Patriotic Education in the New Era" further states, "Extensively carry out education on the history of the Party, the history of the country, and the history of reform and opening up." "Inherit and carry forward the excellent Chinese traditional culture...should guide people to understand the long history and splendid culture of the Chinese nation, learn lesson and wisdom from history, consciously continue the cultural genes, and enhance national self-esteem, self-confidence and pride." The policies of the State Council of the CPC Central Committee and related departments have given a policy basis for the integration of vernacular history and cultural resources into the teaching of the curriculum of the Outline, and have also highlighted the necessity of integrating vernacular history and cultural resources into the teaching of the curriculum of the Outline.

Secondly, the introduction of vernacular history and cultural resources is the need for the reform of the teaching of the topics of the Outline course. In recent years, the teaching reform and innovation of ideological and political theory courses in colleges and universities have been further promoted, and the transformation from teaching material system to teaching system has been further realized. The integration of local history and cultural resources into the course teaching can, on the one hand, promote the development of course patriotic teaching, enrich the content of top-

ic teaching and improve the effect of patriotism teaching; on the other hand, it is also conducive to guiding college students to carry forward the national spirit with patriotism as the core and the spirit of the times with reform and innovation as the focus, and strengthen the sense of historical responsibility and historical mission of college students towards the nation. At the same time, vernacular history education is a kind of personality education, moreover, a kind of life education, which is conducive to guiding college students to love life, cherish life, pay attention to their hometowns and local history, deepen their understanding of the content of the teaching materials, enhance their impression of vernacular historical facts, strengthen their identification with vernacular history and culture, and thus improve their ability to analyze and solve problems.

The significance of vernacular historical and cultural resources in the teaching of "Outline of Modern Chinese History" course

Generally speaking, the integration of vernacular history and cultural resources into the teaching of the Outline course has the following values.

First of all, vernacular history originates from the local area, regional in nature, which has a sense of closeness and affinity to students. The appropriate and right way introducing local resources in the course of "Outline of Modern Chinese History" can mobilize students' learning enthusiasm and enhance the teaching effect. It is very necessary that the classroom teaching of Outline enables college students to gain overall and comprehensive knowledge of modern Chinese history. However, we should also notice that human cognition and awareness tends to go from near to far, and it is inclined to be interested in the familiar things around. Taking the local historical and cultural resources as the starting point, we can intercept a certain section of history through research-based learning, deepen the understanding of the complexity and richness of history in the vertical direction, apply theory to practice, and unite the part and the whole, and cultivate the deep and rational patriotic spirit of college students. For example, when talking about the Opium War, we can extend the reference to Wang Ding who advised Lin Zexu at his death bed during that period. Wang Ding was a native of Pucheng County, Shaanxi Province, who lived through the reign of Qianlong, Jiaqing, and Daoguang, and was a strong advocator of war and opposed to surrender during the Opium War. After the outbreak of the Opium War, the Qing government shirked its responsibility and put the blame on Lin Zexu, who was credited for the anti-opium efforts. Wang Ding, out of patriotism, stood up for Lin Zexu and complained of injustice. But Lin Zexu was eventually sent to Yili. Wang Ding's proposal was repeatedly failed, and eventually warned and taught the lesson for the Qing court at cost of his suicidal. His feat of modest proposal and brave action also wrote a new chapter of patriotism in the history of Shaanxi. The selection of these vernacular historical resources is conducive to enhancing students' deep understanding of the corruption of the Qing government' social system, thus causing them to ponder the reasons for the failure of the anti-invasion war back then, as well as to gain a deeper understanding of the truth that "backwardness will lead to defeat", and to enhance their awareness of the need to consciously fight for the strength of the motherland, the revival of the nation, and the early realization of the Chinese dream. It is proved that students can use local historical and cultural resources for research-based study to achieve the sublimation of feelings from love of hometown to love of country, which can increase the rational patriotism of college students.

Secondly, vernacular historical and cultural resources are easily accessible. They have fewer constraints in terms of time, space, material and financial resources, which makes them easy to explore and use in research-based teaching. The content of the textbook "Outline" explains modern Chinese history as a whole, so that students can have the whole picture in mind. If we intercept the parts of the overall history and carry out in-depth research in the form of dissecting the sparrows, we can help train the students' academic thinking ability and help them understand the modern Chinese history more accurately and deeply. The history and culture of the vernacular are diverse in form, and

their material forms are the entities left in history or restored by later generations, such as relics, memorials, exhibition halls, martyrs' cemeteries, cultural relics, people's homes and documents, etc.; their spiritual forms are the culture and spirit accumulated by later generations, etc. There are many resources of the history and culture of the vernacular in this area, which can be selected and used in teaching. The eternal value of vernacular history and culture is a resource in itself, which is "a sound-quality higher education resource integrating education on ideals and beliefs, patriotism, revolutionary traditions, moral sentiments and character development". For example, we can show the position and role of Shaanxi in the development of modern Chinese history in our teaching. After the Wuchang Uprising, Shaanxi became one of the first provinces to declare independence in response to the Wuchang Uprising; the Xi'an Incident, which shocked China and abroad, became the turning point of the Chinese Revolution from the domestic war to the War of Resistance against Japan; during the Revolutionary Period, the revolutionary movement in Shaanxi flourished, and after the Central Red Army arrived in northern Shaanxi, Yan'an and northern Shaanxi became the beacon tower and the major backbone of the Chinese people's revolutionary movement; in modern times, after the liberation of Shaanxi, fifty years Socialist construction has made significant achievements and become one of the emerging important industrial bases in the mainland; Shaanxi's higher education also ranks among the best in the country, so on and so forth. The selection and use of these resources will help students to realize the natural sublimation of their feelings from love for their hometown to love for their country.

Again, the local history and cultural resources build a bridge from the ivory tower to the reality for college students. The research-based study with local history and cultural resources as the initial starting requires college students to step out of the university to a certain extent to perceive and search for research materials in the society, which is a test for the comprehensive capability of college students. The important function of the ideological and political theory course is to cultivate the correct worldview, outlook on life and values of college students. Therefore, in the teaching of the Outline, it is also necessary to combine speaking and action, decision and doing. Through the deep contact with the society, students can understand the modern history of China and correct the wrongness and misapprehension of their understanding of life and society through the trivial subtleties. In the teaching of the Outline, teachers guide students to understand the spirit of self-improvement of the Chinese nation through the history of the school or the society of the student's region in a timely and appropriate manner, and make use of local resources to build a bridge from the ivory tower to the big stage of society for the majority of students.

In short, these values and characteristics of vernacular history and cultural resources are not covered by the textbooks of the Outline class. The application of these vernacular history resources helps to enhance the ideology, theory, affinity and relevance of the education in ideology and politics.

The practical path of integrating local history and cultural resources into the teaching of "Outline" course

First of all, make great efforts on the introduction of teaching resources in the Outline course. In the teaching of "Outline" course, select some great people or events in vernacular history that students are interested in, and create new lessons in a targeted way, so that not only can the classroom teaching grab students' attention at the beginning, but also can improve students' concentration in the classroom. Introducing vernacular history and cultural resources requires teachers to get the gist of the content system of the textbook and find the combination of vernacular history and cultural resources in the textbook, otherwise it will lead to results that are not worth the effort.

Secondly, the selection of the teaching content of the Outline course is the focus. In the process of teaching the theory of "Outline" course, prioritizing appropriate vernacular history and culture resources in a timely and appropriate manner is the most important way to integrate vernacular history and culture resources into the teaching of "Out-

line" course. First of all, teachers should have a sense of development. Also, teachers should not only collect and integrate vernacular history and cultural resources with a high sense of political responsibility, but also have a thorough study of the scientific, rigorous and systematic picking of the "Outline" teaching materials, which means that teachers should have a sense of development, which can develop valuable vernacular history and cultural resources, find the overlapped linkings for integration, and integrate them organically. Second, teachers should have a sense of dominance in the class design. To integrate vernacular history and culture resources into the teaching of the Outline curriculum, teachers must play a leading role and be good at inducing. Due to the downsizing of the Unified Outline Textbook, it is difficult to make a thoroughly deep analysis of the local historical and cultural resources at the whole length of the history, which requires teachers to take the initiative to introduce local historical and cultural resources in teaching and actively inspire students to think seriously about them. Again, teachers should make full use of modern educational technology. Practice has proved that multimedia courseware teaching, not only can greatly increase the amount of information of teaching, but also can enhance the effectiveness of teaching. Teachers use modern educational technology to concentrate the essence of the relevant local history of film and television clips, classic displays, relics and sites, people's deeds, historical photos, documents and historical facts, etc., the students will be deeply attracted to the classroom and achieve the goal in the class with the real, intuitive, and sensational audio-visual effect.

Finally, the teaching of "Outline" class is confined to the topic of local history and culture. The adoption of thematic teaching method in the course of "Outline" has been recognized by more and more teachers, and thematic teaching can realize the smooth transformation of teaching system under the influence of the vivid teaching materials, which can teach students systematic historical knowledge and make students grasp the rule of historical development easily. Therefore, in the thematic teaching of the Outline, it is possible to increase the topics of vernacular history and to highlight the necessary vernacular history and culture in a certain topic, and at the same time, it is also possible to develop and design some vernacular history and culture topics to consciously guide students to conduct research studies. For example, you can hire local experts, scholars, old Red Army and old warriors to give students on-site lessons or video lessons. In short, the engaged integration of the teaching of the Outline with the local history and cultural resources in the form of topic or selection in the topic can not only improve students' enthusiasm for learning modern Chinese history, but also cultivate students' learning ability and exploration spirit.

In conclusion, local history and cultural resources are very important curriculum resources with rich contents. In the teaching process of the Outline course, the teachers of the Outline course can grasp them flexibly based on actual situation. Of course, the focus and content of the local history and culture resources owned by each university and its students are different, so the methods of teaching the Outline course and even the content of ideological and political theory course will be changed accordingly. However, it is worth noting that the purpose of using vernacular history is to improve the effect of education and teaching in the course of "Outline" and to complete the teaching task better. Therefore, the selected vernacular history materials must meet the requirements of the syllabus and teaching materials, and must seize the key points and be targeted, and choose those historical materials that are closely related to the content of the course and have the value of exploitation, avoiding arbitrariness and blindness, so as to better receive the expected results.

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Two ESL Teachers' Cognition and Practice of Providing Written Corrective Feedback

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[Abstract] *Written Corrective Feedback is fundamental to interactions between teachers and students and teacher's cognition needs to be probed to understand their teaching. This study aimed to explore two ESL teachers' WCF cognition and practice and the relationship between them through interview and examination of feedback responses on students' writing. The interview data was analyzed by using Hycner's 15 steps and the feedback responses by Ellis's typology of WCF types and feedback focus. Findings manifest that differences exist between teachers' WCF perceptions and practice and administrators should consider employing multiple strategies to better equip teachers of writing to provide feedback.*

[Keywords] *ESL writing; written corrective feedback; cognition and practice*

Introduction

Feedback in writing classes is fundamental to interactions between teachers and students about the students' writing and to help students further improve their writing. One of the greatest challenges that instructor of English writing (ESL teachers in particular) face is to provide feedback (Ferris, 2007). Despite the documentation of the facilitative role of written corrective feedback (WCF) by Lyster and Saito (2010) and Mackey and Goo (2007), many teachers are not convinced that WCF is efficient (Gu nette & Lyster, 2013). Though unconvinced of the efficiency of WCF, teachers still believe that they should correct students' grammatical errors (Gu nette & Lyster, 2013).

Providing WCF can be trying and frustrating to teachers because it is a time-consuming task (Ferris, 2007; Ji-ang & Zeng, 2011). It can also be challenging to teachers who are not well trained (Tusi, 1996) or lack metalinguistic awareness of complex linguistic notions (e.g. Gu nette & Lyster, 2013). Even so, providing WCF is a frequent practice in the writing classes and a booming research focus. Since exploring teachers' cognition (e.g., thoughts, beliefs and knowledge) aids one to understand teachers and their practice (Borg, 2006), scholars abroad have explored teachers' beliefs, guiding principles, challenges, and practices (Diab, 2005; Jodaie & Farrokhi, 2012; Junqueira & Kim, 2013; Junqueira & Payant, 2015; Min, 2013). Findings reveal that gap exists between teachers' belief and practice, teacher's practice improves after attending in-service teacher education program (Tsui, 1996), and teacher candidates need to be equipped with specialized training concerning providing WCF (Gu nette & Lyster, 2013).

Limited domestic literature has explored teachers' cognition and practice (Lee, 1998, 2008, 2009; Zhao, 2010; Liu, 2013; Mao & Crosthwaite, 2019; Niu & Zhang, 2018; Yang, 2013). The comparison studies manifest that the for-

eign teacher provided more feedback than the Chinese ESL teacher (Zhao, 2010) and the foreign teachers provided feedback on the basis of the paper itself by employing more euphemisms and focusing more on content (Liu, 2013). The studies on secondary ESL teachers' belief and practice reveal a gap existed: the teachers regarded discourse coherence essential, though in actual practice, they emphasized more on grammar in their evaluation (Lee, 1998) and ten salient mismatches existed between teachers' beliefs and practice and WCF was mainly error-focused and occurred in single-draft classrooms (Lee, 2009). Moreover, scholars find that university ESL teachers incline to overuse negative feedback (Niu & Zhang, 2018; Yang, 2013) and to address local errors more than holistic errors by adopting direct feedback (Mao & Crosthwaite, 2019).

The available literature manifests the gap between one's belief and practice, teachers' practice tendencies, and the necessity of training. However, research on ESL teachers' knowledge, training and experience with receiving and providing WCF remains rare. Moreover, WCF cognition and practice of teachers teaching non-English major post-graduates and experienced teachers with no experience teaching writing as a separate course are rarer. Therefore, this current study will explore the rarely researched teachers' WCF cognition and practice to gain insight into these two aspects, to inform curriculum and to encourage more studies to be carried out with ESL teachers teaching at different levels. The following three questions are to be explored:

1. *What knowledge of and experiences with corrective feedback does the ESL teacher have?*
2. *How does the ESL teacher employ and adapt corrective feedback with ESL students in the classrooms?*
3. *What is the connection between a teacher's knowledge of and experience with and the use of written corrective feedback?*

Methodology

This case study adopted interview of two participants and examination of their feedback responses provided on students' compositions to collect data. The two-dimensional sources of data were collected to improve the validity of data (Creswell, 2014). The data were collected in the fall semester of 2016 after gaining both participants' and their students' permission.

The Participants

The participants under research are currently teachers of English at a normal university in the northeastern part of China. Participant One has been teaching since 1996, with rich experience in teaching curriculum and pedagogy but no experience in teaching writing and it is the first time she taught writing as a separate course to English major sophomores.

Participant Two, with 27-year experience of teaching and five-year experience of teaching writing as a separate course, is currently teaching writing to non-English major postgraduates. The two participants, with varied teaching experiences and student groups, are meaningful candidates as these two groups of participants have rarely been studied.

Data Collection Techniques

Semi-structured, face-to-face, one-on-one interviews on a voluntary basis were firstly conducted to document participants' general perceptions of training in, experience with, and employment of providing WCF. Examination of feedback responses on students' writing assignments was collected to explore participants' practice of providing WCF. Students' permission was gained and their confidentiality and anonymity were addressed through storing the files in a secure place and giving students identity numbers. Integrating interview data and the practice data enables one to

perceive the relationship between their cognition and practice of providing WCF.

Data Analysis and Categorization Scheme

The interview data were recorded on a digital device on a 30-minute sitting and then transcribed, coded, and analyzed according to Hycner's (1985) 15 steps, permitting the analysis to be systematic and verifiable (Krueger, 2009).

The feedback responses were analyzed in accordance with the feedback types documented by Ellis (2009)—direct CF, indirect CF (indicating + locating the error; indication only), metalinguistic feedback (error code; commenting or questioning), focused feedback and unfocused feedback, electronic CF (by using electronic software programs) and reformulation (rewrite student's text to make the piece sound native-like).

The feedback focus was categorized into three aspects on the basis of previous research (Montgomery & Baker, 2007; Niu & Zhang, 2018; Yang, 2013). Feedback on content incorporated unclear meaning and the paper in general (e.g., writing strategies, story and thesis). Feedback on organization targeted paragraph (e.g., organization, structure and development) and sentence (e.g., topic~, supporting~, and concluding~). Feedback on language included vocabulary (word spelling, usage, and choice; phrases), sentences (e.g., structure, comma splice, conciseness and expression), grammar (e.g., the plural/singular form of word, personal pronoun agreement, adjective possessive pronoun, and tense), and mechanics (e.g., handwriting, the layout of paragraph, punctuation, space between sentences or words, alignment). Regarding the feedback calculation, one feedback response concerning any aspect was counted once.

Results

Result on ESL Teachers' Knowledge and Experiences with WCF

With regard to the knowledge of and experience the ESL teachers possess, Participant One knew indirect feedback the best and mastered it through textbook while Participant Two was more familiar with indirect CF (indicating and locating the error in particular), metalinguistic feedback (providing brief grammatical descriptions) and electronic feedback. Participant Two learned these types mainly from textbooks, academic journals and previous study. Both participants read the articles concerning WCF occasionally, and they regarded the articles useful.

Regarding their previous experience concerning receiving WCF during university, Participant One could not recall having received feedback during undergraduate study and she gained one or two comments on the idea of the weekly essays during postgraduate study. Participant Two had experiences of receiving feedback for two years provided by a foreign teacher who employed direct CF, indirect CF and metalinguistic feedback. Participant Two treated the feedback received seriously and regarded these forms of feedback more useful to improve grammatical accuracy rather than content.

With regard to their training, confidence and practice of providing WCF, Participant One lacked confidence because she was not offered any pre-service or in-service training. She preferred indirect feedback and unfocused feedback and would like to prioritize content and organization. She intended to provide feedback on all students' weekly journal entries. Participant Two was not offered any training either, but he had confidence in providing CF by favoring indirect CF for reckoning this type encouraged students to solve the errors more by themselves. He believed to prioritize students' content and the paragraph structure on students' single-draft assignments. He encountered challenges when providing WCF for about 160 students each semester, each of whom needed to hand in two-to-three writing assignments and one final examination paper. Non-English major postgraduates' low motivation made Participant Two doubt the feedback effect provided for the students.

Results of Participants' Practice of WCF

The WCF responses on 40 sophomores' journal entries provided by Participant One and those on 28 postgraduates' essays provided by Participant Two were collected, recorded, sorted and analyzed by feedback amount, type and focus. Participant One provided 117 responses, on average about three responses for each student while Participant Two provided 216 responses, on average about 7.7 responses for each student. Participant One employed four feedback types in the order of metalinguistic feedback (74, 63.2%), indirect feedback (29, 24.8%); reformulation (9, 7.7%) and direct CF (5, 4.3%). Participant Two adopted three feedback types with the order of direct CF (103, 47.7%) metalinguistic feedback (69, 31.9%) and indirect feedback (44, 20.4%). The order of feedback focus for Participant One went from language, to organization and content (49.5%, 39.3% vs. 9.4%) while that for Participant Two was language (149, 70 %), content (36, 16.7 %) and organization (31, 14.3%).

Participant One employed metalinguistic feedback (63.2%) to provide general comments (31.6%) on supporting/topic/concluding sentence, paragraph development and students' effort, to require student to heed those aspects (e.g., topic/supporting/concluding sentences, organization, sentences structure, vocabulary, grammar and mechanics, 30%), and to question the journal entries written (thesis and the location of the entry, 1.7%). This type targeted organization the most (46, 62.2%) and content the least (3, 4%). Participant Two employed metalinguistic feedback (69, 31.9%) in the form of error code to target tense, and mechanics; to require students to heed organization, grammar and mechanics; to provide general comments on content and organization; to use Chinese characters to point out issues with grammar and sentence; and to question student's type of writing in a descending order (14.4%, 6.9%, 6%, 3.2%, 1.4%). The metalinguistic feedback targeted organization the most (31, 14.4%) and content the least (15, 7%).

Regarding indirect feedback, Participant One adopted question marks (23.1%) and underlining (1.7%). The question mark was employed to question word choices, content, grammar and conciseness, as well as insertion of sentences (10.3%, 6.8%, 3.4%, 2.6%). However, Participant Two employed question mark solely to target content (unclear meaning, 21, 9.7%) and language (23, 10.6%). The most frequently addressed linguistic errors were misuse of tense (6.5%), punctuation (2.8%), and third person singular (1.4%).

Participant One also employed reformulation to rewrite students' sentences (7.7%) and direct feedback to address vocabulary (3.4%) and grammar (0.8%). Contrary to Participant One, Participant Two adopted direct insertion, deletion and correction, with correction being the most frequently employed (74, 35%). All direct feedback targeted students' language, out of which vocabulary accounted for the most (23.1%), followed by grammar (16.7%—tense, 16.2%; subject and verb agreement, 0.5%), and mechanics (6.9%—punctuation, 3.7%; space between sentences/words, 3.2%).

Results on Relationship Between Cognition and Practice of WCF

Gap existed between the participants' cognition and practice. Participant One intended to provide feedback on all students' writing assignments by prioritizing content and organization. But she provided feedback on only one of students' journal entries due to time and energy constraint, and language gained the most amount of feedback. Participant One reported preferring for indirect CF, but in actual practice, she employed metalinguistic feedback the most, exceeding one-third of the entire feedback amount. Participant Two reported to prefer indirect feedback, but he employed direct feedback the most, more than metalinguistic feedback and indirect feedback combined. Moreover, Participant Two believed to prefer to prioritize content and organization; however, about 70% of his feedback responses targeted linguistic errors.

Discussion

This study finds some similarities between these two participants. First, onsite training was lacking for both participants. Second, their unfocused feedback targeted errors comprehensively, which was similar to the EFL teachers who marked grammatical errors in a comprehensive manner (Jodaie & Farrokhi, 2012). Third, inconsistency existed among the feedback types adopted to target the same error types. Participant One employed direct CF, indirect CF and metalinguistic CF (calling students' attention to it) to address word choices. Participant Two adopted direct feedback, indirect feedback and metalinguistic feedback to address students' past tense. Fourth, inconsistency existed between participants' perception and practice, similar to the findings of Junqueira and Payant (2015) and Lee (1998; 2009).

Conclusion

This current study explores and describes the current state of ESL teachers' knowledge of, experience with, training in and practice of WCF. Although findings suggest that ESL teachers possessed certain knowledge concerning WCF and provided different varying numbers of feedback types to target varied writing aspects, teachers were not very well trained or had been provided with chances to be equipped with necessary skills or further improve their cognition and practice of providing feedback. Therefore, it is imperative that administrators explore multiple means and strategies that help equip the teachers of writing to teach and provide feedback in a more effective and efficient manner. This study also demonstrates that ESL teachers of writing need to shadow experienced teachers of writing and be offered constant onsite training opportunities (e.g., seminars, conferences) to improve a teacher's competence in a comprehensive manner.

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Influence of Teachers' L1 Translation Use on Chinese Intermediate EFL Learners' L2 Vocabulary Learning

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[Abstract] *The research aims to investigate the effect of teachers' use of L1 translations on the immediate L2 vocabulary recall of Chinese intermediate EFL learners. A quantitative method was employed in the research. According to the results, L1 translations not only contribute to the recall of L2 word meanings but also facilitate learners in the productive use of the words. From the perspective of the immediate recall of word forms, no significant differences have been found. Possible explanations for these findings are also proposed. There are several implications of the present research. Firstly, L1 translations should be properly employed in the L2 vocabulary classroom. Secondly, vocabulary should be learned in contexts and remembered through uses. Thirdly, EFL learners should enlarge their vocabulary with the focus on the expansion of their productive vocabulary knowledge. Last but not least, word selection which is of great importance to vocabulary teaching should match the learning styles of students. Moreover, instructors should select words according to certain curriculums or standards, and give "student-centred" vocabulary instructions.*

[Keywords] *L1 translations; L2 definitions; Vocabulary study; EFL learners; MoI (Medium of Instruction)*

Introduction

Language study involves a variety of aspects. Taking English as an example, learners need to learn and improve their language proficiency from the following four perspectives: listening, speaking, reading, and writing. Vocabulary plays an indispensable role in all these aspects. Without the accumulation of vocabulary, no language can be learned successfully. Therefore, it is of great importance for learners to find an efficient and effective approach to learn vocabulary. In addition, it is also essential for instructors to explore a useful method to instruct vocabulary.

In China, it was observed that students are often exposed to bilingual English textbooks. In class, most non-native English teachers teach lessons in both English and Chinese. Besides, students need to do translation exercises to learn English. In particular, it seems that most of students prefer the Chinese translation of an English word rather than its English definition to facilitate their learning of vocabulary. Does L1 translation really work better than L2 explanation? Or, are they just the learning habits of L2 learners?

Literature Review

L1 translations can be defined as the use of the L1 to access, understand, and acquire another language. An L2 definition that explains the meaning of an L2 word using other words is the counterpart of an L1 translation. In the

present research, the concept of L1 translations should be linked to teachers' instructing language in the classroom.

The medium of instruction (MoI) refers to the language used to impart course content other than language learning (Lo & Macaro, 2012). In a second language classroom, vocabulary teaching usually involves two kinds of MoIs to present vocabulary information: L1 use and L2-only use. The former which refers to the process in which the meaning of the target word is interpreted by its L1 equivalence can only be used in the case that all learners use the same native language. The latter refers to the process in which the meaning of the target word is explained only through the use of L2 with some intra-lingual teaching strategies such as definitions, paraphrases, and explanations (Zhao & Macaro, 2016).

Research Design

The research focus is placed on explicit vocabulary instruction on the short-term vocabulary recall of learners. The research is carried out based on the hypothesis that teachers' L1 translations can better facilitate EFL intermediate learners' L2 vocabulary short-term study than L2 definitions can.

To achieve the research objective, the following research question is examined:

1. To what extent does the use of L1 translations better promote the immediate recall of L2 vocabulary among Chinese intermediate EFL learners compared with the use of L2 definitions?

The experimental procedure is shown in Table 1.

Table 1 Experimental Procedure

Stage	L1 Translation group	L2 Definition group
Phase 1	Word selection	Word selection
Phase 2	Choose word to teach	Choose word to teach
Phase 3	Vocabulary instruction (L1 translation)	Vocabulary instruction (L2 definition)
Phase 4	Immediate post-test	Immediate post-test

In the present research, potential words were selected from the General Service List (GSL) based on the frequency as the most important single criterion for word selection is the frequency (Wilkins, 1972). The selection of words is the foundation of all vocabulary instructions (He & Godfroid, 2019). A protocol for word selection includes the following steps (Ibid.):

1. Select high-frequency words from the existing vocabulary, corpora, or other teaching materials;
2. Choose a representative corpus and retrieve the frequency count for each word;
3. Ask the teacher to evaluate the usefulness and difficulty of these words;
4. Carry out cluster analysis on the data in terms of usefulness, frequency, and difficulty or, as a simpler option, visually examine the data;
5. Prioritise word-groups for teaching.

Since the whole protocol is complicated and time-wasting, the researcher modified the protocol. The selection of words in the present research was guided by the frequency, usefulness, and difficulty of the lexical items (Laufer & Nation, 2012). Based on the modified protocol, 50 potential words were selected.

Findings

The performance of participants in the L1 translation group (experimental group) and L2 definition group (con-

trol group) was examined from three dimensions, i.e. the participants' performance on the immediate recall of words in terms of forms, meanings, and productive uses. To guarantee a statistically significant difference between the experimental and control groups, an independent sample t-test was carried out. Two t values were obtained by comparing the participants' combination performances (forms+meanings+uses) under the different conditions of L1 translations and L2 definitions.

Table 2 shows the result of the independent t-test. (N)

Table 2 The results of the independent sample t-test

Groups	N	Mean	SD	Std. Error Mean	F	Sig.	T	Df	Sig.(2-tailed)
L1 translation	9	40.33	1.323	.441	3.800	.069	3.048	16	.008
L2 definition	9	36.33	3.708	1.236			3.048	10.004	.012

It is necessary to check the data of the Levene's Test for Equality of Variance before the explanation of the results. The results indicated $F=3.800$, $Sig=0.069$ (>0.05), suggesting that the variance was homogeneous; therefore, the t-test could be interpreted without any concern about validity.

As shown in the table, the t-test for the immediate post-test revealed that the use of L1 translations and the use of L2 definitions were significantly different, Sig (2-tailed) =0.008 ($p<0.05$). This showed that a significant difference existed between the two groups from the perspective of vocabulary recall, suggesting that the L1 translation group (mean=40.33, SD=1.323) performed better than the L2 definition group (mean=36.33, SD=3.708) in terms of recalling L2 vocabulary. Therefore, L1 translations promote the learning and teaching of L2 vocabulary. In particular, L1 translations promote the immediate recall of the meanings and productive uses of words.

Discussion

Paying attention to and maintaining the relationship between the form of words and their meanings is a prerequisite for vocabulary learning (VanPatten et al., 2004). In the present research, both the two groups performed well in the recall of word forms, indicating both groups established initial links between word forms and word meanings.

According to the results, the participants from the two groups understood the TW meanings differently in the post-test, and the responses of the L2-instructed participants showed limited knowledge of vocabulary. L1 translations which are usually shorter than L2 definitions are easier for language learners to memorise. Therefore, it can be concluded that L1 translations are simpler than L2 definitions, which may contribute to the L2 vocabulary meaning study of learners. In addition, a simplified definition is also recommended in the learning of vocabulary.

In the L2 group, most participants recalled the short expressions or phrases of the explanation but with one participant as an exception. Participant B gave an explanation by writing a semantically and grammatically correct sentence. To some extent, it may be related to his vocabulary size. According to the pre-experiment vocabulary size test, the participant knows at least 8,100 word families, which is a relatively large number for intermediate EFL learners.

According to Schmitt (2010), if 95% coverage is adequate, 2,000 to 3,000 word families are required to reach a conversant level in English, if 98% coverage is needed, 6,000 to 7,000 word families are required, if learners hope to read a wide variety of texts without the problem of unknown vocabulary, 8,000 to 9,000 word families are realistic goals.

It is worth mentioning that this vocabulary size is the participant's receptive vocabulary size. Since receptive vo-

cabulary size is closely related to proficiency, it is regarded as a good indicator of the overall L2 proficiency (Miralpeix & Munoz, 2018). Receptive vocabulary size can be used to predict the learners' writing and reading ability about 30%. Therefore, it can be inferred that the participant's receptive vocabulary size contributes to his performance on the recall of meanings and the productive uses of vocabulary to some extent. However, it should be noted that the receptive vocabulary of learners is larger than their productive vocabulary (Webb, 2008). The difference between productive vocabulary and receptive vocabulary in terms of size is especially more obvious for L1 learners (Ibid., p. 88–90). This can explain why some participants with a large vocabulary size didn't have a good performance on the recall of word meanings and the productive use of vocabulary in the tests as Participant B.

Using the target word productively is a challenging task for both L1 and L2 group participants since a learner's receptive knowledge is generally acquired before his or her productive L2 knowledge (Oxford & Scarcella, 1994). Learning to use a word is a gradual process. It can be inferred that productively knowledge is difficult for intermediate EFL learners to acquire, which supports the finding of previous studies. Even though writing a sentence with TWs is a challenging task, it is indeed an efficient and effective approach to learn vocabulary since it checks learners' productive knowledge of TWs. Therefore, it is important to make use of interests and relevant contexts when introducing and practising new vocabulary.

It is also found that all participants have learned different parts of speech of the word; however, both L1 and L2 participants recalled more noun form meaning than verb form meaning, which is in line with previous studies. According to Rodgers (1969), The part of speech of words influenced their learning. According to the experiment of L2 vocabulary learning, nouns were the easiest to learn followed by adjectives and verbs and adverbs are the most difficult to learn (Rodgers, 1969). In addition, this is probably because the explanation for the verb is abstract. Generally speaking, the greater the imageability of a word, the more likely it is recalled (Ellis & Beaton, 1993). The level of concreteness of the TWs may affect the learning effects of vocabulary (Brown & Perry, 1991).

Conclusion

The present research reveals that the teacher's L1 translation instruction facilitates the vocabulary learning ability of intermediate EFL learners compared with L2 definitions. It is also found that L1 translations enhance intermediate Chinese EFL learners' ability to recall newly learned words. In particular, L1 translations contribute to EFL learners' meaning recall and productive use of L2 vocabulary.

Therefore, it is truly reasonable to make good use of L1 translations in the practical teaching and learning of English vocabulary. Nevertheless, it is important to mention that L1 should not be overused. In addition, explicit instruction is necessary for the development and improvement of learners' productive vocabulary knowledge.

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Countermeasures to Promote the Professional Development of English Teachers in Rural Primary and Secondary Schools in China

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[Abstract] The problem of rural education has existed for a long time, so the state has also formulated many rural education welfare policies, hoping to achieve a balance between rural education and urban education. But the educational resources in cities still far exceed those in rural areas. Although education is now receiving more and more attention in rural areas, the development of educational facilities in rural areas is still relatively slow, especially in the field of English education in primary and secondary schools. In many rural primary schools, there are very few English teachers, and many students have been exposed to English for the first time in junior high schools. The key to narrowing the gap between urban and rural English education is to solve the problem of English teachers in rural primary and secondary schools. Only with high-quality English teachers in rural primary and secondary schools can the level of rural English education be effectively improved. Therefore, the professional development level of English teachers in rural primary and secondary schools directly determines the level of English education in rural primary and secondary schools, and how to promote the professional development of English teachers in rural primary and secondary schools has become the key to improving the level of rural English education. This article first discusses the reasons for the need to promote the professional development of English teachers in rural primary and secondary schools, and then shows a series of difficulties currently encountered, and finally proposes relevant countermeasures

[Keywords] rural areas; primary and secondary school English; teacher professional development; countermeasures

Reasons for Seeking Countermeasures to Promote the Professional development of English Teachers in Rural Areas

In recent years, the education gap between urban and rural areas in China has been widening. At the stage of primary and secondary education, there are obvious problems in the educational resources and teaching proficiency of English subject in rural areas. It is of great significance to seek countermeasures to promote the professional development of English teachers in rural primary and secondary schools in this context.

Responding to the Government's Call of the Educational Policy

The overall well-off of the country not only falls on the economy, but also emphasizes universal basic education, especially in rural primary and secondary education. The government hopes to achieve balanced development of edu-

cation and achieve "education equity". While not letting the rural people be bound by material poverty, we also strive not to let the lack of knowledge lead to spiritual poverty. Only when the "well-off" of both spiritual and material aspects is realized is a real well-off. The country has fully supported the development of rural education in recent years, and rural education has become a hot spot.

Conforming to the Trend of the Times

Since English is the universal language in the world, English has become a very common and necessary skill in today's society. The rural population and urban population are gradually equal, so the realization of basic English education in rural areas is imminent and the general trend. Education must keep up with the development of the times in order to cultivate truly capable talents for the society. The future of a country belongs to young people. Only when young people have a future can the future of the country have hope. Only things that conform to the trend of the times can not be overthrown by the waves of the times, can they remain vigorous forever and grow stronger with strong vitality.

The Needs of the Professional Development of English Teachers in Primary and Secondary Schools

The basic English education in rural areas can test the professional development ability of English teachers. At the same time, it can make the management system of rural English teachers more perfect and complete, and provide a better platform and more possibilities for the professional development of English teachers in primary and secondary schools. Balancing the level of urban and rural English education can stimulate the reform of the rural English education system, build a scientific and reasonable English education system, provide a better environment for the development of basic English education in rural areas, and form a virtuous circle. This is also the demand for the professional development of English teachers in primary and secondary schools. By balancing the differences in English education in the two different environments of the city and the countryside, it promotes the all-round and diversified development of basic English education.

Difficulties Encountered in the Professional Development of English Teachers in Rural Primary and Secondary Schools

The weakness of teachers is the primary problem that hinders the development of English level in rural primary and secondary schools. Therefore, this section mainly discusses the difficulties of rural primary and secondary English teachers and the causes of these difficulties.

The Big Salary Gap

On the one hand, because the salary of rural schools teachers is much lower than that of urban schools, most of the excellent teacher flow to the cities. Most urban schools will assess the performance of teachers. In addition to basic salary guarantees, there are additional bonuses and allowances based on the performance assessment of teachers. Moreover, the education funds of urban schools are abundant, and bonuses and allowances are very pleasant. However, in contrast, rural schools not only have basic salaries lower than urban salaries, but also do not set additional assessments and rewards for teachers' teaching proficiency. As a result, many outstanding teachers are reluctant to teach in rural areas and prefer to stay in cities to teach. And rural teachers are also proud of having the opportunity to teach in urban schools. Salary is the basic driving force for teachers' work. If remuneration is not met, rural teacher positions are obviously not competitive in the job market.

The Big Gap in Professional Development Prospects

On the other hand, the prospect of professional development is also one of the factors that many teachers consider their employers. In cities, the development prospects of English teachers will be broader. Because there are more educational institutions in cities, the demand for English language training far exceeds that in rural areas. English teachers not only can teach in schools in cities, but also continue to use their professional knowledge in exchange for high-paid labor in off-campus English training institutions. The job opportunities in rural schools are limited, and the space for promotion is also limited. Teachers have fewer opportunities to receive training and achieve self-professional improvement during their employment. This is also a major problem faced by rural English basic education.

The Big Gap in the Quality of Students

In addition, the gap in the quality of urban and rural students also directly affects the issue of the retention of English teachers. Many urban students start to learning English from the beginning of primary school or even from kindergarten or early education. Their acceptance of English as a foreign language is far different than that of rural students. One reason is that most of the family economic conditions of rural students are relatively limited, and it is difficult to invest too much money in pre-school English education. At the same time, most rural families have low awareness of English, and even some parents themselves have little or no exposure to English education. This indirectly contributes to the weakness of basic English education in rural areas. Such a quality gap makes it more difficult for English teachers to develop basic English education in rural areas, and it may be difficult to achieve the desired results with a lot of energy, which will also reduce the teacher's teaching passion.

Low Application Capability of Modern Education Technology

With the development of education modernization, most teachers have a certain awareness and quality of using information technology. But in fact, the information technology knowledge and ability of English teachers in rural schools are still low, and only a very small number of teachers can apply information technology proficiently in teaching practice. At the same time, the rural primary and secondary school English teachers are weak in the integration of information technology and teaching research. There are few rural English teachers who can use the principles of educational technology to conduct in-depth analysis and investigation of teaching research and find effective solutions to problems. According to Wang Yujie (2020), the current Chinese rural junior high school English teachers' modern educational technology concepts are generally lacking, and their modern educational technology capabilities are relatively low. This has become the primary problem restricting the development of rural junior high school English modernization education.

Countermeasures to Promote the Professional Development of English Teachers in Rural Primary and Secondary Schools

Based on the analysis of the above background and reasons, we can seek practical and effective measures to promote the professional development of English teachers in rural primary and secondary schools from three aspects: strengthening educational training, organizing communication practices, and improving the supervision system.

Quality Training for English Teachers in Primary and Secondary Schools

According to Dong Han (2021), in order to better teach people, teachers not only need excellent professional quality, but also need good moral quality to meet modern education needs. Unscheduled training of English teachers in primary and secondary schools can not only dispel the tiredness of teaching, but also give teachers an opportunity

to review their teaching beliefs and give them a steady stream of motivation. The greatest virtue of teachers is selfless dedication. Although the bustling world today is all for gains and benefits, in such a fast-paced life, teachers' educational environment and treatment in the cities are good, but sometimes they feel lost. But in the rural areas, the slow pace of life in the countryside gives teachers more time and space to think and reflect, and it can stimulate teachers' teaching inspiration. On the other hand, the simplicity of rural students can also bring teachers a sense of teaching accomplishment.

For example, education quality training can be conducted, and some examples of outstanding teachers that have moved the whole country can be given to encourage teachers and make them realize the importance of sticking to the original aspirations of education. It should be noted that teachers of different ages should adopt different training methods for quality training. Just imagine, if a teacher's own words and deeds are quite different from what he gave to the students, how can a teacher take education into the hearts of the people? Moreover, as teachers in elementary and middle schools, they also shoulder heavier responsibilities. The elementary and secondary educational stage is an important stage of the physical and mental development of students, and the students' outlook on life, values, and world outlook has not yet taken shape. There is no doubt that the education of teachers at this golden stage will bring great influence to students. Therefore, strengthening the quality education of English teachers in primary and secondary schools is a solid guarantee for the healthy development of primary and secondary school students.

Organizing Urban English Teachers to Go to the Countryside to Experience Rural Teaching

Through the experience of changing the teaching environment for a period of time, teachers who are accustomed to urban English teaching can experience English education in rural primary and secondary schools, so they may be attracted by the infection of the rural environment. Students' desire for knowledge and the importance of school departments can retain excellent teachers, thereby promoting the growth of rural English teachers, driving the improvement of the quality of rural primary and secondary education, and realizing the overall improvement of rural school teaching. After that, the goal of urban-rural integration of rural teachers' treatment and career prospects can be achieved step by step.

For example, an exchange meeting for urban and rural English teachers can be held to allow urban English teachers to visit, guide, and learn from rural primary and secondary schools. We can try to awaken the original intention of teachers through such direct experience. Those teachers who still have the original intention will be infected and touched by this experience. Teachers with such a good character will not have problems such as salary and treatment. Their professional ideal is to become teachers who are needed in these places, in order to realize their social value. Relevant departments can use this experience to find excellent teachers who truly take education as their responsibility. Only with a lot of such teachers, there are boundless hopes for the development of rural education.

Establishing a Rural Teacher Supervision System

Due to the imperfect rural education system and the lack of an effective rural teacher supervision system, rural teachers often experience burnout in the middle and late stages of their education careers. They treat teaching casually and lack teaching passion for students. These teachers maximize their own interests under the protection of the imperfect system. They earn salaries from the government, but do not do anything about teaching. Even some rural teachers are morally corrupt, which has a very bad influence on the future development of students. Therefore, it is very necessary to improve the supervision system of rural teachers.

In order to establish a relatively complete teacher supervision system, first of all, the evaluation criteria must be established. Every academic year, teaching institutions must set relevant teaching goals for teachers and conduct

teacher assessments at the end of the academic year. Only those who pass the assessment can continue to serve as teachers, and those who fail will be demoted. This strategy can urge rural teachers to keep pace with the times and continuously improve their own teaching, thereby stimulating teachers to carry out teaching reforms.

According to Yue (2019), At present, the overall structure of Chinese rural teachers is not reasonable. This is unfavorable for the professional development of rural English teachers. We need to make reasonable reforms for the management system. First, we must establish a good teacher regulatory system, provide a better working environment and increase the support of rural teachers to encourage teachers who graduate from colleges and universities to the educational institutions in rural areas. At the same time, we can consider giving a certain degree of incentive conditions, thereby constantly supplementing new talents in rural education. Second, the relevant departments should consider offering support in the prospects of rural teachers' career development. In terms of professional promotion, rural teachers will have more priority to use this as a certain compensation. Finally, the relevant departments need to adhere to the training of rural English teachers. In this process, the teachers continue to obtain new teaching philosophy, and their teaching quality can also be improved through these specialization.

On the other hand, students are the best feed backers of teachers' teaching results. Relevant departments can conduct private and anonymous surveys of students and ask them if their teachers are unqualified, and use this as a basis for teacher evaluation. We can choose a larger number of samples and check the authenticity of student feedback in combination with the class monitoring video. In the specific operation process, care should also be taken to ensure the anonymity of the students, and the interviewed students should not be subject to prejudice by the teacher. It is very important to protect the privacy of students.

Improving the Scientific Research Capability of Rural School English Teachers

In order to promote and realize the professional development of English teachers in rural primary and secondary schools, emphasis should be placed on cultivating and enhancing teachers' scientific research capabilities. Rural primary and secondary education institutions should fully recognize the importance of education and scientific research, and at the same time strengthen the promotion of teachers' scientific research in their daily teaching work. Specific measures can include helping each teacher formulate a scientific research work plan, clarify the requirements of scientific research tasks, and incorporate scientific research results into the periodic assessment content.

In addition, from the perspective of individual teachers, English teachers in rural primary and secondary schools should also fully realize the importance of educational research and actively participate in research activities. Teachers' educational research activities can help teachers to continuously update the concepts and methods of education and teaching, and realize the continuous improvement and development of their own professional and comprehensive qualities.

Rural primary and secondary education institutions and relevant departments at all levels should also provide policy and financial support in teacher education and scientific research. Specifically, according to Zhou Ruixin (2020), it is necessary to strengthen the use of network resources. Teachers can learn and absorb some advanced teaching concepts and methods through the network, and then provide useful guidance and help for their own education and scientific research. On the other hand, English teachers should also cooperate and communicate with each other, adopt collective lesson preparation, and conduct joint research around related education and scientific research issues. At the same time, they can also carry out more teaching and research activities to continuously strengthen and improve teachers' basic education and scientific research skills. It is also necessary to provide rural middle school English teachers with opportunities and conditions to go out for training, such as participating in short-term English course training and various seminars, bringing back advanced teaching concepts and methods, and promoting the de-

velopment and progress of educational research.

Relevant government departments can also attract more outstanding college English graduates to participate in rural English teaching by formulating relevant pending policies, so as to improve the English teaching environment and outlook in rural middle schools. For example, providing welfare allowances to volunteers who have served a certain number of years to support education in rural areas, giving them the opportunity to further study, or enjoying preferential treatment in civil service application examinations, etc. Rural primary and secondary school education institutions can help rural primary and secondary English teachers improve their scientific research capabilities by optimizing the educational environment, improving teachers' remuneration, and reducing teachers' teaching burdens, so as to achieve mutual benefit in teaching and researching.

Conclusion

In the countermeasures to promote the professional development of English teachers in rural primary and secondary schools, the gap between urban and rural areas is a key issue, and teachers' own pursuit is a direct influencing factor. Only with both hands can we truly realize the universal development of English in rural primary and secondary schools. Although this process may be difficult, with the joint efforts of various sectors of society, we must always hold hope and look forward to the faster and wider development of the English teaching profession in rural primary and secondary schools.

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Study on Blended Learning of English Writing in University

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[Abstract] The blended learning is an effective teaching method, which helps English writing establish the teaching objectives and carry out a step-by-step teaching plan according to the learning situation. Its advantages can be brought into play. The blended learning of English writing conforms to the general trend of the integration of university teaching and network, and solves the problems existing in the course of English writing. With network technology, English writing combines teaching and practice and overcome the limitations of traditional teaching. Students improve the ability of critical thinking, cross-cultural understanding ability and autonomous learning ability.

[Keywords] English writing; blended learning; practice

Introduction

With the development of the times and the innovation of information technology, English class in university is no longer limited to the traditional face-to-face teaching. The central goal of value guidance, knowledge transfer and ability training require the innovation of English teaching in university. English writing is based on consolidating basic English knowledge, strengthening students' comprehensive skills of humanistic quality and cross-cultural understanding. The writing is a process of comprehensively using thought, knowledge, skills and language to complete multiple functions such as thinking and expression. With the arrival of the "Internet Plus" era, the concept of blended learning has been endowed with new connotations. It has gradually developed into a teaching situation based on the combination of mobile communication equipment, online learning environment and classroom discussion. (Feng, 2018, p. 15) Based on flipped classroom, MOOC, micro-class, SPOC, APP and others, study on blended learning of English Curriculum has become the mainstream. (Li, 2019, p. 229)

The Current Situation of English Writing Teaching in University

English writing teaching in university focuses on teaching writing skills and writing practice. For a non-native language writing teaching, teachers not only teach writing skills and rhetoric, but also popularize cross-cultural differences in linguistic usage. Grammar is also one of the unavoidable teaching contents. Due to the limitation of class hours, writing practices are often compressed, which leads to having no enough time for teachers' correction and students' article polishing. It is difficult to meet repeated revision and feedback, which results in the tedious writing tasks being unable to be deeply analyzed one by one. Writing courses are also difficult to break through the difficulties of teaching, correcting and students' progress. It is hard for students to get qualitative improvement in the process of learning writing.

English writing is an applied skill course, and the contents of many courses are mainly practical writing. Although the clear goal emphasizes the application of writing, it is also easy to ignore the stylistic features of writing and the promotion and help of different genres of writing to students' innovative thought. For many students, the foundation of English writing is learning words and grammar, which causes them fall into the misunderstanding that a composition with no problem in grammar is a good one, as long as they memorize words well. This misunderstanding of English writing will weaken students' interest and initiative in learning writing.

The Connotation and Advantages of the Blended Learning

With the upsurge of online learning, blended learning came into being. In recent years, blended learning theory has gradually become a popular term in the field of education. It is not only a teaching mode, but also an innovative teaching strategy. It is an internal integration of traditional classroom teaching and online teaching.

Blended learning is to combine the advantages of traditional teaching methods with those of online teaching. It reflects the teacher's inspiration and guidance in the classroom, and plays the role of students' autonomous learning and strengthens students' subject consciousness. Blended learning is a deep integration of online learning and face-to-face learning. It realizes the integration of different teaching concepts, and realizes the integration of students' participation and teachers' leading role.

The integration of blended learning breaks the limitation of space and time, and endows English writing with openness and flexibility. Students can accumulate knowledge with the help of a large number of learning materials, and enhance their initiative and enthusiasm in English learning. It can meet learners' different requirements for learning contents and learning objectives.

Through the combination of online learning and face-to-face learning, the basic principle of student-centered is implemented, and the subjectivity and initiative of students in the teaching process are reflected. (Zhang, 2014. p. 106) With the help of the network platform, students can realize discussion and real-time interaction, which highlight students' initiative. The guiding role of teachers in blended learning can also come true.

Tentative Study on Blended Learning of English Writing

Blended learning of English writing breaks through the limitation of class hours, effectively links traditional classroom with online teaching, and enables students to form knowledge system and writing ability in a limited time. Teachers guide students to correctly understand the significance of writing and clarify the cultivation of English comprehensive ability to master the basic knowledge of English. Students can know the essence of writing is to show readers their own ideas and to discuss innovative articles speculatively. Through writing task design, students can create knowledge construction and thinking training, so that students can repeatedly experience the whole process of topic selection, conception, material collection, creation and modification. The thesis is aimed English major students in their first grade, who have a solid foundation in English. The teaching content takes Characterization of Narrative Writing as an example.

Teaching Objectives

English writing takes advantage of the Internet Plus era, whose characteristics is open, interactive and personalized, to carry out teaching reform and innovation. It promotes teaching to achieve good results, and comprehensively improve students' English writing level. During the limited time, the combination of learning and practice enables students to learn English writing norms, reasonably use vocabulary to form sentences, skillfully organize sentences into paragraphs, master the writing skills of any genre articles, and apply to various rhetorical devices. It requires more for

students to form critical thinking, realize cross-cultural understanding, and improve the ability of social language.

Before class: Preparation

The teaching task of character writing is to let students introduce a well-known character. Besides, teachers recommend MOOC for character writing, so that students can consult English writing materials purposefully and consciously through task-driven, accumulate vocabulary, and review the methods and key points of narrative writing. Driven by task-based activities, students complete a whole writing process to acquire writing knowledge, select main topic, analysis character characteristics, organize related words and paragraphs.

Teachers take tasks as the guide to stimulate students' inner cognition and initiative, and improve their metalinguage ability. The arrangement of writing tasks follows progressive principle, choose the topic around the students, let students observe life, experience life and then think about life.

In class: Task-based Teaching

Teacher selects several students' composition about the character to let others guess who they are. After guessing, teacher asks students to summarize the characteristics of the writings that were quickly guessed, and then let the students summarize how to describe a character. Teacher lists the writing skills and takes examples to make clear that the description of the character can depict what character looks, says, does, and feels. In the part of self-inspection, students revise one or two models to check whether they understand what they have learned.

Classroom teaching has focused on aspects of perspective, language and article structure respectively. In class, teachers present typical composition examples and evaluation standard. By means of students' mutual evaluation and teachers' comments, students know how to write, and gradually establish consciousness of revising articles repeatedly, as well as find out the shortcomings in their writing. Meanwhile, they learn to find the bright spots of other people's articles and gain mutual promotion.

After class: Revision and Writing

Revision for students mainly focus on grammar and structure. They can use the network writing platform system to modify grammar problems, or choose MOOC to supplement grammar knowledge, and satisfy different demand of accurate explanation of grammar. On the network communication platform, it is conducted one-on-one to solve specific problems in students' compositions. In addition, tasks online can be arranged to guide students to discuss the revision of compositions in groups, so that they refine points and language, exchange writing ideas and internalize knowledge, and realize the practical integration of unity of knowledge and practice. After a while, teacher can check out if students can explain events clearly or not, and furthermore shows the depth and breadth of analysis.

Evaluation of Writing Teaching

In the evaluation, the Teacher-Student Collaborative Assessment is adopted, which combines the teacher evaluation, student self-evaluation, peer evaluation and survey. Thus, students can know the problems existing in their writing from different perspectives. Meanwhile, it is the feedback for teachers to make timely adjustments to teaching methods.

Teacher evaluation is achieved in online and class respectively. Grammar modification is completed through APP. In class, teacher present typical examples to students for discussion in groups to realize student evaluation. In addition, teacher gives reasonable modification opinions for students to revise. It makes students pay attention to the quality of writing in class, and examine the application effect of language and discourse structures learned before.

Conclusion

The blended learning of English writing, on the one hand, conforms to the general trend of the integration of university teaching and network. On the other hand, it uses the advantages of multimedia and information technology to overcome the limitations of traditional teaching and online learning. The thesis focuses on the teaching of English majors to explore the innovative teaching mode, and extends the teaching and learning time continuously. It makes the combination of learning and practice to help students to establish writing habits, to stimulate learning interest, to form critical thinking, to realize cross-cultural understanding, and comprehensively use English professional knowledge to analyze and solve practical problems.

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Effect of Grammatical Class: What Role does a Chinese Background Play in Bilinguals?

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[Abstract] *The present study was conducted in a Singaporean university, with two groups of participants: Chinese Singaporean citizens who speak proficient English but with less proficiency in Chinese, and Chinese citizens who speak proficient Chinese but with English as a foreign language. While the current research provides support for previous findings that bilinguals show less pronounced verb disadvantage, it seems that there was not a grammatical class effect in access speed and accuracy between the two groups. This shows that a Chinese background in some way does play a role in that it narrows the access difficulty between verbs and nouns.*

[Keywords] *Grammatical effect; Chinese-English Bilinguals*

Literature Review

Although a few studies show that in patients of aphasia, nouns are more challenging to retrieve or more vulnerable to damage (e.g., Hillis & Caramazza, 1995), majority of studies find that the reverse is the case, not just in acquisition (Haman et al., 2017) but also in lexical access and picture naming experiments (e.g., Caramazza & Hillis, 1991). In other words, verbs are more difficult and pose greater challenge than nouns for both aphasia patients (e.g., Matzig et al., 2009) and healthy adults (e.g., Szekely et al., 2005).

This seems not difficult to explain. Verbs are different from nouns at many levels. In most of the world languages, especially the Indo-European languages such as English, verbs are morphologically more variable (for example, verbs have more inflected forms) (Vigliocco, 2011); verbs have shallower level of categories than nouns (Vinson & Vigliocco, 2002); verbs are semantically less concrete and imageable (Gentner, 1981; Bird et al., 2000); verbs are syntactically more complex, involving at least one argument and in many cases at least two arguments (Grimshaw, 2000). All these differences pose a greater cognitive challenge for one to produce a verb than a noun.

Is the grammatical class effect also true in the case of bilinguals? Though bilinguals demonstrate many cognitive advantages than monolinguals (Bialystok, 2001; Hilehey & Klei, 2011), extensive research indicates that bilinguals are lexically disadvantaged compared with monolinguals both in their L1 and in their L2. This means that for a Chinese-English bilingual, he is compromised in lexical access in speed and accuracy both in Chinese if compared with his Chinese monolingual counterparts and in English if compared with monolingual English native speakers. This disadvantage has been called bilingual effect (Gollan et al., 2008; Ivanova & Costa, 2008). This effect is supported by

evidence of more tips of tongue in bilinguals than monolinguals (Gollan et al., 2005), fewer exemplars in verbal fluency tasks (Gollan et al., 2002), slower speed and less accuracy in retrieval of lexical items in picture naming tasks (Ivanova & Costa, 2008; Shook et al., 2014).

This leads to a reasonable expectation that bilinguals might face an added challenge if they are put in language production task where they have to name pictures of objects with nouns and pictures of action with verbs. In other words, bilinguals are likely to be subject to both bilingual effect and grammatical class effect.

Many researches have shown that bilinguals persistently have this double disadvantage compared with monolinguals. They show less accuracy and slower naming latencies in both verbs and nouns than monolinguals, and more than that, their performance in verbs is worse than in nouns (Faroqi-Shah, 2012; Hernagdez et al., 2008; Jia et al., 2006; Van Hell & de Groot, 1998).

But an emerging finding is that the disadvantage in verbs is not that big as in nouns for bilinguals (Faroqi-Shah & Milman, 2015; Klassert, 2014; Li, et al., 2018). In the study conducted by Faroqi-Shah and Milman (2015), participants were asked to name animals and actions. Highly proficient Spanish-English bilinguals and Asian Indian-English healthy bilinguals performed worse on animal naming than monolinguals who were matched in age and education, but no significant difference was found in action naming fluency. In another study, Li, et al. (2018) investigated Chinese-English bilinguals' noun and verb retrieval in picture naming compared with monolinguals. The study found that in both groups, verbs were retrieved more slowly than nouns, but the gap between the two groups was smaller for verbs (177.24ms in Mandarin and 295.61ms in English) than it was for nouns (206.93ms in Mandarin and 311.71ms in English).

Why is the grammatical class effect less pronounced in bilinguals? One explanation is that cross-linguistic interference from nouns are bigger, which slows down bilinguals' access to nouns because they have to face the competition from non-target words. This bigger cross-linguistic interference is, according to Gentner (1981), due to semantic similarities of nouns across different languages. For example, the Spanish word for "bottle" is "bottela," which is probably true if two languages are close. Take Spanish and English for example, they have similar orthographical system. Similarities at word level are quite common. But this explanation seems not to apply in the case of Chinese-English bilinguals since the two languages are remarkably different. For example, the target word of a picture of a boy is "boy", but the Chinese equivalent is "男孩 (nán hái)", which is phonetically and morphologically different.

Another explanation is language-specific properties. Though verbs and nouns are universal properties that exist across almost every language in the world, yet in different languages, verbs and nouns have different implications for speakers. Chinese language, for example, is considered to be a verb-friendly language because verbs in Chinese are not morphologically inflected by tense suffixes, agreement markers, or plural markings and in addition, verbs are syntactically more flexible because it can occur at the final position of a sentence; it can also appear at the start of a sentence (see Jung Chang, 2001 for a review). Chinese language is a pro-drop language in which both subjects and objects may drop from finite sentences and so verbs are more salient compared to nouns (Huang, 1989). Age of acquisition for verbs is earlier in Chinese than in other languages (Tardif, 1996).

These differences in Chinese may in some way have an influence on Chinese-English bilinguals in language processing in L2. They are likely to drop any marking for verbs or nouns, which is quite common in Chinese-speaking English learners in spoken and written production activities especially for beginners, and this is also possible according to linguistic transfer hypothesis. This influence could serve as an advantage in a picture naming task in which participants are often asked to produce only the uninflected form of the target word.

But such an explanation seems to need more evidence since this less pronounced disadvantage of verbs is ob-

served in not just Chinese–English bilinguals, but also Spanish–English bilinguals (e.g., Faroqi–Shah & Milman, 2015) and Russian–German bilinguals (Klassert et al., 2014).

Research Question

Based on previous research, the research question is: Do Chinese–English bilinguals who grew up and acquired English as a second language in China show less pronounced disadvantage in verbs than in nouns, compared with Singaporean English–Chinese bilinguals?

Methodology

Participants

Two groups of bilinguals participated in the study. In one group are Singaporean postgraduate students at NIE in Nanyang Technological University. They are English–Chinese (E–C) bilinguals. They are highly proficient in English. They speak Chinese but less often and less proficiently. The other group consists of students from China who are studying at the NIE. They are the Chinese–English (C–E) bilinguals. They have been studying at NIE for 3 months. They are highly proficient in Chinese, more so than they are in English. They use Chinese more often than English.

Chinese English bilinguals are assessed on their English proficiency by an objective vocabulary test, Lexical Test for Advanced Learners of English as a second language (www.lextale.com) (Lamhofer & Broersma, 2012). This test is a lexical decision task to test vocabulary knowledge of medium to higher level of English as a second language, and it takes less than 3 minutes to complete. All participants scored above 70% (mean = 81%).

Stimuli

Two sets of pictures were chosen from the International Picture Naming Project (IPNP, www.crl.ucsd.edu/~asze-kely/ipnp/actobj.html; Bates et al., 2000). One set consist of 29 objects pictures and the other 30 action pictures. These pictures are all black–and–white line drawings with similar PDF file size so that the variance in visual complexity of these pictures is hopefully minimized.

The target nouns and verbs of the two sets of pictures are matched for average frequency, rated age of acquisition, but not in imageability and concreteness (Table 1).

Table 1 Stimuli match

	group	N	Mean	Std. Deviation	sig
freq	noun	29	66.6034483	70.11708546	
	verb	29	71.0762069	82.91204873	.825
AoA	noun	29	4.6482759	.78313504	
	verb	29	5.0241379	1.21351178	.168
imageability	noun	29	6.5241379	.17249259	
	verb	29	5.2344828	.66883473	.000
concreteness	noun	29	4.8510345	.17273731	
	verb	29	4.4493103	.23603769	.000

Procedures

Participants were tested individually in a relatively quiet place. They were tested in the following sequence: language proficiency test (only for English L2 participants), practice experiment, main experiment with object naming, main experiment with action naming.

To help participants to get familiar with the experiment, they were told to do a practice experiment in which they named six pictures of action and six pictures of verbs. These practice pictures are not used later in the final experiment. Participants were asked to name picture with only one English word as quickly as possible. They are told to use the uninflected form of word. For example, if they saw a picture describing a boy singing, the participants were expected to use the word "play" instead of "playing" or "plays". If they saw a picture of a lion, they were supposed to say "lion" rather than "a lion" or "lions".

The experiment was designed with the help of the software Psychopy (v1.83.01) (Peirce, 2007) on Windows 10 OS of a MacBook Air computer.

During the experiment, participants wore a headset. The target picture was set on the screen after a fixation cross "+" appeared on the center for 1000ms. The onset time for the picture is 4000ms. Participants named each picture when it appeared on the screen and their voice was recorded. After they named one picture, they pressed the "right" key for the next one. The voice for each trial was automatically stored as separate files in the data folder. The time between each key response was recorded for data analysis.

Results

The accuracy rate was also calculated by removing those invalid responses which include empty response in which participants failed to provide any word, and responses that fail to meet the target word.

After excluding those invalid responses, the reaction time associated with each valid response was used for statistical analysis.

The retrieval time and accuracy of nouns and verbs are compared in each group (Table 2). Results show that in both groups of participants, although noun retrieval was faster and more accurate than verbs, the difference was not statistically significant.

Table 2 shows that performance in verbs was slower and less accurate than in nouns for both groups. But the verb-noun differences in these two groups were statistically significant? Table 3 shows that within each group, no significant difference was found in both verbs and nouns.

Table 2 Comparisons of descriptive statistics between groups by grammatical class

group	noun				verb			
	time		accuracy		time		accuracy	
	M	SD	M	D	M	SD	M	D
C-E bilinguals	2.11	.78	.81	.11	2.25	.65	.72	.07
E-C bilinguals	1.01	.04	.89	.05	1.37	.18	.82	.03

Table 3 Pairwise comparison between grammatical class within group

		M	SD	t
C-E bilinguals	nounTime-verbTime	-.135	.31	-1.045
	nounAccuracy-verbAccuracy	.086	.174	1.213
E-C bilinguals	nounTime-VerbTime	-.361	.206	-3.03
	nounAccuracy-verbAccuracy	.068	.091	1.309

From table 2 we see that C-E bilinguals were slower and less accurate than E-C bilinguals. But is this difference significant? As indicated by table 3, the comparison between the two groups of bilinguals in terms of their speed and accuracy in different grammatical classes shows that there was significant difference only in retrieval time of nouns, with E-C bilinguals performed better than C-E bilinguals. In all other aspects, though E-C bilinguals outperformed C-E bilinguals, no significant difference was observed.

Table 4 Comparison between two groups in terms of time and accuracy

		M	SD	t
nounTime	C-E bilinguals	2.11	.78	2.362*
	E-C bilinguals	1.01	.04	
verbTime	C-E bilinguals	2.25	.65	2.218
	E-C bilinguals	1.37	.18	
nounAccuracy	C-E bilinguals	.81	.11	-1.21
	E-C bilinguals	.89	.05	
verbAccuracy	C-E bilinguals	.72	.07	-2.12
	E-C bilinguals	.82	.03	

*p<.05

Discussion

Previous research showed that generally, verbs are more difficult than nouns (Haman et al., 2017; Matzig et al., 2009; Szekely et al., 2005). The finding of the present study seems to be inconsistent with that. This is probably due to the number of stimuli being quite small. An effect or non-effect will be more reliable when the sample is large enough.

Previous research suggested that bilinguals were generally slower and less accurate than monolinguals in what-

ever grammatical class (Gollan et al., 2008; Ivanova & Costa, 2008; Shook et al., 2014). The present study didn't find such a difference among the Chinese–English bilinguals and English–Chinese bilinguals. This is due to a methodological issue. In my study, what I have compared was two bilingual groups while in previous studies the comparison was between a bilingual group and a monolingual group.

Actually, in previous researches where two bilingual groups were compared, bilingual L2 (Chinese–English bilinguals speaking in English) was slower than bilingual L1 (Li et al., 2018). But at this stage I cannot relate to that because in my study there was not a bilingual L1 variable for comparison. Future study might include a bilingual L1 design.

Previous research also indicated that for bilinguals, the disadvantage in verbs was less pronounced than in noun. The finding of the present study seems to be consistent with that. The performance gap between C–E bilinguals and E–C in the speed of noun production was statistically significant, but this gap did not show up in verb production time nor in accuracy. This is even surprising considering that the verb stimuli in the present study were significantly less concrete and had lower imageability than nouns. This is probably due to the fact that selection of the stimuli in this study was restricted to nouns and verbs that are quite highly frequent and the age of acquisition was quite early in life. This might make the pictures equally easy for both groups.

Another possible reason is the Chinese background of both groups of participants. In a picture naming task, participants are required to name picture with single uninflected form of verb; this reduce the difficulty for them since in Chinese language we are used to using verbs and nouns without any inflection. But such a cross–language influence needs to be further explored with a comparison Chinese monolingual group.

Conclusion and Limitations

This small–scale study has the following findings:

(1) Verbs did not seem to pose a bigger challenge than nouns, for either Chinese–English or English–Chinese bilinguals.

(2) English–Chinese bilinguals did not seem to have a significant advantage over Chinese–English bilinguals except one aspect: time for noun production.

While the current research provides support for previous findings that bilinguals are less pronounced in verb disadvantage, it seems that there was not a grammatical class effect within each of the two groups under study. This is probably due to a small size of stimuli and participants. Future study design can improve on this by adding a naming task in Chinese. An even bigger improvement would be to include a Chinese monolingual group. In addition, a larger size of stimuli and a larger sample of participants should generate more reliable results.

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A Literature Review on Interventional Pragmatics Instruction in Language Teaching

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[Abstract] *Whether and how instruction contributes to the L2 pragmatics competence development has drawn attention among language teachers and other professional educators in the area of EFL, which highlights the importance of cultivating learners' pragmatic competence in language classroom room. That is the reason that the number of studies, theoretically and empirically, examined the effects and variety of teaching approaches and demonstrated the teachability of pragmatic features. This paper reviews 20 studies conducted abroad and in China during the last four decades, from three aspects: the necessity of the pragmatics of teaching, the content of pragmatics of teaching, and the pragmatic approach and provides some suggestions for future studies on pragmatics in language teaching.*

[Keywords] *pragmatic competence; interventional pragmatics studies; pragmatic instructions*

Introduction

Since the late 20th century, "interlanguage pragmatics or L2 pragmatic acquisition" was established as an independent discipline (Rose & Kasper, 2006; Li, 2013), where it has become a branch of research in pragmatics and second language acquisition. An increasing number of researchers advocated the importance of cultivating L2 pragmatic competence for everyday communication, especially for intercultural communication competence (Rose & Kasper, 2006; Li, 2013; Ren, 2018). Chomsky (1980, p. 224) defines pragmatic competence as "knowledge of the conditions and manner of appropriate use". Bachman explains pragmatic competence by including "illocutionary competence, or the knowledge of the pragmatic conventions for performing acceptable language functions, and sociolinguistic competence, or knowledge of the sociolinguistic conventions for performing language functions appropriately in a given context." Barron (2003, p. 10) defines pragmatic competence as "knowledge of the linguistic resources available in a giv-

en language for realizing particular illocutions, knowledge of the sequential aspects of speech acts and finally, knowledge of the appropriate contextual uses of the particular languages' linguistics resources." Chinese researchers described pragmatic competence as the ability to use language to achieve a specific purpose and understand speech in certain context. It may also be described as the ability to understand particular communication contexts and use language both appropriately and effectively (Ren, 2018). These definitions show different aspects of pragmatic ability; the former three types define pragmatism as a form of linguistic knowledge, while the latter two focus on the practice of language use (Li, 2013).

Primary studies were done on L2 pragmatics in the last four decades, which include L2 pragmatic acquisition, pragmatics in language teaching, and pragmatic assessment (Ren, 2018). In traditional language teaching, pragmatics has been long neglected (Rose & Kasper, 2006). Language teachers tend to focus on grammar and vocabulary learning less than how learners use and produce the learned knowledge appropriately in daily communication (Ren, 2018). In many foreign language teachings, the curricula and teaching materials over the years included pragmatic competence or adopted a pragmatic approach as an organizing principle (Rose & Kasper, 2006). The most critical purpose of EFL is to cultivate the learners' pragmatic competence, using language knowledge to better understand and express language more appropriately.

In this review, focus is given to the interventional pragmatic studies in language teaching within classrooms encompassing the last four decades. The reviewed studies are all classical and continued studies from experts in teaching and pragmatic development. Accordingly, this paper reviews and summarizes research studies pertaining to pragmatic teaching goal, pragmatic approaches, research design, and assessment instruction. At the end, suggestions are given and a reflection is provided for future research in interventional pragmatics in language teaching. The questions I will draw attention are: What do we know about interventional studies in pragmatics in language teaching? What issues has research on L2 pragmatics instruction examined? What research design and process have been used in the studies? Moreover, what kind of suggestions should study in the future on L2 pragmatics instruction?

Studies of pragmatics in language teaching have increased gradually in the past few decades. Most research focused on qualitative and descriptive studies regarding the necessity of pragmatic theory to be used in classroom teaching. Experimental researches on L2 pragmatics were of higher quality, which is including experimental designs, quasi-experimental and pre-experimental research arrangement. Rose & Kasper (2006) distinguish between observational and interventional studies. They give a further explanation that "studies focus primarily on classroom process, either without a view to learning outcomes or with learning outcomes being analyzed as emerging in and through classroom interaction" (Rose & Kasper, 2006, p. 34). The observed classrooms are authentic in the sense of not being specially arranged for research purposes. Observational studies touched on language teaching as well as the opportunities to develop learners' pragmatic competence (Li, 2013) However, and observational studies found limitations in cultivating learners' pragmatic competence, For example, the lack of the possibilities of target language input in the classroom.

On the other hand, "interventional studies examine the effect of a particular instructional treatment on students' acquisition of the targeted pragmatic feature" (Rose & Kasper, 2006, p. 34). While interventional instruction has attributed positively in learners' pragmatic development, various teaching approaches may improve their different pragmatic abilities. There is a great number of journals that can relate to pragmatic education from the 1980s until now (Li, 2013; Lu, 2013). All the studies and researches are from books, Elsevier, Eric, CNKI, and symposia in western and China. While in this paper, I select twenty of classroom experimental researches to illustrate the basic research pragmatic in language teaching.

Classroom-based Pragmatic Teaching Content

Rose & Kasper (2006) mentioned the effectiveness of pragmatic instructions in language teaching and learners' pragmatic development. In the *Second Language Pragmatic Development* book, using different teaching approaches illustrated the teachability and necessity of language teaching. In the book, *Pragmatics in Language Teaching* in 2006, Rose & Kasper emphasized the teachability of pragmatics and showed that a fundamental issue lies within the teaching content or teaching goals. Moreover, they questioned the kind of pragmatic language features that may be taught. Therefore, a thorough review of the interventional studies was done, which encompass the aspects of communication: speech acts, pragmatic routine and strategies, pragmatic awareness, and discourse organization.

About half of the studies used speech acts as the primary teaching goal, such as requests, compliments, responses, and apologies. These studies focused on the function of the speech act in language use and sociolinguistic factors like power, distance, impolite, and so forth. They discussed the influence of pragmatic instructions on pragmatic development by observing learners' speech acquisition and sense of language content (Li, 2013). The speech acts of request as seen in the interventional studies have vast differences in Japanese, Spanish, and Chinese based on grammatical, linguistic and sociolinguistic facets, which conferred learning difficulties and caused confusion. Pragmatic instruction and interventions have helped toward better language acquisition (Takahashi, 2010; Li, 2012).

Pragmatic routines and strategies were another topic in research in the review papers (Tateyama, 2006). All the studies have examined the efficacy of instructional approaches and try to emphasize the possibilities of pragmatic teachability (Olshtain & Cohen, 1990). Some studies had demonstrated that the pragmatic target features were most effectively learned when they were taught explicitly with some form of input enhancement techniques (Takahashi, 2006). For example, in Tateyama's (2006)'s teachable pragmatic study, the author used *suminmasen* as the pragmatic routine in communication like apologies and giving thanks for Japanese EFL learners. They verified the effectiveness of metapragmatic instruction in language teaching classroom. The explicit instructed group participants, who involved in various explicit metapragmatic activities, showed superior performance in the pragmatic routine in communication to that of the implicit group. It can be considered one of how learners can most efficiently develop their pragmatic competence in L2. However, they have failed to examine and answer how differential degrees of interventional instruction affect L2 pragmatic competence development.

Classroom-based Pragmatic Teaching Approach

Other core issues in these studies are how to teach in a pragmatic language classroom and whether different teaching approaches have different outcomes. Past studies mostly used the explicit, implicit, inductive, and deductive approaches.

Kasper & Rose (2006) demonstrated an explicit teaching approach by touching on a clear teaching goal of metapragmatic. They told learners to learn pragmatic conventions step-by-step and requested the learner to discuss metapragmatic conventions for their understanding. While implicit instruction focuses on input and enhances pragmatic convention without any metapragmatic explanations, it only asks the learner to find language convention and learn it through teaching activities.

Many empirical studies, especially the interventional review studies mentioned in this paper, have proved that pragmatic instruction in the classroom has a positive role in learner pragmatic awareness and second language acquisition. Major studies indicated that explicit instruction facilitates target learning speed and language accuracy. For example, Alcon-Soler (2007) analyzed how Spanish ESL learners use request communications and compared the effectiveness of explicit and implicit instruction in the classroom. The explicit group learned the explanations of the metapragmatic, where learners were asked to discuss the sample in the conversation and comment on it. The implicit

group was given the input and enhanced the pragmatic awareness task without having any explanation of metapragmatic. The results showed better performance in using the request in the interventional instruction groups than in the control group; however, no apparent difference between the two teaching approaches were apparent. Nonetheless, after three weeks of the detaining test, the explicit instruction group was found to have done better in learning pragmatic requests.

Deductive pragmatic approach is a method of providing second-language pragmatic information in class. Here, the learner analyzes a sample of language conventions (Rose & Kasper, 2006; Lu, 2013). In contrast, inductive pragmatic teaching implies that the learner analyzes pragmatic content by himself to understand the pragmatic rules of the target language. There are four studies involved induction and deduction instruction. Three studies show that the deductive method is better than the inductive approach. Although the learner's inductive self-discovery method has a role in pragmatic learning, because of the differences in their learning styles, the degree of learner benefit is also different. Consequently, learners attain different outcomes of effectiveness. (Kubota, 1995; Lu, 2013)

Rose & Ng's (2006) study focused on how Hong Kong college students use English in complimentary and response communications. In the study, the effectiveness of the inductive approach and the deductive approach in classroom teaching were compared. The authors chose the inductive approach, deductive approach, and control group. The latter two groups undertook interventional pragmatic lessons, while the inductive group joined a discourse analysis to find the complimentary and response pragmatic conventions by themselves. Moreover, the deductive group gained metapragmatic information through explicit instruction. This study used the pre-test and post-test method through self-assessment tasks, discourse completions, and metapragmatic assessment tasks. The study demonstrated that only the complimentary responses of learners in the deduction group achieved positive teaching outcomes, and the deduction method was effective in improving the social pragmatic level.

Pragmatics in language Teaching design, Assessment procedure and instrument

A glance at the columns "Teaching Design" and "Assessment Procedure and Instrument" in Table 1 reveals that the interventional studies feature varieties of a pretest-posttest design, very few studies include a delayed posttest, although this may not be the result of a mistake on the part of the researcher a consequence of institutional constraints in the research environment (Rose & Ng, 2006; Tateyama, 2006). Half of the interventional studies include a control group (Li, 2012). The reason for a control group is to allow the researchers to "assess whether posttreatment effects observed in the experimental groups are, in fact, the result of the treatment" (Rose & Kasper, 2006, p. 57). In the studies that compare different experimental teaching approaches—implicit versus explicit, inductive versus deductive. Comparing is often made between those approaches, a control group is often logistically mandated.

The technique of measurement is essential in the study of pragmatic competence. The approach used to measure pragmatic competence in past research included written discourse completion, oral discourse completion, multiple-choice, discourse self-assessments, and roleplaying (Olshtain & Cohen). Various studies have carried out repeated tests on the above methods, confirming that these methods have high reliability and validity (Takahashi, 2006). Some studies have proposed that the reliability and validity of written text completion and multiple choices are relatively low (Rose & Ng, 2006). In response to this, further research has found that written discourse completion and various other decisions are still useful pragmatic measurement tools.

Through a comprehensive review of the experimental studies on the pragmatics of language in teaching, this review finds that the investigations possess these characteristics: they focus on the learning of the availability of discourse markers, pragmatic routines, and acts of speech. Researchers may count on a variety of teaching activities to ensure the absorption of the relevant material. The teaching process directly involves input, output, and assessment

and is cautious about creating research designs while providing the relevant information in detail. In the analysis of the data, essential reliability and the validity of the information were evident.

Suggestion for future study

Generally speaking, earlier pragmatic language teaching investigations focused on the teachability of pragmatic competence. They then explored other teaching approaches to improve learners' pragmatic competence by using pre-emptively pragmatic teaching materials. It is believed that the primary goal of pragmatic teaching research is to only prove that input enhancement is effective. The most important features to find out in research are different teaching materials and teaching targets, with a proper teaching approach to make more the process more efficient. Here, in view of pragmatic language teaching questions, basic theory, and framework, suggestions for future research are provided.

Future studies should broaden pragmatic teaching. The teaching content can reflect the researcher's interpretation of pragmatic competence, as evident in past studies. These studies indicate that the content of pragmatic teaching is limited by category, and they only examined isolated pragmatic features. The dynamic characteristics of pragmatic competence require that future research incorporate communicative and interactive competence into interventional pragmatic teaching studies (Lu, 2013; Ren, 2018). To explore the teaching of complex discourse organizational competence, this paper puts forward that pragmatic education based on conversational analysis embodies the interactive features of pragmatic competence.

Learning and absorbing the other discipline's research frameworks should also be explored in future studies. As the branch of pragmatics and second language acquisition, L2 pragmatic theories based on these two categories. While the L2 pragmatic competence development theories mainly focus on Schmidt's *Noticing Hypothesis* in earlier studies. It explained how target language learners develop their pragmatic competence, which is noticing the specific utterance and related communicative pragmatic features. The *Noticing Hypothesis* has explained that the learner's language level and motivation are affected by the pragmatic consciousness. The explicit instruction has raised learners' attention distribution, which can help them to develop pragmatic competence through discussing and analyzing the metapragmatic in the classroom (Takahashi, 2010). As a result, some interventional researches has the positive effect of an explicit teaching approach in improving the learners' pragmatic competence (Rose & Kasper, 2006; Ren, 2018).

Future research should seek flexibility and diversification of pragmatic instruction. Pragmatic teaching research is currently in the name of explicit and implicit teaching approach. But there is no apparent boundary between explicit and implicit teaching in actual teaching (Rose & Ng, 2006). The degree of explicitness depends on factors of teaching goals and the level of students. The effectiveness of the implicit approach depends to a large extent on learners' attention to the pragmatic convention (Ren, 2018).

Future research should pay attention to the diversity of language collection and evaluation and try to ensure the authenticity of the language. From the research articles, the most commonly used language collection methods are the discourse completion test, roleplaying, and discourse (Takahashi, 2010). While all of the language collecting methodologies in the research is artificially induced or unnaturally based on the intuition of native speakers, they are not related to the authentic language. Moreover, the validity of the assessment is questionable (Takahashi, 2010). Researchers have realized the role of "real language" in pragmatic teaching research, and language collection methods have shown diversified trends, such as telephone interview recordings, topical discussions, and conversational analyses. Based on spontaneous speech rhetoric, the features of the systematic pattern in a specific language are found from the most basic and original conversational data. Therefore, compared with commonly used inductive methods, this method may avoid the second language learner's pragmatic use of the target language.

Conclusion

This paper reviews studies pertaining to pragmatic experimental instruction from three aspects: the necessity of the pragmatics of teaching; the content of pragmatics of teaching; and the pragmatic approach. Moreover, this review combines the relevant methodological issues of pragmatic teaching research to suggest future research trends and propose corresponding solutions. It was stated that research on pragmatic teaching in China has just started, and current research is lacking. Domestic language researchers and teachers should appropriately draw on and consider the results of international pragmatic teaching studies to align with the local learning environment.

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The Implications of Cohesive Devices in English Reading Teaching

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[Abstract] Cohesive devices are an indispensable part of cohesion theory, which was proposed by Halliday and Hasan. The paper first briefly introduces the grammatical cohesion and lexical cohesion, and then expounds the forms and functions of cohesive devices in discourse organization. It seeks to apply the theory to English reading teaching based on a model text analysis and tries to explore the implications of cohesive devices in English reading teaching.

[Keywords] cohesive devices; English reading teaching; implications

Introduction

The construction of discourse is made up of pairs of linguistic units constituting a cohesive relationship or bond between sentences and clauses. The cohesion between sentences organizes the information in the text, and cohesion constitutes the surface structure of a text, while the surface structure forms such as vocabulary and grammar are the concrete means to achieve cohesion. Halliday first proposed the concept of cohesion in 1964. In 1976, Halliday and Hasan jointly published *Cohesion in English*. Cohesion was systematically and scientifically divided into grammatical cohesion and lexical cohesion. This theory plays an important guiding role in English teaching. On the one hand, it is helpful to the analysis of the discourse composition. On the other hand, it can help students understand the development of the article according to the cohesive devices used by the author, grasp the main information and speculate the author's writing intention and the main idea of the article. It is of great help to students to improve their reading level. This paper intends to use the cohesive theory and method proposed by Halliday and Hasan to analyze the structure of the first four paragraphs of the text "The Shadowland of Dreams". This paper mainly analyzes the functions of cohesive devices, such as grammatical cohesion and lexical cohesion in the text to explore the implications of this theory for English reading teaching.

Grammatical cohesion

In grammatical cohesion, Halliday and Hasan divide it into the following four aspects: reference, substitution, ellipsis and conjunction.

Reference

Many scholars refer to this term as anaphora that is a text in which one element acts as a reference point for another. Reference uses pronouns and other grammatical devices to express semantic relationships. However, using the term reference is easier for students to accept and understand in teaching. According to Halliday, reference in Eng-

lish can be divided into personal reference which is known as the signal word marked by personal pronoun, demonstrative reference and comparative reference. Personal reference is a familiar signal word marked by personal pronouns. For example:

(1) Many a young person tells me he wants to be a writer. I always encourage such people, but I also explain that there's a big difference between "being a writer" and writing. In most cases these individuals are dreaming of wealth and fame, not the long hours alone at a typewriter. "You've got to want to write," I say to them, "not want to be a writer."

The personal pronouns "I" and "them" in the example are the personal references. In the course of reading, the reader will encounter the following: some personal pronouns can be found in forms of concrete objects in the text but some cannot be found. For example, the "I" in (1) refers to the author himself. In the development of the article, the corresponding word item of "he" can not be found, but it can be inferred from the context that the author preset a group of people who depend on the objective environment outside the text. Halliday elaborated this situation in his theory, called the former category as endophoric reference, the latter category as exophoric reference. The author repeatedly uses personal pronoun "I", one is to avoid repetition, the other is the author wants to show the difference between writing and becoming a writer by his own experience and make the article more realistic. This engages the reader to follow the author's train of thought. In addition to the personal reference, there are another two kinds: demonstrative reference and comparative reference. The demonstrative reference is mainly represented by demonstrative pronouns (such as this, that, these, those) and adverbs (such as here, there, now, then, etc.). The comparative reference is reflected by comparative adjectives (such as same, equal, identical, similar, different) and comparative adverbs (such as so, likewise, etc.). Indicative and comparative references have slightly less weight in the selected text. But the function of these two kinds of references in discourse cannot be ignored. They can reveal to the readers how the different elements of the text embody cohesive relations through clear linguistic forms.

Substitution

Substitution is to replace the words that appear in the context with substitution words, which can avoid repetition and connect the context to make the meaning of the text coherent. Halliday and Hasan (1976) divided English substitution into nominal group, verbal group and the clause. Nominal substitution refers to the substitution of the corresponding grammatical item (e.g., one, ones) when the same thing appears in the text. Verbal substitution refers to the phenomenon that an action or state of the same kind is replaced by the corresponding grammatical item (e.g., do); clause substitution means that a clause of the same kind appears to be replaced by the corresponding grammatical item (e.g., so). For example:

(2) The reality is that writing is a lonely, private and poor-paying affair. For every writer kissed by fortune there are thousands more whose longing is never requited. Even those who succeed often know long periods of neglect and poverty. I did.

"I did." in this paragraph is a typical clause substitution. It not only avoids repetition, but also emphasizes the author's point. That is, every writer who is favored by fate, there are thousands who will never realize their dreams. Even though the author himself is favored by fate, he has been suffering from poverty and neglect, which shows how difficult it is to dream of becoming a writer, and leaves the reader with a mystery: how can the author succeed in such

a difficult situation? Substitution plays a transitional role here.

Ellipsis

Ellipsis is the omission of a certain element in a text. Its function is similar to substitution. It is also a grammatical means to avoid repetition and keep the text compact. The third sentence in the example (1) omitted "dreaming of", the function of omission is to make the language of the text appear concise and clear. At the same time, this cohesive device relies on the form of language and builds a form of contextual communication with meaning as a bridge, making readers feel that the text has compact meaning and natural cohesion.

Conjunction

Conjunction is a means which various logical relations in a text are reflected by connecting elements, which are often represented by some transitional words. These words are often called logical connectives. Halliday and Hasan (1976) classify logical connectives into four categories: additive, adversative, causal and temporal. Quirk et al. (1972) believe that most logical words can be grouped into the conjunctions of "and", "or", "but" and "for". They represent the following semantic relationships respectively. "and" represents list, transfer, summary, apposition, result, inference; "or" is for retelling or replacement; "but" is for transition, contrast or concession. "for" is for reason. This classification is more suitable for teaching. The logical connectives in the selected discourse can be summarized as "but", "and" and "still". "but" in example (1) is for adversative relationship, "and" is for coordinating and it acts as a connection. It can be seen from Quirk's classification of logical conjunctions that the semantic relations expressed by "and" are diversified. Therefore, teachers should be good at summarizing, guiding and inspiring students to analyze and classify them in the teaching process so as to better understand the meaning of the text.

Lexical cohesion

Halliday and Hasan (1976) divide the cohesive relations of English words into two categories: reiteration and collocation. Reiteration refers to a word that is used as a synonym, near-synonym, superordinate, hyponym and general word or other forms repeated in a text. The sentences in the text are connected to each other through this reiteration. The collocation is also called the co-occurrence relation of words. The collocation here is not the collocation of fixed phrases but the phenomenon of co-occurrence of items in the same semantic field. In other words, when a certain topic is developed in a text, the words used to describe the same topic will often appear simultaneously, while other words unrelated to the topic have few or no chances of appearing. For example, the selected discourse mainly talks about the difficulties behind the dream of becoming a writer, so the words used to describe difficulties and poverty usually appear in the same discourse, while the words used for product instructions do not appear in this discourse. Halliday and Hasan (1976) divide collocations or co-occurrence into antonym and contrasting. The following examples from the selected text illustrate how the lexical reiteration and co-occurrence relations achieve the cohesion between clauses.

Same word

The repeated occurrence of the same word in the same text can not only play the role of discourse bond, but also highlight the theme effectively. In the first four paragraphs of the selected text, the word "I" is repeatedly used 16 times, which not only achieves the function of coherent mood, but also powerfully shows the author's writing intention. By his own experience, the author can prove to readers that being a writer is a beautiful dream, but it is also full of ups and downs.

Synonym and near-synonym

Repeated use of the same word in a text will inevitably make the text dull and monotonous. The repetition of words with the same or similar meanings can more accurately express the meaning, convey feelings and depict objects. For example, the continuous use of "alone", "lonely", "private" and "poor-paying" in the selected passage make difficulties and loneliness in the writing process be conveyed vividly.

Superordinate and hyponym

Superordinate refers to a word with a general meaning that includes the meanings of other particular words, for example: the word "writer" is the superordinate of "freelance writer". From the hyponym "freelance writer", the reader can deduce it is not easy to become a writer. At the same time, the words echo the previous passage. From the overall structure of the article, the text is compact and coherent, therefore, the organization of the article can be enhanced.

General word

When we encounter words related to people, things or places in the discourse, we can replace them with words that generally refer to the above concepts, such as people, man, thing, etc. These general words are not specific and their appearance in a text can enhance the objectivity and credibility of the text. At the beginning of the text the author uses the general words "Many a young person..." and "In most cases" express their attitude towards the topic under discussion, without absolutizing their views, and at the same time leave space for readers to think.

Antonym

The antonym is the extreme of synonymy, and its function is to form a meaningful contrast relation between two lexical items. The antonym between words can also promote the cohesion of text to achieve the purpose of semantic coherence. For example, "wealth" and "poverty" and "success" and "failure" in the selected text form antonyms, which form a semantic reference to the title of the text. The coherence and macro structure of the text emerge in the reader's mind. The contrasting is not reflected in the selected text and will not be analyzed here due to space limitations.

The implications of cohesive devices in English reading teaching

Based on the analysis above, cohesive device theory plays an extremely important role in the overall semantic coherence and reading comprehension, and it also plays a guiding role in English reading teaching. If we master the features of cohesive devices and can skillfully apply them in reading teaching, we can not only improve the level of reading teaching, but also help to cultivate students' ability to understand the text from both macro and micro aspects. First of all, teachers should change the traditional ideas of reading teaching. For example, some teachers focus on micro-skills such as recognizing words, analyzing grammatical structures, interpreting and translating difficult sentences. Teachers should pay attention to the connection of knowledge system, and constantly cultivate students' ability to apply theory to study and practice. Secondly, the micro level such as vocabulary and grammar teaching should not be ignored. The premise of discourse comprehension is that students should master a certain amount of vocabulary and corresponding grammatical knowledge, which seems simple but is not easy to break down. This requires teachers not only to explain the meaning of a word, but also to combine the new word with other words in the same semantic field. Grammar teaching should be combined with the context to cultivate students' sense of language. This can help students understand the relationship between sentences and sentences, and lay a foundation for further analysis and understanding of the text. Thirdly, the analysis of discourse structure at the macro level is one of the indispensable

teaching segments. In teaching, teachers should guide students to analyze the text structure from a macro perspective. A large proportion of students only pursue the meaning of each word, believing that only by translating word for word and sentence for sentence can they grasp the central idea of the article. In fact, it is not. The analysis of discourse structure from a macro perspective is helpful to fully understand the hierarchy, logical relationship, theme and author's standpoint of the whole discourse. Finally, teachers should combine the theoretical knowledge of cohesion with the TEM-4 exam training, so that students can feel the joy of harvest while applying the theory.

Conclusion

It is a meaningful attempt to combine cohesive devices with English reading teaching. In the course of reading teaching, teachers should teach students to master cohesion theory and identify cohesive devices in texts and help students to analyze the text from both micro and macro aspects, so as to give consideration to both the exterior and interior, and finally have an accurate grasp of the topic of the article. Therefore, the proper application of the theory of discourse cohesion to the teaching of reading is of great practical significance for improving the teaching effect, and also of great benefit to the improvement of students' reading comprehension ability.

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A Study of Strategies to Incorporate Humanities Education into English Teaching at Junior High Schools

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[Abstract] "Qualification" is a long-term and fundamental task in Chinese education. In order to implement the high priority given by the Ministry of Education to school education at all levels, school leaders and grassroots teachers are actively exploring measures to incorporate humanities education into classroom quality education. Taking junior high school English teaching as an example, this paper analyzes the present situation of junior high school English teaching, and puts forward some improvement measures.

[Keywords] Humanities Education; Practical English Teaching; Educational Applications

Introduction

In the current educational form, in order to make students establish the correct world view, life view and value, we should start to implement the cultivation of this aspect from the secondary education. From the perspective of educational psychology, we emphasize that English education should also conform to the law of students' physical and mental development, strive to achieve the competition between seeking knowledge and humanistic education, and at the same time enable students to acquire knowledge and shape their personal behavior through practical English. Infiltration of personal behavior through practical English teaching is not only the work of social education, but also a long way to go in English education.

Humanities Education in the Context of the New Era

Insisting on education-based and focus on its practical utility

Education is to cultivate talents, but is often confined to the classroom, resulting in a disconnection between education and the real life of society, creating a sense of distance, or not being able to "apply the world", relying too much on the classroom around grades and being too detached from the classroom, all of which go against the concept of quality education, resulting in the phenomenon of dumb English. Language training can not be separated from the cultural soil in which it is rooted. Imagine the process of learning Chinese, in addition to the recognition of characters and reading in school, there is also the daily use of communication, so that complement each other, so that we master

this language. English teaching also has the same shortcomings, such as inculcating knowledge points, paying too much attention to test scores, lacking practical English knowledge, and being limited to "Hello, what's your name, my name is Kangkang", etc., which can only achieve simple communication, thus causing the entanglement of learning English. We tend to explain English in Chinese, so it does not increase our memory of English knowledge. We should think from the perspective of a real society. This society can not weaken the necessary process of learning a language because of the importance of scores. We should pay attention to the important role that English plays in the combination of life and personal behavior, so as to undertake the important task of training talents for society.

Focus on the cultivation of humanistic quality in English education

Education, as a fundamental task, must be rooted in the soil of culture, both traditional and Western, and humanistic education is essential, while basic compulsory education is closely related to the development of the country and plays a fundamental role in the physical and mental development of young people. Humanities education includes spelling competition, English poetry readings and volunteer activities, which focus on ethical practices in English use. In daily humanities teaching activities, teachers should keep up with students' psychological development, actively explore new ways of humanities education for middle school students, and "button the first button of life" for them. If, for example, a secondary school student does not know the difference between washing room and toilet, or if a secondary school student has no knowledge of the common sense of law and public morality under the English expression, this is enough to show the imperfection of education.

The connotation and function of "Humanities Education"

"Humanities Education" is not a specific course or course category, but an educational philosophy. As an educational philosophy, "Humanities Education" takes humanistic qualities as the main concept and the curriculum as the main form of humanities education. With the unique educational function and value orientation of the curriculum, the traditional curriculum edge is diluted, so as to try to transform disciplinary resources and academic resources into educational resources (Wang, 2019, p. 54). "Humanities Education" advocates that courses should assume the function of educating people, and teachers should shoulder the responsibility of educating people to achieve the organic unity of "knowledge transfer" and "value leadership".

Exploration of Humanities Education in Middle School English Teaching

The provisions in the English syllabus of junior high school

The English syllabus for junior high school states that the purpose of English teaching is not only to "enable students to acquire basic knowledge of English and English communicative competence". The Soviet educator Zankov pointed out: "The teaching method must touch the emotional field of the students and promote their spiritual needs so that education can play a highly effective function (Wang & Guo, 2018, p. 132)." It can be seen that the provisions of the English syllabus for junior middle schools in China are very similar to Zankov's educational thoughts, which further proves the importance of integrating humanities into the whole educational process. Therefore, English teaching must combine humanistic ideas with practice, so as to make it operable.

Feasibility analysis of implementing humanities education in English teaching

English courses have outstanding intellectual and ideological characteristics. It is an important platform for humanities education and a critical part of humanities education. The theoretical basis for the integration of English

courses with humanities education is the synergy theory. Synergy theory mainly studies the common characteristics of different things and their synergy mechanism. As a humanities course, although English course and the practical course both have their own unique curriculum characteristics, the two types of courses also have similarities in the nature of the courses, the overall goals of education, and the objects of education, so that the two types of courses can go in the same direction and generate educational synergy.

These two kinds of courses are public basic courses, and the nature of the English course is instrumental and humanistic, so it also undertakes the task of humanities education. As far as its instrumentality is concerned, as long as the language carrier is English, there are no special requirements for the professionalism and knowledge of the teaching content, so practical elements can be incorporated into the teaching content. In addition, the English course also has a humanistic function, and the core of the humanistic nature is to put people first, promote the value of people, and focus on the cultivation and overall development of people's comprehensive quality (Gong, 2016, p. 101), which means that the course undertakes the task of improving students' comprehensive humanistic quality. On the one hand, it cultivates students' patriotism and strengthens their patriotism in the process of English teaching. On the other hand, through the comparison of cultural differences, students can be guided to form good morality. It can be seen that the training direction of English courses and humanities education is to promote students' all-round free development through teaching and to internalize humanities education values into the heart and externalize them into behaviors.

Problems of English Humanities Education in Junior High School

The utilitarian nature of educational purposes and the one-way nature of cultural exchanges

English class is the main place for students to learn and master the basic knowledge and basic skills of English, understand the social and cultural knowledge of major Western countries, and improve their cross-cultural communicative competence. In the traditional teaching in the past, English educators often only paid attention to English grammar teaching, but neglected the humanities education of students. English teachers also seldom paid attention to the influence of Western culture and values on students, much less actively intervened and guided students to critically view Western culture, which led to students' lack of humanities education in language learning, thus seriously damaging the cognitive ecology of students.

Neglect of the practical application of English

In the process of teaching implementation, because most teachers have no professional background and teaching experience in humanities education, they often don't know how to grasp the relevant points of English teaching and humanities education, which leads to the connection between them being too far-fetched or superficial in content, lacking in depth of connotation and failing to realize the organic unity of humanities education and English knowledge system. English, as the most widely used language, is closely related to many practical applications in life, such as the rapid development of the Internet industry, which is closely related to the ubiquitous shadow. For example, in daily communication, students may be able to read English letters and do reading, but it is difficult to identify the logo on a washing machine simply by using English notes.

Lack of innovation in teaching organization form

In the current teaching process, if the teaching organization used is inappropriate, it not only fails to achieve the purpose of educating students, but also affects students' interest in learning English knowledge. For example, the limitations of teacher-led traditional teaching methods lead to the inability to complete the innovation of teaching methods. The lack of students' active participation leads to their inability to reflect and gain insight and consciousness in

their minds. Therefore, in the teaching process, we should start from the current situation and take English teaching about practical humanistic quality education as a breakthrough, so that English can be implemented into practical application from life and then back to life, so that students can form an acquired conditioned reflex and pay attention to the cultivation of students' learning subjectivity.

Strategies for implementing "Humanities education" in junior high school English

Using the "First class" to keep the origin of "Humanities Education"

Innovating teaching content and digging deep into humanities education resources

Babansky pointed out that when teachers are teaching, they should also select the content to optimize the teaching content. (Hao, 2012, p. 17) Therefore, teachers should consciously explore the resources for humanities education, make reasonable use of the existing English teaching materials, and fasten the combination of teaching materials and humanities education. For example, the selection of teaching content can combine macro-thematic sublimation with micro-linguistic integration. On the macro level, according to the different topics involved in different teaching content, the spiritual guidance of ideals and beliefs should be integrated into the teaching of language knowledge. In addition to finding the entry point of humanities education elements from these macro-level article topics, it can also be analyzed from the micro-level language level. Teachers can choose examples and materials related to humanities education when explaining language points, which will truly help humanities education run through the whole process of general English teaching. Besides, teachers should make full use of extracurricular resources to supplement and update teaching materials.

Reforming teaching methods to enhance the sense of the times and attractiveness

In the current teaching process, the traditional teacher-centered teaching method should be transformed into a student-centered teaching method, and the subjective initiative of students should be brought into play, which is more conducive to students' understanding of teaching content.

The modern English class can not be separated from audio-visual means. Sensory stimulation of vision and hearing can stimulate students' enthusiasm and interest, and inspire them to think and explore further. Therefore, English teachers should make full use of multi-modal symbol resources, and proficiently use multimedia technology to integrate multi-modal resources, so as to enhance the attractiveness of classroom teaching and improve teaching effects. It can be like introducing a famous foreign literature to students, or it can be combined with English to understand a chemical equation. In short, it is necessary to judge the appropriateness of the method from the student's perspective.

Expanding the "Second class" to enhance the effectiveness of "Humanities Education"

The construction of English "Humanities Education" requires the integration of in-class and extra-class. Under the premise of realizing the main channel of classroom teaching, the elements of "Humanities Education" shall be integrated and extended to the "Second class" to maximize the education function of campus culture.

To organize various forms of English campus cultural activities, and actively promote the construction of English campus culture, for example, we hold an English speech contest with the theme of "Foreign literary classics" to guide students to study hard and promote their youth and dreams. We hold an English sitcom with the theme "If I were a tour guide, how would I introduce Chinese traditional culture to foreign tourists", so as to guide students to inherit, spread and carry forward Chinese excellent traditional culture. We hold an English corner with the theme of "Humanistic Knowledge".

We can believe that rich and excellent school-level English cultural activities will bring about a subtle influence

on students, thus helping them to improve their moral qualities in practice.

Improving the appraisal mechanism

First, change the traditional English test, which only pays attention to the evaluation of English language knowledge, and increase the assessment of general life knowledge of humanistic in the written examination. Second, change the written test as the only evaluation method, and examine students through lectures, discussions, textbook drama performances and other activities. This can not only test whether students know, understand and understand English culture in the learning process, but also detect students' interest, participation and exploration spirit in the learning process, which is conducive to the improvement of students' comprehensive quality. Finally, change the summative evaluation method with high test scores to formative evaluation method. Formative evaluation is to evaluate learners from many aspects, including learning outcomes, attitudes, emotions, communication skills, and innovation capabilities. Therefore, it is very helpful to examine the overall humanistic development level of students.

Enhancing teachers' awareness of humanities education and cultural literacy

Nowadays, the Ministry of Education attaches great importance to the development of teacher ethics, puts the improvement of teachers' moral education quality and professional ethics in the first place, and promoted teachers to become disseminators of advanced ideology and culture, and instructors of students' healthy growth.

Therefore, the majority of teachers should pay attention to improving their own "Humanities Education Ability" The teacher's "Humanities Education Ability" refers to the teacher's ability to deliberately, organically and effectively carry out humanities education in teaching. The formation of "Humanities Education" consciousness is mainly through the following ways: Strengthen the cultivation of personal Chinese and Western cultural qualities, give full play to subjective initiative, and do a good job of developing English humanistic education resources. At the same time, as English teachers, we must constantly improve our cultural accomplishment and ability to communicate Chinese culture in English. They should consciously combine the target language culture with Chinese culture in teaching, and strive to cultivate students' awareness of "cultural self-confidence".

Conclusion

Today's China is an unprecedented era of development, and it is also an era of rich spirit and material resources. Therefore, we must deeply understand the importance and urgency of quality education, enhance the initiative and creativity of education reform, and try our best to explore new methods of "quality teaching" for English teaching. Although scores are the standard of judging, it is more important to make students happy in their studies. Only when society, schools and teachers work together to continuously improve and refine the relevant systems, to form the norm of educating people throughout the whole process, educating the whole staff and educating people in all aspects, to inherit culture with the times, to absorb foreign culture dialectically, to take its essence and discard its dregs, can we realize the grand task of building and cultivating excellent talents for all-round development.

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Design Principles of Online Resources for Second Language Teaching Courses

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[Abstract] *On account of the rapid development of communicative applications and emerging technologies, blended second language teaching and online language learning courses are becoming increasingly popular for language learners with various needs (Lee, 2016). In this paper, the design principles of online resources for blended second language teaching courses will be analyzed from perspectives including choices of platforms, interaction paradigms, underpinning language learning theories, choices of materials, learner autonomy and accessibility. Also, possible limitations and defects will be included.*

[Keywords] *online resource design; language resource; second language teaching*

Introduction

In the twenty-first century, the rapid upsurge of online communication applications, online interactive software and changing needs, characteristics and requirements of language learners together encourage the transformation and introspection of current global language learning situation (McLoughlin & Lee, 2010). To face the challenges, teachers are experiencing the pressing need to rethink and ameliorate traditional approaches to language teaching. Along with the shift from teacher-dominant approaches to learner-centered, personalized and multi-dimensional approaches to teaching (Sun, 2011), learners also identify demands of more individualized, socialized and content-advanced language learning approaches. Therefore, the design of online language resources requires careful thinking and deliberate execution by teachers.

Communication Elements and Interaction Paradigms

The online resources of online or blended second language courses are platform-based, the principle of selecting the platforms are informed by Moore's (1989) proposition of three types of interaction in the learning process. As one essential component in traditional classrooms, interaction also exerts important effects in online language learning (Lin, Zheng & Zhang, 2016). According to Moore (1989), the first type of interaction that takes place in language learning is learner-instructor interaction. Weiner (2003) explores that in online learning, learner-instructor interaction can improve the completion rate of the course, create a positive environment for learners as well as strengthen their learning motivation. Thus, the platform should allow learner-instructor interactions.

The second type of interaction is the learner-content interaction, in this kind of interaction; learners read learning materials, listen to audios, watch the videos and participate in task-oriented activities, which has become one basic interaction type of online language learning (Jung et al., 2002). According to Moore and Kearsley (2011), video

presentations, link to resources and discussion forums are all pertinent to learner–content interaction, which potentially strengthens learners' awareness and creativity of knowledge they learn. Various possibilities should be provided for learners to interact with content by the platform.

The last interaction type is learner–learner interaction. Also, informed by a sociocultural view of language learning, learners are active co–constructors of their own learning experience, which they shape through their choices of learning aims and practices, language learning is about the form and reform of communicative elements in activities and tasks they participate in (Lantolf & Thorne, 2006). In the light of sociocultural view of language learning, the learner–learner interaction has a salient positive effect on learners' cognitive development and also motivates learners in language learning process. Research also finds that learner–learner interaction helps learners in deeper thinking in language learning and increases their learning achievements (Lin, Zheng & Zhang, 2016). Long (1980) also suggests that learners are active partners in language learning rather than merely receivers of input. Therefore, when choosing proper platforms to carry out the teaching activities and content, teachers should provide many possible chances for EFL learners to engage in learner–learner interaction.

Methodology, Activities and Materials

Swain (1985) asserts that language learners need comprehensible language input and also need to generate output in the target language for them to promote their communicative abilities. According to Willis (1996), task–based language teaching (TBLT) methodology provides opportunities for learners to produce extensive output in the target language by participating in the negotiation of meaning and performing communicative tasks that are principally focusing on meaning and process of language learning. Nunan (2006) defines a pedagogical task as it has innate communicative features and can stand alone as one communicative act. The TBLT methodology gives learners chances to use language in meaningful context extensively. In the process of negotiated and communicative interaction, language acquisition of learners can be facilitated by attending certain task outcomes (Anderson, 2000). In online language learning environment, the capabilities of extensive access and rich multimedia facilitations enable TBLT methodology to exert its optimal influences on language learners. Certain tasks should be included to create a contextualized, motivating, communicative and meaning–focused online language learning course.

The materials, activities and tasks contained should also be selected adhere to the criteria of Computer Assisted Language Learning (CALL) task appropriateness developed by Chapelle (2001). The first criterion is language learning potential, which refers to the extent to which materials and tasks promote a beneficial focus on form (Ibid, 2001). Readings, videos and audios should be included with emerging patterns of forms for learners to notice forms of language deductively. The notice process can facilitate learners' internalization and acquisition of these forms as implicit knowledge (Ellis, 2002).

The second criterion is learner fit, which refers to the extent to which materials and tasks are appropriate for linguistic ability level and non–linguistic characteristics of target language learners (Chapelle, 2001). Certain materials and tasks can be selected to provide learners with opportunities to work with a range of target language structure appropriate to their proficiency. Also, different learning styles are taken into account where learners can choose to approach the materials in ways they find useful (e.g. learners can choose to infer meanings for unfamiliar words they encounter in the lesson or seek them up in dictionaries immediately).

The third criterion is meaning focus, which refers to the situation where learners' primary attention is devoted to the meaning of language in performing tasks (Chapelle, 2001). The materials selected aim to build learners' way towards the meaning–focused tasks by providing certain background information to enrich as well as activate learners' schematic knowledge to prepare and pre–organize their thoughts before the task cycle (Beglar & Hunt, 2002).

The fourth criterion is authenticity, which refers to the degree of correspondence between activities, resource in CALL and target language activities out of the language learning environment (Chapelle, 2001). The resource and tasks contained have real-life correspondence to provide authenticity for learners' language learning. Learners can practice language skills they may have to use outside of language learning context and at the same time learn about culture on their own.

The fifth criterion is positive effect of activities that exert on language learners, the resources are adopted to promote learners' awareness in culture diversity to facilitate learners' pragmatic communication abilities, which potentially have a positive impact beyond language learning (Chapelle, 2001).

The last criterion is practicality, which refers to the adequacy of resources and platforms provided to learners for them to perform certain tasks (Ibid, 2001).

Furthermore, according to the SAMR model, the tasks and materials, to a great extent, are augmentations to traditional learning activities with functional improvement because of the support of the technology (Puentedura, 2006), for instance, learners can explore and draw on many resources available online to write up their commentaries, which will not be made available to them in traditional classroom settings. These resources can encourage students to connect to the information that can help them in learning and task completion (Romrell et al., 2014). Although they may be able to draw on the help of related books, the inclusivity and scope of online resources still provide learners with significantly improved help. The resources take up different forms including texts, audios, videos, pictures and so on. Moreover, different platforms with different functions also enable learners to perform tasks in various and handy means.

Learners' Autonomy and Accessibility Support

According to Benson (2013), the autonomy of learners refers to the self-directed, self-regulated and independent learning through which learners grasp initiatives in their learning, monitor their learning progress and evaluate learning performance. Many studies show that the digital technologies offer the great possibility for language development as well as autonomous learning. among these benefits, Kim (2014) discovers that asynchronous computer-mediated communication (CMC) allows learners to take initiative of their own learning and study in autonomous methods in interacting in the target language and constructing relevant knowledge. The delayed nature of communication between learners and learners as well as learners and teachers give learners enough time to engage in autonomous cognitive development and reflection to interact, which will encourage learners to engage in certain autonomous learning. Furthermore, with online resources, learners are given the freedom of choices in performing tasks and activities, also they are encouraged to share their choices and thoughts with peer learners and teachers, Lee (2011) considers this effort to be beneficial for learners' autonomy. The feedbacks from teachers and peer learners might also attract learners' attention to language forms, and the constant attention on learners' progress from them will also encourage autonomous learning (Ibid, 2011).

The Web Accessibility Initiative (2005) of the World Wide Web Consortium defines accessibility as ensuring equivalent user experiences for people with disabilities and age-related impairments. It also defines web accessibility as ensuring people with disabilities can perceive, understand, explore and interact with websites and tools, and they can contribute equally without hinders (Ibid, 2005). If necessary, certain efforts should be made to improve accessibility for potential learners with disabilities. For instance, the videos in lessons should have captions for hearing-impaired learners to access. For learners who use screen readers, all photos should be annotated with describing text for them to access the information. The font size of the online content can be changed by using "Ctrl" and "+" or "Ctrl" and "-" on the keyboard to cater to different needs of learners. In addition, the descriptive headers should be integrat-

ed into lessons and resources to allow learners to skim the course and find needed information quickly (Betts et al., 2013).

Conclusion

The enthusiasm for online language learning is growing for very valid reasons. In this increasingly globalized world, the online language learning courses provide learners with extensive opportunities to study collaboratively with learners all over the world, access to abundant resources and draw on multi-media facilitations in their language learning. In order to promote benefits of online language learning to its utmost, developers should appropriately balance the advantages and limitations of online language resources. Most importantly, the potential performance of learners and long-term benefits added to them with these resources should be obsessions of course designers and instructors which override other considerations.

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A Study on L2 Learners' Computer-mediated Interaction in SLA Writing

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[Abstract] *This research focused on the effect and efficacy of interaction through their computer-mediated interaction and L2 writing. In terms of data collection and analysis, 45 participants' 791 English writing assignments from Pigenet were collected to check whether there is a correlation among the interaction of the use of computer-mediated groups. The research found out that this computer-mediated L2 writing method was more effective in SLA writing classes. Furthermore, this research explored that L2 learners' autonomy that positively influenced the frequency of learners' computer-mediated interaction improved their SLA writing skills.*

[Keywords] *computer-mediated interaction; SLA writing; CALL; autonomy*

Introduction

As it rolls on, ubiquitous high-tech teaching and learning equipment has been widely applied to L2 education. This phenomenon accelerates to find out whether the approach could be a springboard to success in L2 education. To identify its efficacy, particularly in the improvement of learners' SLA writing skills in computer-mediated classes, this research explores the effect and efficacy of L2 writing improvement through the computer-mediated class context in which interaction theory, computer-mediated language learning, and autonomy of learning are applied. With the development of science-technology, "human-computer" interaction is increasingly frequent and even essential of language learning, as well as second language learning (Amory, 2014). Therefore, it is significant to do some research on the learner-computer interaction in learning.

Interaction theory

Educators and researchers have slightly different perspectives on the definition of interaction. This research introduces a few which are main and representative literature. Wilikins (1972) proposed that the communicative approach and the core of it would be interaction. Long (1983) put forward the "interaction hypothesis" theory, who believe that the interaction is critical to gain comprehensible input and the opportunity to obtain language output. So, interaction is a possible prerequisite for the success of second language learning, requiring three types: instructors-learners, peers, and learners-content (Moore, 2016). A lot of research on the first and second types of interaction (Patricia et al., 2000) has been administrated, named as "human-human" interaction.

Computer mediated language learning

CALL is an abbreviation of Computer-Assisted Language Learning, which can be defined as learning a language on a computer as a direct activity through structural lessons or as an activity that is unrelated to language study but promotes language awareness and acquisition (Kern & Warschauer, 2000). With rubric of modes of Computer-Mediated Communication, the growing importance of computer-mediated language learning (CMLL) has significantly impacted writing instruction and writing study recently as the result of the increasing growth of computer technologies and the popular use of computers among linguistic researches. The utilization of writing software applications in learners' compositions may be positively correlated with the quality of the compositions of L2 proficiency (Littlewood, 2002). The goal of automated essay scoring software as CMLL was to relieve teachers of the burden of grading huge quantities of student essays.

Autonomy in Language Learning

Autonomy is the ability to take charge of one's learning (Holec, 1981) for all the decisions concerning all aspects of this learning, i.e., determining the objectives; defining the contents and progressions; and selecting methods and techniques to be used; monitoring the procedure of acquisition properly speaking (rhythm, time, place, etc.); and evaluating what has been acquired. The term has been used in at least five different ways: (1) situations where learners could study totally on their own; (2) skills that can be learned and practiced in self-directed learning; (3) natural capacities that are suppressed by institutional education; (4) exercises that learners could have the responsibility to do for their own learning purpose; (5) learning right that learners could use to determine the direction of their own learning.

There has been increasing emphasis on autonomy language learning in recent years (Littlewood, 2002). Interestingly, Asian students have similar learning patterns for autonomy (Littlewood, 2001). Some teachers have reported that their attempts to promote autonomy in Asian learners were successful (Ohno et al., 2018).

Research Questions

This research aims to investigate the effect of learner-computer interaction in English writing and the effect factors such as proficiency level and autonomy of language learning. Therefore, participants were randomly grouped into four levels by stratification according to pretest scores. Following research questions, read as below.

(a) Are there any differences between proficiency level groups in terms of improvement scores of English writing in pre-posttest, frequency of learners' computer-mediated interaction, and autonomy of language learning?

(b) What is the correlation between improvement of English writing, the frequency of learner-computer interaction, the autonomy of language learning, and proficiency level?

Previous Research

Previous literature conducted in Taiwan has discussed the effectiveness of MyAccess in the writing classroom (Chen & Cheng, 2006; Yang, 2004). Some students felt the computerized feedback more facilitate, while some other students were not satisfied with it for the computerized feedback could not offer specific feedback on the essay content (Chen & Cheng, 2006). However, some researchers have focused on learner autonomy of language learning could be enhanced by using computer programs, particularly in the field of ESL/EFL writing (Williamson, 2009). If the use of the computer software is carefully modeled, it can offer students with both assistance and autonomy in the writing process. (Williamson, 2009). There were differences in the degree of autonomy among different proficiency groups: Good performers showed higher autonomy (Shien & Akiko, 2019).

Methodology

Participants

Forty-five college freshmen joined both pre-test and post-test, whose ten tasks were assigned to submit their compositions to Pigainet, with 791 drafts including 450 first drafts, 251 final drafts, 45 pre-test, and 45 post-test drafts. According to the distribution of pre-test scores, they were grouped into four-level groups.

Instruments and Materials

All materials of tests and tasks were excerpted from the topics of CET4 Bank. They were required to complete the tests and tasks by submitting the compositions to Pigainet, including revision drafts. Pigainet could record the revision history and frequency that would be collected for analysis in this research.

Pigainet is a kind of Computer-Mediated Error Analysis instruments that provide holistic comment and feedback information in grammar, vocabulary, and expression method according to every sentence. Participants submitted their tests and tasks into Pigainet, which would give them feedback, including the holistic score and the detailed information. They can revise their compositions according to the feedback information as many times as they want.

The link of Wenjuannet, which is a kind of software specialized for designing Questionnaires, was used to send the questionnaire to participants through WeChat. And the data of the questionnaire can be collected from the Wenjuannet after participants' answering. The questionnaire of the autonomy of language learning, which followed the "Questionnaire on Learner Autonomy" (Sakai et al., 2009).

Procedure

Forty-five collegians voluntarily took part in the pre-test on 11 Dec. 2020, who were required to submit their compositions with the topic of Selling the used book only once time within 30 minutes in the classroom under the invigilation.

The pre-test was designed to get the distribution of proficiency of participants' English so as to divide them into groups for comparison of their divergence and similarity. Post-test is designed to check whether there is an improvement of scores compared with pre-test and what difference and similarity in terms of error types and number of each type of errors compared with the pre-test. Both pre-test and post-test were taken in the classroom for 30 minutes.

Ten tasks were assigned to finish in 5 weeks, namely twice a week. There would be a topic and direction posted on the Pigainet, and they are supposed to finish it without time limit, without any scoreline, and without invigilation. They could revise their compositions as many times as they wish according to revision feedback from Pigainet and submit their finals. In terms of the questionnaire, it was designed to examine participants' autonomy of language learning for research whether there is a correlation among the frequency of revision, the improvement of scores, proficiency of English, and autonomy of language learning.

Data Analysis and Results

Data analysis

When data collection was completed, SPSS was employed for analysis: The first was pre-test scores and post-test scores of 45 participants, which would be calculated to be improvement scores automatically by calculating variables in the transfer column of SPSS. Descriptive statistics such as Mean, SD, Maxim, and Minimum of each level group improvement scores were shown after running ANOVA for comparison of the improvement scores in pre-post-test between groups. Post Hoc was also conducted when the p-value is lower than 0.05 in the ANOVA test. Because the number of each level group is different, Bonferroni and Games-Howell were used to Post Hoc Multiple Compari-

sons. The second was the frequency of revision by using Pigainet of 45 participants who finished throughout ten tasks on the basis of calculating the sum of revision times of 10 tasks totally and then could get the descriptive statistics of Mean, Standard Deviation, Maxim, Minimum of each level group frequency of revision by using Pigainet. ANOVA was run to compare the frequency between groups. The third was the distribution of 45 participants' questionnaires, including strategy of language learning, the autonomy of language learning, and perception of Pigainet on the basis of coding and calculation. As for the questionnaire, the Chi-square test was conducted to investigate the relationship between autonomy of language of learning, and multiple comparisons of ANOVA were carried out to comparing the difference in terms of the autonomy of language learning between proficiency level groups in detail.

Results

RQ1. Is there any difference between proficiency level groups in terms of improvement scores of English writing in pre-and post-test, frequency of learners' computer-mediated interaction, and autonomy of language learning?

Firstly, table1 shows that the improvement scores participants got in pre-and post-test were significantly different between the 4 proficiency groups(F=4.705, p=.007).

Table 1. ANOVA for Comparing Improvement Scores

improvement					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	609.731	2	203.244	4.705	.007
Within Groups	1771.247	41	43.201		
Total	2380.978	44			

In order to observe the difference in details between groups, the Post Hoc was needed to run. As the number of each level group is different, Bonferroni and Games-well of Multiple comparisons need to be conducted. It is necessary to only focus on the numbers with an asterisk, as the p-value is lower than 0.05. Post hoc shows that level1 is statistically different from level 3 (MD=7.8, P=.039), and level 1 is statistically different from level4 with (MD=10.95, P=.007). The results imply the improvement scores are statistically different between Level1and level3 and between level1 and level4. It may be the result of the furthest distance between proficiency level1 and level4 in the pretest and then further distance between proficiency level1 and level3 in the pre-test. Therefore, the statistical difference of improvement scores existed between level1 and level 4 and between level1 and level3.

On the basis of calculating the sum of the frequency of revision by using Pigainet in 10 tasks, ANOVA for examining the difference in terms of the frequency of revision by using Pigainet, as table2 shows that there was not a significant difference in terms of frequency of learner-computer interaction between the four proficiency level groups (F=.733, p=0.539).

Table 2. ANOVA for comparing the frequency of revision by using Pigainet

frequency					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	4798.095	3	1599.365	.733	.539
Within Groups	89515.149	41	2183.296		
Total	94313.244	44			

It is necessary to analyze data of the Likert-scale questionnaire about the autonomy of language learning with the Chi-square test. According to the result of the chi-square test of independence, there is a significant relationship between participants' proficiency level and their choice of strategy of language learning ($\chi^2=234.838$, $df=12$ and $p<0.05$) (Table 4.8). Given strongly disagree, disagree, neutral, agree, or strongly agree, 126 out of 200 selected agree and 71 out of 200 selected strongly agree within level1; 19 out of 260 selected disagree and 129 out of 260 selected neutral within level2; 81 out of 280 selected neutral and 58 out of 280 selected strongly agree within level3; and 17 out of 160 selected disagree and 89 out of 160 selected agree within level4. The result implies that participants of proficiency level1 group have better autonomy of language learning through agreeing and strongly agree with the items of strategy in the questionnaire; participants of proficiency level2 have a neutral or negative attitude to the autonomy of language learning; participants of proficiency level 3 have a neutral and positive attitude to the autonomy of language learning; participants of proficiency level4 have a negative or positive attitude to the strategy of language learning. It is undoubtedly that the higher the proficiency level, the higher autonomy of language learning. While the participants in proficiency level lower may also have autonomy of language learning at present or in the future because they have a desire to improve their proficiency, at least it is real for participants as volunteers in this study.

Table 3. Chi-Square Tests for Autonomy

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	234.838a	12	.000
Likelihood Ratio	277.837	12	.000
Linear-by-Linear Association	57.074	1	.000
N of Valid Cases	900		

The results of the ANOVA test shows that there was a significant difference between groups in an ($F=5.886$, $p=.002$), and post hoc shows that level1 is significantly different from level2 ($MD=1.00269$, $p=.001$), level1 is significantly different from level3 ($MD=.95925$, $p=.001$), level1 is significantly different from level4 ($F=89500$, $p=.005$). Level 1 is significantly different from other levels.

RQ2. What is the correlation between improvement of English writing, the frequency of learner-computer interaction, the autonomy of language learning, and proficiency level?

Table4 shows that there is a significantly high positive relationship between improvement scores in pre- and post-test and proficiency levels ($r=.499$, $p<.05$); frequency of learner-computer interaction is significantly positively related with the autonomy of language learning ($r=.487$, $p=.001$), proficiency level has significant negative relation with the autonomy of language learning ($r=-.335$, $p<.05$), while positive relation with improved scores in pre- and post-test. Here the notes of proficiency level need to be taken as proficiency level1 are higher of scores in the pre-test, namely the number of level is bigger, the proficiency level is lower. Therefore, the result should be interpreted and transferred as proficiency level has a significant positive relation with the autonomy of language learning and negative relation with improved scores in pre- and post-test. In sum, the results imply that autonomy of language learning and frequency are positively statistically related with each other; different proficiency level participants revise their composition frequently; improvement scores in pre- and post-test are negatively related to proficiency level.

Table 4. Correlation between improvement scores, frequency of interaction, autonomy of language learning and proficiency level

		improvement	frequency	level	autonomy
improvement	Pearson Correlation	1	.156	.499**	-.068
	Sig. (2-tailed)		.306	.000	.659
	N	45	45	45	45
frequency	Pearson Correlation	.156	1	.219	.487**
	Sig. (2-tailed)	.306		.149	.001
	N	45	45	45	45
level	Pearson Correlation	.499**	.219	1	-.335*
	Sig. (2-tailed)	.000	.149		.025
	N	45	45	45	45
autonomy	Pearson Correlation	-.068	.487**	-.335*	1
	Sig. (2-tailed)	.659	.001	.025	
	N	45	45	45	45
**. Correlation is significant at the 0.01 level (2-tailed). *. Correlation is significant at the 0.05 level (2-tailed).					

Discussion and Conclusion

This research explored the effect and efficacy of L2 learners' computer-mediated interaction English writing improvement. The result from the analysis implied that there was no significant correlation between the frequency of learners' computer-mediated interaction and improvement scores in pre- and post-test (Bi & Bing, 2020). Obviously, this research is different from previous studies in comparing divergences and correlations in terms of frequency of learners' computer-mediated interaction and improvement in pre- and post-test between proficiency levels: The result of ANOVA implied that the lower proficiency level groups were, the more frequent learners' computer-mediated interaction happened; and the lower proficiency level group was, the more improvement scores got. It is because of the causes of the more errors that need to be corrected in their compositions, and participants could get more instruction in writing by learners' computer-mediated interaction. The result of the chi-square test of analysis autonomy of language learning was concordant with previous studies that the higher proficiency level group was, the higher autonomy of language learning had (Littlewood, 2002). In addition, the autonomy of language learning would influence the frequency of learners' computer-mediated interaction. Namely, the higher autonomy of language learning was, the higher frequent learners' computer-mediated interaction happened.

The implication of this result put forth that second language learners could improve their English writing through computer-mediated interaction, especially for proficiency level groups whose learning style was a bit shy to interact

with instructors or peers. To motivate their confidence, SLA teachers could encourage them to practice their writing and revise their compositions by frequent interaction with the computer as a method of self-learning. This research has limitations: collected samples are small and were from a small group of students in a university. This research would go further in some qualitative aspects. Further qualitative research and analysis relevantly with a larger and multi-majors sample is necessary.

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On College English Teaching in the New Era

—A Cross-cultural Perspective

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[Abstract] Having strong cross-cultural communication ability has become the requirement for all kinds of professionals in the era of globalization. It is of great importance to cultivate students' awareness and ability of cross-cultural communication. Language and culture are inseparable. College English teaching is not only the teaching of language knowledge, but also the teaching of cultures. College English teachers should do a good job in cross-cultural education from the aspects of paying attention to cultural differences and the cultivation of Chinese traditional culture, facing up to cultural conflicts, encouraging the combination of learning and research and improving their own cross-cultural competence.

[Keywords] College English teaching; cross-cultural communication; cross-cultural education; native culture; cultural mutual understanding and learning

Introduction

In January 2017, Xi Jinping delivered a keynote speech at the headquarters of the United Nations in Geneva, and put forward a plan to build "a Community of Shared Future for Mankind" (Xi, 2017). Nowadays, it has become a common understanding to recognize the rights of others and respect different values. Cross-cultural exchanges aimed at maintaining and promoting exchanges between different cultures and with peace, equality and consultation as the main contents are becoming more and more important. From this point of view, it is of great significance to cultivate global citizens with cross-cultural awareness.

The purpose of English teaching is to finally realize that people from different cultural backgrounds can communicate and learn from each other. College English education not only aims to help students master the English language itself, including pronunciation, vocabulary and grammar, but also aims to help them realize successful cross-cultural communication. Therefore, to teach foreign language from the cross-cultural perspective has become an important task of College English teaching.

Besides, in the new era, today's College English teaching and learning in China should not only focus on introducing the culture of English-speaking countries to help better master the target language, but also emphasize that

language learners have the ability to tell Chinese stories and spread Chinese culture in the target language, so as to realize the mutual interaction in cross-cultural communication.

Language and Culture

"Culture includes all products shared by human society and refers to the whole way of activities of a nation." (Deng & Liu, 2014, p. 3) Language is a part of culture and plays an important role in it. Languages vary in forms and rules as well as in pragmatic functions, that is, they express different communicative meanings in different cultural backgrounds. If the cultivation of cross-cultural awareness is ignored in English education, the development of students' language ability and social and cultural ability will be separated. It also leads to communication obstacles and misunderstandings due to the differences in semantics, pragmatics, thinking habits and cultural habits. Therefore, language learning and teaching should not be limited in the systematic laws and foundation of the language, but should cover the cultural background and social customs of English-speaking countries.

The culture of a country is refined by the people of the country in long-term practice. It can represent the excellent soft power of a country. It is a kind of life value and attitude. Therefore, in College English education, paying attention to the cultivation of cultural awareness and allowing students to understand and learn a country's culture is to learn a life attitude and lifestyle, which plays an important role in the cultivation of students' values, world outlook and outlook on life, and shaping talents with diversified characteristics. Relevant practice shows that through long-term cultural exchange, students' personality shaping process can be more accurate. Learning from domestic excellent culture and foreign culture will make students' character more and more perfect and cultivate the ability of communication between people. Of course, this kind of communication is based on the real love of the excellent culture of one's own country. Only with this foundation can it be meaningful to shape one's personality by learning foreign culture.

Cross-cultural Communication

Cross-cultural communication refers to the communication between people with different cultural backgrounds. Hymes first put forward the concept of "communicative competence" in the 1960s and classified it later in 1972 into four aspects: grammatical competence, linguistic competence, sociolinguistic competence and linguistic strategy competence. One's language competence is not equal to his/her communicative competence. Communicative competence is a complex concept, which involves many factors such as language, rhetoric, culture, psychology and so on. Therefore, the cultivation and improvement of communicative competence depends on the gradual accumulation of linguistic knowledge and various nonverbal knowledge. The integration of communicative competence and language competence is an important basis for the effective formation of cross-cultural communication competence. Successful cross-cultural communicators can not only speak fluent and correct English, but also understand the rules of English use. College English teaching should not only teach students relevant English language knowledge and grammar rules, but also teach students the cultural background knowledge and language using rules, cultivate students' awareness of

cross-cultural communication, enhance their sensitivity to cultural differences, and enable them to communicate effectively with people with different cultural backgrounds on different occasions.

Obviously, "successful cross-cultural communication requires knowledge and skills." (Zhang, 2007, p. 5) Knowledge includes the cultural knowledge of students' mother tongue as well as of the target language. Its connotation includes the awareness of cross-cultural communication, the knowledge and ability to identify different cultures, and the ability to deal with specific scenes in cross-cultural background. Cross cultural communication is not to give up one's own cultural background and abide by the cultural conventions of the target language. It requires communicators to have good background knowledge of their native culture and the target language culture, and have the ability of dual cultural understanding. Most of the mistakes in cross-cultural communication are caused by the lack of awareness of the cultural differences between the native culture and the target language culture. Therefore, the quality of mother tongue communicative competence has a direct impact on foreign language communicative competence.

Current Situation of College English Teaching

College English teaching reform has been implemented for many years, however, the current situation in China is not satisfactory. The prominent problem is that College English teaching has adopted the traditional teaching model for a long time, which emphasizes the importance of English language knowledge, pays too much attention to the form, grammar and skills of English language, cultivates students' basic language ability, but ignores the interpretation of English cultural knowledge and students' cross-cultural education. As a result, even though college students have been learning English for a certain period of time and have mastered a certain amount of English vocabulary and grammar knowledge, their English is not qualified, especially their communicative abilities. This is because they lack clear understanding of foreign language communication rules and communication modes, as well as the awareness and sensitivity of differences between their native culture and target language culture.

Actually, one's English language level is related to his/her cross-cultural competence. (Kang, 2010, p. 86) It is found that the higher the students' English level is, the stronger their awareness of cross-cultural differences, their self-confidence in cross-cultural communication and their cross-cultural willingness are. In the practice of cross-cultural communication, the wider the students' vision and the stronger their speculative ability are, the more flexible, more inclusive and more open they are, and the better they are at using code switching, discourse communication strategies and so on.

Since most College English teaching still follow the traditional foreign language teaching based on the language itself, with more training in listening, speaking, reading, writing and translation, but lacking participation in cross-cultural practice, most students believe that they have insufficient understanding of foreign cultural knowledge, including foreign history, social norms, values, cultural taboos, speech act knowledge, basic knowledge of cross-cultural communication, strategies and skills of cross-cultural communication, etc. Most students believe that they have weak sensitivity to cross-cultural differences and lack the ability, methods, skills and strategies of cross-cultural communication knowledge. The ability to reflect and learn in cross-cultural conflicts and misunderstandings and to find appropriate solutions and the ability to use foreign languages for successful cross-cultural communication need to be improved.

Besides, College English teaching now in China ignores the creation of English classroom cultural situation because of large multilevel classes, which seriously affects the cultivation of students' cross-cultural communication ability, resulting in students' ignorance of how to organize language for English expression and communication.

Profession Sun Youzhong (Sun, 2016, p. 21) insisted that "Foreign language classroom teaching is essentially cross-cultural teaching, and foreign language education is essentially cross-cultural education". How to effectively carry out cross-cultural education, how to reform the traditional college English teaching model, and how to organically integrate the cross-cultural teaching model with college English teaching are important topics that must be paid attention to and considered by the foreign language education circle in the new era.

Enlightenment to Cross-Cultural Education in College English Teaching

Build a curriculum with cross-cultural education

In order to effectively improve college students' cross-cultural competence, College English teaching should build a curriculum with cross-cultural education as the core, which should run through the whole curriculum system and every teaching part. While learning English language and culture, one should strengthen the reflection of native language and culture in order to enhance cross-cultural sensitivity. Cross-cultural text interpretation, cross-cultural interpersonal communication and cross-cultural critical reflection should be involved in the whole process of language skills courses and professional courses. Students should be cultivated with cross-cultural communicative competence while learning the knowledge structure of the target language.

Pay attention to cultural differences

Culture has the characteristic of diversity. Therefore, foreign language teaching should pay attention to cultural differences to avoid students' mistakes due to cultural transfer. Any culture in this world is created by people and constantly shapes generations. They are shared by all members of society, and can be inherited, evolved and developed with society. With the development of society, people's ideas are constantly updated, and new vocabulary is constantly produced in the language which reflects its social culture. It can be seen that culture has the characteristic of evolution. Therefore, language teaching should also show students fresh language and culture in accordance with the times. Teachers should pay attention to the language application in different backgrounds and cultivate students' practical language application ability.

Pay attention to the cultivation of Chinese traditional culture

The cultivation of cultural awareness mentioned here primarily refers to the cultivation of national cultural awareness, which is not only the way to spread China's excellent traditional culture, but also the bounden responsibility of every Chinese. (Wang, 2019, p. 47) The purpose of learning English is to communicate with foreigners, and the purpose of communicating with foreigners is naturally to carry forward China's traditional culture, to let more people know China. Because we represent China, no matter how the English education curriculum is arranged, the cultivation of Chinese traditional cultural awareness must be put in the first place. Before understanding foreign culture, we must put the culture of our motherland in our heart and remember that the purpose of learning English is to vigorously carry forward Chinese culture.

Face up to the phenomenon of cultural conflict

Covid-19 pandemic in America uncovers its deep-rooted racial discrimination. Misunderstanding, national superiority, stereotype and prejudice can cause cultural conflict. Changing the attitude towards different cultures and increasing the understanding of different cultures can avoid the occurrence of cultural conflicts. To enhance our understanding of different cultures is not to lose our cultural identity, but to recognize cultural differences. Teachers should help students understand other cultures. Due to the continuous development of social multiculturalism, learners should understand the role of culture, such as age, gender and social class. Otherwise, they neither have or have little systematic knowledge of their members in the relevant social or cultural background, nor can they fully understand the target language culture and the comprehensive cultural phenomenon. Therefore, the teaching of culture should be a means of cultivating consciousness and cultivating people's tradition and consciousness sensitivity in the target language culture.

Encourage the combination of learning and research

The overall development trend of modern higher education is that the cultivation of college students has changed from knowledge-based to quality-oriented. (Deng & Wang, 2020, p. 135) Whether we can cultivate a group of research talents with real scientific research consciousness, scientific research ability and innovative spirit will be directly related to the all-round promotion of the education in China. Therefore, English teachers should not only impart English cultural knowledge to students, but also actively guide them to carry out scientific research, which can change students' learning from being passive to active and improve students' ability in learning. More importantly, students can use their English language and cultural knowledge to explore ways and means to solve practical problems, so as to achieve the purpose of applying what they have learned. For example, teachers can guide students to conduct research by themselves on "the cultural differences between China and the west from the point of languages". College Students' scientific research training program is an effective form and important way to cultivate college students' innovation ability, scientific research ability and practical ability. College English teachers can guide college students to apply for and participate in scientific research and training programs related to the cultivation of cross-cultural communication awareness.

Enhance teachers' cross-cultural competence

According to Byram's cross-cultural competence model (knowledge, skills, attitude and awareness), a qualified English teacher should not only master the language knowledge, but also master the social, geographical, political, economic, values and other cultures behind the language at home and abroad, as well as understand the characteristics and similarities and differences between their own culture and the target language culture. (Byram, 2014, p. 23) In terms of attitude, we should have the courage to face challenges, study and explore foreign culture, understand and respect foreign culture, be tolerant of cultural differences, overcome ethnocentrism and seek common ground while reserving differences. In terms of ability, we should be able to effectively use the target language to communicate in real cross-cultural communication occasions, be good at observing and listening, form the habit of thinking about some cultural issues, be good at summarizing our own cross-cultural communication experience, and actively explore effective learning methods.

Conclusion

The highest goal of language learning is to learn how to think the way native speakers do. It is to deeply understand the culture and ideas behind the language. In the future, we should use this set of ideas to deeply communicate and cooperate with others. The trend of internationalization and globalization puts forward new requirements for college students' cross-cultural communicative competence. College foreign language teaching should pay more attention to cross-cultural teaching for foreign language education is essentially cross-cultural education.

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Implementation and Innovation of College English Smart Education under Big Data Environment

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[Abstract] *Smart education is the inevitable trend of the development of educational informatization. Education big data is a collection of a large number of information and digital resources in the field of education, which is an important basis for the development of smart education. Data mining and learning analysis technology is the bridge between big data and smart education. The construction of College English smart education under the big data environment needs to be promoted from the aspects of system, environment, technology, teachers and so on.*

[Keywords] *Big Data; Smart Education; College English*

Introduction

With the rapid development of information technology, the world has entered into the era of information. After years of development, informatization of higher education turns out to be effective. The improvement of Internet and computer technology has brought new teaching methods for College English education. In particular, the exploration and application of big data technology has greatly expanded the time and space of education, brought about new opportunities for the transformation of classroom teaching for College English. Furthermore, it extremely opens up a new world for smart education. In the era of Internet and big data, smart education has inevitably become the developing direction of educational informatization. Zhou (2014) points out that "Due to the computing power of the complex structured data of 'big data', digital wisdom is presented in every level of human society and every corner of people's life, and education is endowed with the connotation and characteristics of digital wisdom." Smart education, in the era of "big data", relying on the advanced information technologies, such as cloud computing, wireless transmission, artificial intelligence etc., is moving towards the advanced stage of education ecosystem, which is characterized by IOT, intelligence, perception and ubiquity. Today, with the rapid development of education modernization, it is of positive significance to actively promote the deep integration of big data and smart education, and give full play to the supporting role of big data in the development of education informatization.

Characteristics of College English Smart Education in the Era of Big Data

Integration and sharing of global educational resources

With the wide application of social networks, Internet of things, cloud computing and a variety of sensors, unstructured data are emerging, which are characterized by large number, large variety and strong timeliness. Human beings are entering the era of big data. Big data provides powerful conditions for the integration and sharing of global education resources. In the era of big data, digital information is growing explosively. The integration of educational resources can promote the diversified development of education in various countries, improve the Utilization rate of teaching resources, and give full play to value of resources. In recent years, OER (open educational resource) and MOOCS movement have swept the world. Rich and high-quality educational resources are shared by learners all over the world. Besides the global excellent educational resources have achieved seamless connection and barrier free circulation. This helps to narrow the regional differences in education and improve the quality of education for learners in underdeveloped areas.

Deep integration of information technology and teaching

From the perspective of smart education, information technology and the whole process of College English education are highly integrated, which includes the integration of technology and teaching, the integration of technology and scientific research, the integration of technology and teaching management, the integration of technology and campus life, and so on. The deep integration of information technology and subject education embodies the fundamental value of smart education. In the smart education environment, smart phones, tablet computers, e-book bags and other mobile terminals become the conventional carrier of teaching. The efficient use of Internet, IOT and artificial intelligence technology makes online learning an indispensable way of learning. Therefore, teaching can not only take place in the classroom, or on campus, but some other places, like library, museum etc. Learners' learning activities are not limited by the place. They can learn autonomously anywhere, and freely choose learning time, learning methods, learning equipment, etc. Information technology can provide rich and colorful teaching environment and advanced teaching means for education, ensuring the effective implementation of smart education.

Analysis of learning situation based on massive data

"Based on data" is the fundamental foothold of smart education situation analysis. Mobile communication, Internet of things, cloud computing, big data and other new information technologies not only create possibilities for College English smart education, but also provide a scientific basis for the analysis and evaluation of higher education from empirical judgment to data analysis. The learning situation analysis of College English smart education, through the comprehensive collection, centralized storage, scientific analysis of all kinds of education data in the process of teaching and management, finally presented by visualization technology. The analysis based on massive data is more objective, true and accurate, which has a positive effect to guide learners' learning, and also provides more systematic, comprehensive and accurate first-hand information for teaching quality assessment.

Ubiquitous ecological open system

Learning in the environment of College English smart education must be ubiquitous. In this ubiquitous learning mode, the learning process is generated by the connection and interaction between learning resources and learners. And it forms the knowledge network and interpersonal network in the educational environment. The ubiquitous connotation of College English smart education environment includes three aspects. Firstly, the learning resources are ubiquitous. The global education resources are integrated into a whole, which can be shared by learners. Secondly,

the learning service can be available anytime and everywhere. Learners can choose their convenient time and space for learning. Thirdly, ubiquitous learning partners. Due to the connection of various networks and platforms, learners can communicate and interact with anybody else. Therefore, College English smart education environment is an education ecosystem connected by resources, people, time and places. The advanced information technologies provide the foundation and guarantee for its existence.

The Impact of Big Data on Smart Education

Objective evaluation of teaching behavior

In October 2012, the U.S. Department of Education proposed that at present, the application of big data in the field of education mainly includes educational data mining and learning Analytics. The former refers to the comprehensive use of mathematical statistics, machine learning and data mining technology and methods to process and analyze the big data of education. At the same time, through data modeling, it is used to find the correlation between learners' learning results and variables such as learning content, learning resources and teaching behavior, and to predict learners' future learning trend. The latter refers to comprehensively using the theories and methods of information science, sociology, computer science, psychology and learning science, as well as the processing and analysis of generalized education big data, and known models and methods to explain major problems affecting learners' learning, and to evaluate learners' learning behavior. It also can provide learners with artificial adaptive feedback. For learners, learning analysis technology can make them understand the mechanism of learning process from their own point of view, and optimize their learning behavior. For educators, analysis technology can help them to evaluate courses and learning resources for deeper teaching analysis, improve the existing teaching methods, and improve the assessment system. On the basis of data analysis, it provides more targeted teaching intervention for students. In this way, teachers can carry out teaching activities in a more personalized and effective way, and students can learn more independently and conveniently. In short, the mining and analysis of big data can provide strong technical support for optimizing teaching content, exploring teaching methods, improving teaching environment, and innovating teaching evaluation, and ultimately achieve the purpose of improving the effect of College English smart education.

Promotion of scientific education decision

In the era of big data, making the policy of intelligent education is neither simple experience imitation, nor based on the understanding and speculation of the makers themselves. It emphasizes that through accurate data record and data analysis at all levels, education authorities should formulate scientific and reasonable education policies. Cai (2018) believes that "the educational decision-making mode in the era of big data will inevitably change, and the era provides new ideas and contents for the education decision-making mode based on big data." In the era of big data, it is necessary for educational decision makers to have higher data accomplishment, that is, to have the sensitivity to data and the ability of data processing, namely, the safety awareness of data. Big data provides comprehensive, timely and accurate data for educational decision makers, which enables decision makers to use big data to quantify various factors in the field of education and make scientific judgment, so that the implementation process of educational decision-making can adapt to the changing external environment.

Improvement in the quality control system

With the development of education informatization and the vigorous promotion of digital campus construction, many teaching management systems have been formed in the field of education. And massive data are stored at the same time. But there are so many kinds of teaching evaluation work, that it is easy to ignore the existence of these da-

ta sometime. How to effectively use the massive data stored in the education management system to make these data helpful information and knowledge for education becomes more and more important. Xu (2014) believes that "in the era of big data, using databases (including data group information such as school profiles, teaching staff, school running funds, books and materials, instruments and equipment, majors and courses, teaching management, teaching effects, and basic information of students) can achieve the purpose of comprehensively monitoring the quality of education and form a comprehensive and dynamic teaching quality monitoring system." The emergence and rise of big data provide a large number of teaching data for education. Under the support of big data, all kinds of education can establish real-time, dynamic and comprehensive quality monitoring system. And then the factors that affect the quality of education are monitored, so as to improve the quality of College English teaching.

Effective evaluation of the teaching effect

Compared with traditional education evaluation, the development of big data makes education evaluation more objective, comprehensive and comprehensive. It provides data support for students' self-development, teachers' teaching reflection and improvement of teaching quality. On the one hand, education evaluation supported by big data reduces the workload of educators. On the other hand, it improves the accuracy of evaluation. The big data are characterized by huge data and rich information. If we want to collect, process and analyze these huge and complex data, we cannot do without intelligent analysis technology. Therefore, the means of education evaluation had to be changed from the traditional manual processing to the application of intelligent technology. Intelligent technology is used to intelligently calculate data and visually present statistical results to realize the unity of instantaneity and intelligence. Through the objective and effective evaluation of the teaching effect, educators can actively reflect on the results and adjust their teaching behavior, to ensure the effective implementation of College English smart education.

Implementation Path of Smart Education in Colleges and Universities under Big Data Environment

System level

In April, 2018, the Ministry of Education issued The Action Plan of Education Informatization 2.0, which pointed out that "we should deepen the application of big data in education, and comprehensively improve the ability of educational management informatization to support education business management, government service, teaching management and other work. We will make full use of new technologies such as cloud computing, big data and human intelligence to build a comprehensive, all-round, full-time support system, to help the reform and development of educational science, management and services." (Xiao, 2020) All the universities and colleges should also formulate corresponding action guidelines to guide the direction of educational reform and improve the level of educational informatization. At the same time, they should strengthen the monitoring and management of the university system. The school should establish corresponding organization to design the College English smart education in the aspects of resource sharing, curriculum setting, teaching process and evaluation mode, and formulate relevant policies and requirements so as to better guide teachers' education activities.

Environmental level

From the physical environment of the school, the classroom is the main place for teaching. In recent years, many colleges and universities have begun to build smart classrooms. It has many functions, such as intelligent control, mobile learning, multi-screen interaction, discussion and communication and other. Therefore, it can well achieve the integration of technology and environment, which is conducive to the development of flipped classroom, live stream-

ing classroom and other new classroom activities. Colleges and universities should set up special funds to further expand and improve the construction and improvement of smart classroom, so as to provide more technical teaching entities for education reform. In addition to the classroom, the teaching environment also includes network environment, system environment, human environment and so on. In terms of infrastructure construction, colleges and universities need to strengthen the construction of service platform or system application. For example, the construction of one-stop service hall in the school can centralize various business systems, break through data barriers, standardize data standards, so as to serve teachers and students more efficiently and conveniently.

Technical level

It is necessary to build and improve the intelligent teaching platform for College English teaching, so as to form a comprehensive intelligent teaching application platform integrating teaching, learning, management, testing, evaluation and support services. Through the intelligent teaching platform, we can create different spaces to accumulate the data information generated in the teaching process. Colleges should also strengthen the construction of online course resources and create shared data resources. In the pursuit of information resource sharing process, try to avoid the waste of resources and manpower. Secondly, combined with the application of big data analysis technology and information platform, the learner model is established. Students' learning behavior should be tracked and monitored, and the data generated in the learning process should be analyzed, in order to help detection, evaluation, feedback and so on. With the help of the data information system of the intelligent teaching platform, the online and offline education is combined to create a multi-interactive learning community and big data application system for teachers and students.

Teacher level

Today, with the rapid development of information technology, the level of teachers' information literacy, to a certain extent, determines the quality of teachers' teaching ability. Especially in the era of smart education, College English teachers should pay more attention to transform their roles, innovate teaching ideas, and explore new teaching methods based on the Internet and big data. Whether professional teachers or other teachers who need to use big data for teaching and research, they should actively face the characteristics of the big data era, seize the opportunity, take the initiative to learn, and constantly improve their information literacy. Colleges and universities must organize relevant further education, online training, distance education, and establish thematic seminars, so that teachers can update their knowledge in the exchange and discussion. Training can be carried out from different dimensions for teachers of different subjects. The topics include teaching system design, information technology and curriculum integration, hybrid teaching mode reform, evaluation and diagnosis, so as to effectively improve the informatization level of teachers. At the same time, researchers are strongly encouraged to engage in special research groups and carry out relevant research. Thirdly, teachers' information literacy can be improved by organizing various teaching demonstrations, expert reports, collective evaluation and other means.

Conclusion

New science and technology promote the rapid development of global education informatization, and bring new opportunities and changes to education. As the core of education informatization, education big data has been paid more and more attention by educators, universities and even education authorities. In the process of applying big data technology to promote smart education, colleges and universities should contemplate actively, have the courage to explore, and constantly improve and promote system planning, infrastructure and platform construction. In the process

of continuous improvement and optimization, they need to promote the development of teaching informatization and Intellectualization. At the same time, the standardization and scientific degree of school decision-making management should be improved, so as to achieve the purpose of improving the quality of teaching, training intelligent talents with strong competitiveness in line with international standards.

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Part IV :
Translation

Comparative Study of Four English Versions of *Ye Yu Ji Bei* from Perspective of Eco-Translatology

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[Abstract] *Ye Yu Ji Bei* is a famous Chinese poem composed by Li Shangyin. To test whether the translations achieve three-dimension transformations, four English versions of this poem are analyzed and compared from the perspective of Eco-Translatology. As a result, Xu's English version achieves the optimal adaption and selection in linguistic and cultural dimensional transformations. And Bynner made the best decisions in the communication-dimension transformation. To provide a new perspective for the study of poetry translation, the analysis and comparisons in this paper would enable readers at home and abroad to recapture and enjoy the charm of Chinese culture.

[Keywords] *Ye Yu Ji Bei; Eco-Translatology; three-dimension transformations; comparative study*

Introduction

The classical Chinese poetry occupies a dominant position in the collection of Chinese literary works. Especially, Tang Dynasty witnessed the prime of the classical Chinese poetry. Previously, scholars preferred to study the translations of the poems written by Li Bai and Du Fu, who were among the top eminent poets in Tang Dynasty. However, this paper compares different English versions of the classical Chinese poem *Ye Yu Ji Bei* written by Li Shangyin. Though this poem is not as famous as Li Bai's and Du Fu's poems, it has been translated into some ten English versions and thus deserves to be studied so as to further spread our traditional culture and promote cross-cultural communications. In the previous studies on *Ye Yu Ji Bei*, the scholars employed the Deconstruction Approach, Gestalt Image Theory, "Three-beauty Theory" and so on. But this paper applies Eco-Translatology to study this poem, which is an ecological study on translation. The ecological balance of translation advocated by Eco-Translatology conforms to the sustainable development of translation ecological context under the globalization (Jiao, 2011). Under the global ecological wave, the study from the perspective of Eco-Translatology caters for the present times.

①Wang Dan, was born in Jinzhou, Liaoning Province, China in 1966. She is an associate professor in College of Foreign Languages of Bohai University. Her research interests include translation theory and practice.

Introduction of the Chinese Poem *Ye Yu Ji Bei*

Ye Yu Ji Bei was composed by Li Shangyin in Tang Dynasty. It consists four lines with seven Chinese characters in each line. As to this poem, it was controversial whether the poet wrote to his wife or friend. Some scholars believed that Li wrote this poem to his friend while other scholars held that this poem was written to his wife. With the help of the previous authoritative researches, Wang (2014) proved that *Ye Yu Ji Bei* was actually written to the poet's friend by analyzing the images in the poem convincingly.

This Chinese poem is as follows:

夜雨寄北
李商隐
君问归期未有期，
巴山夜雨涨秋池。
何当共剪西窗烛，
却话巴山夜雨时。

When the poet wrote this poem, he lived in Sichuan Province which is distant from his hometown. On a rainy night, he received a letter from his friend who asked him the date of returning. Then he wrote this poem to express his strong longing for this friend and sorrow deep in his heart.

Introduction of the Four Translators and their English Versions

There are about 10 English versions of *Ye Yu Ji Bei*. The paper selected four popular versions translated by famous translators including Herbert Allen Giles, Witter Bynner, Xu Yuanchong and Lin Yutang. To some extent, a good translation is dependent on the ability of the translator, which is exactly proved by translator-centeredness in Eco-Translatology. The concept of translator-centeredness emphasizes that the quality of translations relies on the ability of the translator and his/her creative work (Hu, 2013).

Herbert Allen Giles and His English Version

Giles is a British diplomat, sinologist, and professor of Chinese language. He modified a Mandarin Chinese Romanization system earlier established by Thomas Wade, resulting in the widely known Wade-Giles Chinese Romanization system. His published works cover Chinese language and literature, history and philosophy. From his education background and academic accomplishment above, it is suggested that he can adapt to the translational eco-environment with the competence and the knowledge. The English version of *Ye Yu Ji Bei* translated by him is as follows:

Souvenirs

You ask when I'm coming: alas not just yet...
How the rain filled the pools on that night when we met!
Ah, when shall we ever snuff candles again,
And recall the glad hours of that evening of rain? (lü, 1980)

Witter Bynner and His English Version

Bynner is an American poet who graduated from Harvard University in 1902 with an outstanding performance. His collections of poetry include *An Ode to Harvard*, *The Beloved Stranger*, *Pins for Wings*, *Indian Earth*, and *New Poems*. In addition, he is an enthusiast of Eastern culture and philosophy. His identity as a famous poet and familiarity with Eastern culture ought to give him the qualification to adapt to the translational eco-environment. Here is his

English version of *Ye Yu Ji Bei*.

A Note on a Rainy Night to a Friend in the North

You ask me when I am coming. I do not know.
I dream of our mountains and autumn pools brimming all night with the rain.
Oh, when shall we be trimming wicks again, together in your western window?
When shall I be hearing your voice again, all night in the rain? (Guo, 1994)

Xu Yuanchong and His English Version

Xu is a professor in Peking University as well as a famous translator. He not only translated the classical Chinese poetry into the foreign languages, but also many famous literary works in English and French into Chinese versions. In 1999, he was nominated the candidate of the Nobel Prize in literature. Moreover, Xu put forward the "Three-beauty Theory", that is, beauty in sense, beauty in sound and beauty in form, which offered a new perspective of translation criterion in the translation studies. In a word, his solid theoretical foundation and outstanding accomplishments make Xu act as a master in the translation studies, which enables him to adapt to the translational eco-environment. His English version of *Ye Yu Ji Bei* is as follows:

Written on a Rainy Night to a Friend in the North

You ask me when I can come back but I don't know.
The pools in Western Hills with Autumn rain overflow.
When by our window can we trim the wicks again
And talk about this endless dreary night of rain? (Xu, 2015)

Lin Yutang and His English Version

With the degree of Master of Arts of Harvard University, Lin, a writer and translator, wrote more than 35 books in English and Chinese, and brought the classics of Chinese literature to western readers. His Chinese background and academic achievements endow him with a flexible transformation between Chinese and English to adapt to the translational eco-environment. Here is the English version of *Ye Yu Ji Bei* translated by him.

Night Rains: to My Wife up North

You ask how long before I come. Still no date is set.
The night rains on Mount Pa swell the autumn pool.
When shall we, side by side, trim a candle at the west window,
And talk to the time of the night rains on Mount Pa?

Eco-Translatology

Adaptation and Selection in the Process of Translating

Eco-Translatology highlights adaptation and selection as two aspects of translational activities. Hu (2013) proposed "translation as adaptation and selection." There are two stages in the process of translating. And these two stages can be illustrated in Figure 1. In the first stage, the source text occupies a leading position in selecting the translator. And this is also the translator's adaption. In the second stage, the translator plays a central role in selecting the form of the final text.

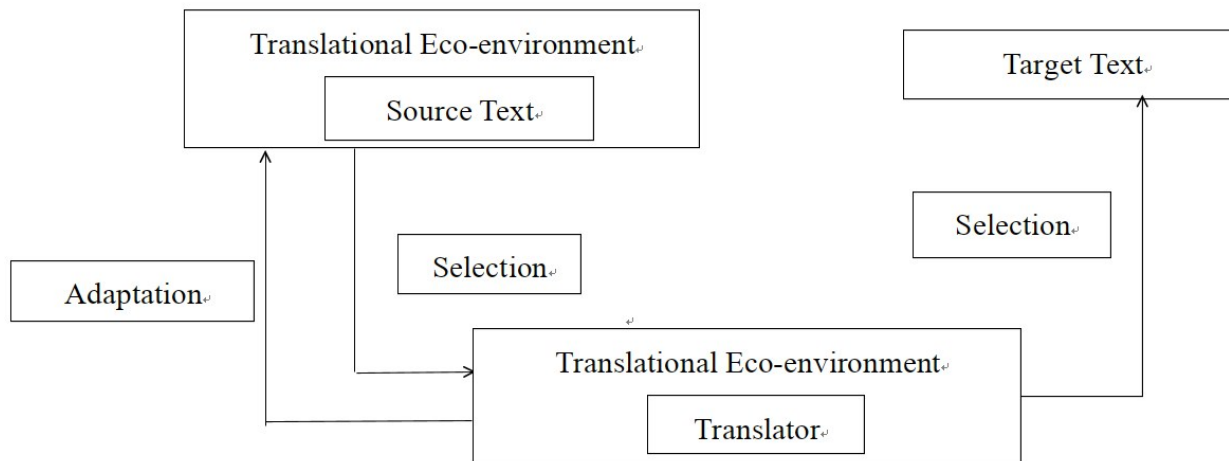


Figure 1 (Hu, 2004)

Translator-centeredness

As Nida (1964) pointed out, "the real problems of translation are not technical, they are human." In the Eco-Translatology, the translator plays a central role in the process of translation. The target text is the outcome of the translator's decision-making at different levels and from different dimensions. And the decisions that the translator makes should adapt to the translational eco-environment. Though "translator-centeredness" has been criticized by many scholars for its extreme feature, the subjectivity of translators can't be neglected (Leng, 2011).

Three-dimension Transformations

Three-dimension transformations are the translation methods of Eco-Translatology, including linguistic, cultural and communicative dimensional transformations. As for the linguistic dimensional transformation, the translator should make transformations of adaptive selection on different linguistic levels like lexicon, syntax, semantics. Adaptive selection transformation of the cultural dimension emphasizes the transmission of cultural connotation between the source text and the target text. Translators should take the whole cultural system into consideration in the process of translation. The communicative dimensional transformation aims to achieve the effects of communication. If the translator can achieve three-dimension transformations, the translation will be preserved for long time.

Comparative Study of the Four English Versions of *Ye Yu Ji Bei*

Linguistics-dimension Transformation

Poetry emphasizes the beauty in rhyme. The Chinese poem *Ye Yu Ji Bei* achieves the aesthetic feeling of poetry by the use of the rhyme. In the first, second and fourth lines of the original poem, there is an identical ending rhyme – "i". Thus, this Chinese poem is catchy. The translators should choose the appropriate translation method in the translation process, and realize the adaptable choices and transformations of language form as much as possible. Giles, Bynner and Xu managed to achieve poetic beauty in rhyme. In Giles' English version, the first and second lines have the same final consonant /t/; the third and the last lines end with the identical final sounds /en/. So the rhyme scheme of this English version is aabb. In Bynner's English version, there is the same final vowel /o/ in the first and the third line; there are identical final sounds /en/ in the second and final lines. Thus, the rhyme scheme of this English version is abab. In Xu's English version, the first and second lines have the same final vowel /o/; the third and last lines end with the same sounds /en/. Therefore, the rhyme scheme of this English version is aabb. Lin's version doesn't realize

the aesthetic rhyme because the final sounds of each line are totally different. But, it can't be denied that his prose style flourishes the forms of poetry.

In terms of the translation of the title, four translators have their own understandings. Giles translated the title into "Souvenirs", which neither contained the important images in the original poem nor conveyed the emotions of the poet. Bynner translated the title into "A Note on a Rainy Night to a Friend". In the title, the translator didn't omit any important image. And he made clear the identity of the person for whom the poet composed this poem. But "note" was definitely inaccurate, which devalued this outstanding poem. The translator Xu translated the title into "Written on a Rainy Night to a Friend in the North". That was the most accurate one in these four titles. The important images were all translated and "a friend" was added in the title. Lin translated it into "Night rains: to My Wife up North". Though the images were all present, "wife" is not the right person to whom Li wrote this poem.

In addition, there are differences in the translation of "Zhang" (涨) and "Zhu" (烛). "Zhang" is not only used to describe that the heavy rain made the water level higher but also to express the strong longing for the friend in the poet's inner heart. "Fill" translated by Giles is not adequate to exactly express the strong emotions in the poet's heart while "brim", "overflow", and "swell" translated by other translators are more appropriate expressions. "Zhu" in Chinese originally refers to candles in English. However, we can find that in this poem, it actually refers to the wicks of candles according to the action of "Jian" (剪) that means cut in English. Thus, only Bynner and Xu dealt with it correctly.

By comparison from the transformation of linguistic dimension above, Xu's English version achieves the optimal adaptation and selection. Though Giles and Bynner noticed the rhyme of the poem, their decisions on the lexicon didn't adapt to the translational eco-environment. And Lin's English version also didn't realize the optimal adaptation and selection on the lexical level.

Culture-dimension Transformation

There are three main images in the second line including "Ba Shan" (巴山), "Yu" (雨) and "Qiu" (秋). "Ba Shan" refers to the areas of Sichuan Province where the poet stayed. "Yu" and "Qiu" refer to two images of "rain" and "autumn" in English, which often renders the emotions of loneliness, sorrow and longings for home in both Chinese and Western cultures. As to these three key images, only "Yu" caught Giles' attention with the rest images ignored. Bynner recognized all of three images. But he translated "Ba Shan" into "our mountains", which distorted the poet's original intention. These mountains lie in Sichuan Province instead of in Shaanxi Province where his friend lived. Thus, the expression "our" is improper. Xu also took three images into consideration. Especially, he translated "Ba Shan" into "Western Hills" by the translation strategy of domestication, which made the meaning clearer and made it easier for readers to understand the poem. His flexible translation reflects that translator plays a center role in reproducing the source text into the target text. Lin translated all of three images but his understanding of "Ba Shan" was wrong. As mentioned, it didn't refer to a concrete mountain.

In conclusion, the translator Xu did well in culture-dimensional transformation, especially in the translation of "Ba Shan". Others English versions are in lower degree of translational adaptation and selection.

Communication-dimensional Transformation

As to the first line of *Ye Yu Ji Bei*, Lin dealt it with "how long" while other translators employed "when". By the comparison, Lin's translation is more powerful than other three, which manages to express the poet's strong longing for his friend. Besides, the use of "still" reinforces the sentiments of the poet further. For the third line, two foreign translators who played their center roles in translation, added interjections "Ah" and "Oh" respectively. These additional

translations intensified the emotions of helplessness which the poet wanted to express. In addition, Bynner and Lin translated "Gong" (共) into "together" and "side by side" respectively, which laid stress on the intimate friendship between the poet and his friend. However, Giles and Xu didn't emphasize this point in their translations. As to "Hua" (话) in the last line, it was very vivid that Giles translated it into "recall", which expressed the poet's longings for reunion with his friend. Bynner translated it into "hearing your voice". The translator changed the point of view flexibly, which could arouse the active imagination of readers. Compared with the former translators, both Xu and Lin translated "Hua" into "talk" in a straight way. Though it retained the original action, the implicit style of the poem was damaged. Therefore, the translator must play his/her center role in the process of translation. Otherwise, the artistic style of poetry would be damaged after translation. In a word, Bynner made the best decisions in the communication-dimensional transformation among these four translators.

Conclusion

Hu's Eco-Translatology could be seen as a process of translation in which the translator makes three dimensional transformations adapted to the translational eco-environment and makes proper adaptive selection to the target text. Though this theory is still under development, it's constructive for translational studies. This paper analyzed four English versions of the Chinese poem *Ye Yu Ji Bei* from the perspective of three-dimension transformations of Eco-Translatology. In different translational eco-environments, their translated works absolutely present different outcomes. Through analysis and comparisons, Xu's English version achieved the optimal adaption and selection in linguistic and cultural dimensional transformations. And Bynner made the best decisions in the communication-dimension transformation. In the process of translation, the translator should attempt to achieve the optimal three-dimension transformations under the translational eco-environment in order to produce the proper translation.

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Exploring C–E Simultaneous Interpreting Skills from the Perspective of Adaptation Theory

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[Abstract] *Simultaneously interpreting is a broad field that contents great research potential. This thesis focuses on E-C simultaneously interpreting skills used in the G20 Hangzhou summit opening speech with the adaptation theory as its theoretical framework. Guided by adaptation theory, three interpreting skills were used in this context, namely omission, punctuation and reorganization. And the adaptation theory is capable of improving the performance of the interpreter.*

[Keywords] *Adaptation theory; G20 Hangzhou summit; Simultaneously interpreting skills*

Introduction

Since Jef Verschueren came up with the Adaptation theory in his famous book *Understanding Pragmatics*, scholars were attracted to this new and interesting field of study. In 1990, Qian Guanlian first explained the adaptation theory and the metapragmatic choices (Qian, 1990, p. 25). Later, He Ziran and Yu Guodong further introduced the ideas and functions of adaptation theory (He & Yu, 1995, p. 428). Nowadays, adaptation theory is used in various fields of linguistic research, and it provides a broad filed for the author to explore the C–E simultaneously interpreting skills.

This thesis aims to resolve two questions, namely "What kind of simultaneously interpreting skills are used in the context?" and "How interpretation skills are used by interpreter under the guidance of adaption theory?" All research questions are practical and worth to be studied.

Contextual Correlates of Adaptability

Contextual correlates of adaptability refers to the choice of language in the process of language using and the adaptation of communicative context. The specific relationship is shown in the figure below (Verschueren, 1999, p. 76):

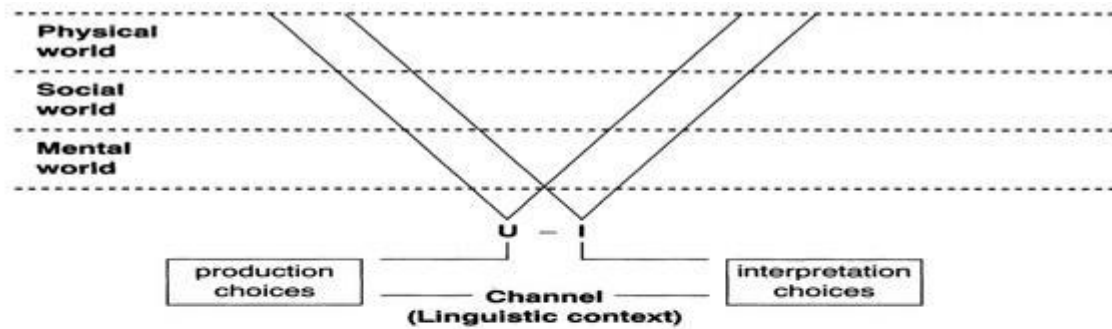


Fig.1 Contextual correlates of adaptability

Adaptation to social world

The social world for this context may include the different culture, nationalities, gender and age of G20 member states. All these factors will influence the language choice of both utterer and interpreter. For example:

(1)讲: 去年,二十国集团领导人安塔利亚峰会开得很成功。我也愿借此机会,再次感谢去年主席国土耳其的出色工作和取得的积极成果。

译: G20 summit in Antalya last year was a big success. And I wish to take this opportunity to thank Turkey once again for its outstanding job and positive outcomes during its presidency.

In this example, as the leader of the host country, the speaker admires the attainments of Turkey. It is a way of courtesy and social etiquette to salute the former's achievements, when you are going to continue his or her endeavors. This is less likely a strict social rule, but more a common sense when conducting international affairs. In different situations, the speaker will change accordingly to adapt the social world his or her is in, which means the welcome speech will change with the conference.

Adaptation to physical world

Two most significant factors when study physical world is time and space. The time may be the time of event, the time of speaking and the reference time (Verschueren, 1999, p. 96). The time of this international conference is September 4th to 6th, 2016, and the host city is Hangzhou. For example:

(2)讲: 未来两天……

译: In the next two days...

(3)讲: 很高兴同大家相聚杭州。

译: It gives me great pleasure to met you here in Hangzhou.

The speaker and the interpreter have kept the time and space in mind and made appropriate language choices. They followed the rule of adaptation theory to adjust to the physical world. If the host city is New York, the speaker and interpreter will change the speech into "It gives me great pleasure to met you here in New York." accordingly.

Adaptation to mental world

Mental world includes the personality, emotions, desires, intentions and motivations of two sides (Verschueren, 1999, p. 88). These factors are important to pragmatic research. In the G20 Hangzhou summit opening speech, the mental world may include the participants' willingness and their desires. For example:

(4)讲: 第一、与时俱进,发挥引领作用。

译: First, Keep up with the changing time and lead the way forward.

Developing a fast growing and well-organized G20 is the goal for all member states. Thus, the speaker declares the expectation for the development of G20, which fulfills the desire of all member states. On top of that, the interpreter should transfer these ideas to all the participants without confusing them.

Structural objects of adaptability

Structural objects of adaptability refers to the rules among all language level and its structures, and this paper mainly focuses on the choice of language.

The choice of language

A decision to use language already involves a choice from a set of options, including all sign systems (Verschueren, 1999, p. 116). In a bilingual or multilingual society, the choice of language involves the speaker's political position, ideology, language attitude and language policy. In this context, the interpreter transfer Chinese into English for which the speaker speaks Chinese and English is understandable to many participants. English is not only the official working language of the United Nations, but also the first choice for international conferences.

Dynamics of adaptability

Dynamics of adaptability is the essence of adaptation theory which occurs all language using process. This part will list three simultaneously skills, namely omission, punctuation and reorganization. These interpreting skills can explain the dynamics of adaptability used in simultaneously interpreting.

Omission

For simultaneously interpreting, it is difficult to come up with everything due to the limited time, so in order to finish the sentences in a short time, we should explain them in a concise way (Li, 1996, pp. 23-25). For example:

(7)讲:……推动全球经济进一步开放、交流、融合。

译:…and make the global economy more open and integrated.

In this example, for the limited time, when the interpreter heard the speech, she was unable to cover the information in the last part. Without thinking for a long time, the interpreter starts interpreting based on her short-time memory, it is acceptable to come up with "open and integrated". It is better to omit the less important information than keep the audiences waiting.

Punctuation

Punctuation refers to breaking a long sentence from the source language into several short sentences and then translating them into the target language. Short sentences are not only easy for the audience to understand, but also conducive to translate simultaneously (Wu, 2015, pp. 99-104). For example:

(8)讲:未来两天,我们将围绕峰会主题,就加强宏观政策协调、创新增长方式,更高效的全球经济金融治理,强劲的国际贸易和投资,包容和联动式发展,影响世界经济的其他突出问题等议题展开讨论。

译: In the next two days, under the theme of this summit, we will have our discussions on strengthening policy coordination, breaking a new path of growth, more effective and efficient global economic and financial governance, robust international trade and investment, inclusive and inter-connected development, as well as other issues affecting the world economy.

The whole sentence consists with 86 Chinese characters, and the interpreter has punctuated this sentence into seven parts with less than 10 English words for each part. By using the skill of punctuation, the interpreter does not

feel stressed. On top of that, short sentences is more acceptable to the audiences.

Reorganization

English and Chinese are two languages which have its unique features. Thus, the interpreter sometimes will reorganize the sentence in order to come up with a better version. For example:

(9)讲:二十国集团应该调整政策思路,做到短期政策和中长期政策并重,需求侧管理和供给侧改革并重。

译:The G20 should change its policy approach and play equal importance on both short term and middle to long term policy, and both demand side management and supply side reform.

In this example, the interpreter change the structure of the sentence by saying that "The G20...play equal importance on...". If we follow the Chinese language structure, it will goes like " focus on short term policy and long term regulations..." and there is no place for "equal importance". By using reorganization, the interpreter transfer the complex structure into idiomatic English,

Saliency of the adaptation process

It refers to the role of communicators and their psychological situations when they make language adaptation during their conversation (Verschueren, 1999, pp. 173–174).

Perception and Representation

The premise of communication is to perceive the surrounding world and form the representation (Verschueren, 1999, p. 176). Communicators should first have a sense of the content of the conversation, and express what they perceive and then those images will be understood by others, so as to achieve the purpose of understanding and communication. For example:

(10)讲:我们应该让二十国集团成为行动队,而不是清谈馆。

译:We should make the G20 an action team, instead of a talk shop.

In this example, the speaker used "行动队" and "清谈馆" to infer that the G20 should act practically rather than speak loudly. In Chinese, "行动队" means an action team established for some specific goals and missions. On the contrast, the idiom "清谈馆" refers to a place, like tea house or meeting room, for people to express their own ideas. The interpreter fully understand the meaning and express what she perceived by interpreting them into "action team" and "talk shop" respectively.

Planning

The communicator should make a plan to adapt the future language behaviors. It is all about looking forward, which plays an important role in simultaneously interpreting. For example:

(8)讲:未来两天,我们将围绕峰会主题,就……等议题展开讨论。

译:In the next two days, under the theme of this summit, we will have our discussions on ...

In example 9, the few Chinese words "将围绕……", serves as a trigger, even impose that there will be a discussion, an exchange or a talk. Thus, the interpreter makes her own prediction by saying that "we will have our discussion on...". If the interpreter did not make a prediction, it is hard for her to add it behind the sentence given by herself.

Memory

As for the memory, it is just an another story from the planning. It is all about looking back which means we

should express and explain the past by using our memory, short or long, temperate or permanent. For example:

(11)讲:我们要努力把二十国集团建设好,为世界经济繁荣稳定把握好大方向。

译: We must ensure fully play its role of keeping the world economy on the track of... prosperity and stability.

In this example, the interpreter changes the structure of the sentence slightly by coming up with "on the track of " at first, and then she lefts a short-time pause to think, and finally she comes up with the phrase "prosperity and stability" because of her memory. The memory is of great importance to the interpreter, and it is understandable for interpreter to train their memory.

Conclusion

The two provided research questions are answered and the findings are as follows: On the one hand, the author find that there are three simultaneously interpreting skills were used in the G20 Hangzhou summit opening speech, namely omission, punctuation and reorganization. On the other hand, guided by adaptation theory, the simultaneously interpreting skills can be easily understood and learned. Also, the interpreter will have a better performance after learning the adaptation theory.

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Compromise and Readaptation in Translation

A Case Study of *Chinese Civilization: A Sourcebook*

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[Abstract] *Patricia Buckley Ebrey enjoys reputation and fame in Chinese Tang and Song history. Patricia is a full professor of History and Chinese Studies at the University of Washington. She published around 18 books, covering all kind of socio-cultural aspects in Chinese ancient times. In Chinese Civilization: A Sourcebook, it mentioned economics, politics, arts, gender issues, foreign policies etc. by giving a multidimensional picture of Chinese culture. For the ancient Chinese documents and resources in the book, the compromise and readaptation strategy in translation is fully revealed.*

[Keywords] *Patricia; Chinese Civilization: A Sourcebook; Compromise and Adaptation*

Introduction

Chinese Civilization: A Sourcebook was published in 1981 by Patricia Buckley Ebrey. The timeline is from the Classic Period to the People's Republic by discussing the Chinese ancient history, thoughts, politics, etc. Again, with supplemented another 39 chapters worked out for the original 61 chapter, the 100 chapters finally came into being. As Patricia wrote at the preface to the second edition the reason why the reader enjoys her book, it states "repeatedly the students and teachers like most about the book was its liveliness: the variety in the kinds of sources, the abundance of ones about ordinary life, the sprinkling of humor and glimpse of person life". (Ebrey, 1993, p. 17)

The book was successful and accounted for an excellent American textbook due to Patricia's sharp eyes on Chinese lifestyle and society with all aspects of scenarios. The contents includes the following 8 parts: the classical period, the Qin and Qing dynasties, the Era of Division and the Tang Dynasty, the Song and Yuan Dynasties, the Ming Dynasty, the Qing Dynasty, and the Early Twentieth Century, and the People's Republic. In each part, Patricia Ebrey chooses the peculiar and the most outstanding cases or characteristics as the concentrations to illustrate the history at that time.

Patricia Ebrey dedicated her academic research field on early period China, particularly Song Dynasty. Apart from studies aimed at other scholars of Chinese history, Patricia had regularly tried to write for broader audiences, especially university students. Her first effort was to compile a sourcebook of translations of Chinese texts. The resources edited in the book as Patricia thought would make lively reading in Chinese history classes. And she accomplished this goal. Patricia aimed to plow through Chinese history by enlightening the highlight for each period of ancient China. Patricia framed each period with several subtitles to name and selected to ancient documents to support her ideas. In her translated version, Patricia, as the translator, made appropriate compromise and compensation in the process of Chinese cultural transplantation to keep the distinctive Chinese native features and cultural connotations.

Translation in *Chinese Civilization: A Sourcebook* can essentially be regarded as a process in which Patricia en-

deavors to coordinate the conflicting elements between the source and target languages and cultures so as to provide a proper outlet for the messages contained in the Chinese text. In this sense, it can be said that her translated version can be taken as some kind of compromise effected by various conflicts and factors. The consideration of the readers in the translator's mind was the alternative way as the influence of the target language culture since Patricia wanted to meet certain needs and the expectations of the readers, to adapt to the target language or to consider the understandings of the readers. Naturally, Patricia compromised Chinese culture and picked up the smooth English to convey the cultural meaning. That is to say, domestication strategy was used by Patricia in the translation so as to compromise and reinterpretations. Consequently, Patricia in her book translated the ancient Chinese documents resort to compromise and readaptation.

Compromise and Compensation applied in the "Metal Bound Box Part"

As an American, Patricia translated Ancient Chinese documents as easy and understandable English for the benefit of English-speaker readers. Even so, for the Chinese culture-loaded words, she still retained the original Chinese flavor as much as possible through compensation strategy in her translation sometimes. Compensation in translation is a standard lexical transfer operation whereby those meanings of the ancient Chinese text, which are lost in the process of translation, are rendered in the English text in some other place or by some other means, such as paraphrase, annotation, and conceptual amplification.

Take "The Metal Bound Box" in classical period as an example, the following quotation is from the Book of Documents. It is a collection of purported speeches, pronouncements, and arguments of the early kings and their advisers. The translation below is very readable and the visibility of the translator is obscured.

Two years after he had conquered the Shang Dynasty, King Wu became ill and grew despondent. The two ducal councillors advised making a reverent divination on behalf of the king. However, the Duke of Zhou said, "We must not upset our royal ancestors." The duke then took the burden upon himself. He constructed three altars on a single lot of cleared ground. Then he constructed another altar to the south, facing north. Standing there, he arranged the jade disc and grasped the jade baton. Then he addressed his ancestors, King Tai, King Ji, and King Wen. The scribe recorded his prayer. It read, "Your principal descendant, whose name I dare not utter, has contracted a terrible and cruel illness. Heaven has made you three kings responsible for your distinguished son. Take me as a substitute for the king. I was kind and obedient to my father. I have many talents and skills, and can serve the ghosts and spirits. Your principal descendant is not as talented or skilled as I, nor can he serve the ghosts and spirits as well. Furthermore, he was given a mandate by the imperial ancestor to lend assistance to the four quarters that he might firmly establish your sons and grandsons here on the earth below. There are no people from the four quarters who do not stand in awe of him. Alas! Do not let the precious mandate which Heaven has conferred on him fail. With him, our royal ancestors will always have a refuge. I now seek a decree from the great tortoise. If you grant my request, I shall take the jade disc and baton and return to await your decree." (Ebrey, 1993, p. 191)

He divined with three tortoises, and they all indicated good fortune. He then opened the lock and looked at the writing; it too indicated good fortune. The duke said, "The configuration shows that the king will not suffer harm, and that I, the small child, have obtained a renewed mandate from the three kings. It is the long range that must be considered, and so I await my fate. They will take care of our king." The duke returned and put the scribe's record in a metal bound box. By the next day the king had improved. (Ebrey, 1993, p. 193)

The above quotation is just the former part of the Metal Bound Box. It showed the fact that the cult of the ancestors and the practice of divination as a means of learning the wishes of the ancestors remained important in the early Zhou period. The councilor in the story concerned the Duke Of Zhou, brother of the founder of the Zhou dynasty, King

WU. When King Wu died, his son, King Cheng, was still a child. while King WU is still alive, shows the duke's assumptions about the needs, desires, and powers of ancestors.

Patricia runs the translated version smooth and ease. Resort to the original Chinese version, Patricia directly starts the story without the initial Chinese title. "弗" in Chinese phrase "弗豫" functions the negation in sense while it is translated as grew despondent. "公" is compromised as ducal councilor. Ducal, the highest hereditary, designate councilor which represents the royal imperial person managing the affair of the country. "公乃自以为功" is translated as "The duke then took the burden upon himself" at the cost of direct translation. "璧" and "珪" are translated as jade disc and baton consorting their implication since there are no exact equivalence for these Chinese-culture loaded words. The word "scribe" means the written documents or lines on the divination and its translation lost the original Chinese flavor. "He was given a mandate by the imperial ancestor to lend assistance to the four quarters" vividly reveal the mandate power in the western imperial power which show the son of heaven control the worldly affairs. It compromised to the western ideology with the compensation of transliteration. "启籥见书" is translated as "opened the lock and looked at the writing" which compromised to the meaning by losing the deep original Chinese ancient elements. "The configuration shows that the king will not suffer harm" is the translation for "王其罔害". "Configuration" can be understood as the written content or divination result on three tortoise shells. It vividly reflects the patterns or the shapes of the divination lines on the shell. The choosing of the English words in the translation aims to the target language smoothness.

The Chinese culture-loaded words, are the most enduring substance of the Chinese culture reflections in words. It doesn't have an exact equivalent in English due to non-semantic equivalence. So what the translator pursues is to seek "nearest equivalents to express the distinctive elements in Chinese culture yet it is both an obligation and necessity for the translator to convey as many specialties as possible to the target readers. Sometimes, foreignization takes precedence over domestication to import the original culture and de-dominate the language hegemony. Anyway, Patricia applied the domestication strategy such as transference, transliteration and compensation. The original Chinese title "金藤" (jin teng) is paraphrased as "the metal bound box" for compensation and "三坛同墀" "santantongshan" is explained as three altars on a single lot of cleared ground. "管叔" is transliterated as Guan Shu, along with his younger brothers added with Chinese kinship background.

Readaptation in the Yellow Emperor's Classic of Medicine

In the translation of the Yellow Emperor's Classic of Medicine, Patricia Ebrey drew aside the curtains of linguistic and cultural differences in the English translated version so that the target reader could see clearly the relevance of the original message.

Her style was very similar to Veith Ilza for their purpose is to let westerners know the very foundational classic medical work of Chinese medicine. While Chinese translation Li Zhaoguo also provided another bilingual works with the foreignization strategy. Zhaoguo, erudite in Chinese medicine theory, tried to retain as much as the essence and flavor of the Yellow Emperor's classic of medicine by functioning English well. Throughout the whole conversations between Yellow Emperor and Qibo, there is no annotations and explanations in the context of Patricia's translated version, as which makes the content more readable and fluent.

For the particular Chinese culture loaded words, Patricia Ebrey chose to use domestication translation method to rewrite Chinese medicine theory. Four seasons and five elements, delivered 四时五行(Sishiwuxing) in Chinese and five viscera expressed 五脏(Wuzang) in meaning. When joy and anger are without moderation, then cold and heat exceed all measure, and life is no longer secure. The four-words parallelism in Chinese like "喜怒不节,寒暑过度,生乃不固", were beautifully rewritten in English. The format of original four character Chinese words was ignored

and translated as a compound English sentences. 腠(Cou) means the lines of the skin while in medicine it is an important pore to exchange energy. 腹满(Fuman) is translated as constipation fully expressing its meaning. "数栗而寒"(Shulierhan) is translated as "they tremble and feel chilly" without exactly conveying the progressive tone; "七损八益" is expressed as "seven injuries and the eight advantages". Prowess was metaphorized as "Qi" and nine orifices expressed as "Jiuqiao". So when the prowess deteriorated, nine orifices no longer benefit each other".

The slang "以我知彼,以表知里" goes like "By observing myself I learn about others, and their diseases become apparent to me. By observing the external symptoms, I gather knowledge about the internal diseases." The Chinese slang lexically is concise and brief and the correspondent translated English one is more paraphrased.

The one conversation between Huangdi and Qibo is very representative in terms of paraphrases. The Yellow Emperor asked, Can anything be done to harmonize and adjust these two principles of nature? Qi Bo answered: If one has the ability to know the seven injuries and the eight advantages, one can bring the two principles into harmony. If one does not know how to use this knowledge, his life will be doomed to early decay. By the age of forty the Yin force in the body has been reduced to one-half of its natural vigor, and an individual's youthful prowess has deteriorated. By the age of fifty the body has grown heavy. The ears no longer hear well. The eyes no longer see clearly. By the age of sixty the life producing power of Yin has declined to a very low level. Impotence sets in. The nine orifices no longer benefit each other. Those who seek wisdom beyond the natural limits will retain good hearing and clear vision. Their bodies will remain light and strong. Although they grow old in years, they will stay able bodied and vigorous and be capable of governing to great advantage. For this reason the ancient sages did not rush into the affairs of the world. In their pleasures and joys they were dignified and tranquil. They did what they thought best and did not bend their will or ambition to the achievement of empty ends. Thus their allotted span of life was without limit, like that of Heaven and earth. This is the way the ancient sages controlled and conducted themselves. (Ebrey, 1993, p. 196)

"下虚上实,涕泪俱出矣.知之则强,不知则老" is omitted in the English translation due to the unknown reason. The translator marked this part by ellipsis. "Xia" is down below and "up" is above high, which are the two metaphysical in ancient Chinese medicine pulse with with "xu" and "shi". Generally these two sentences refer to the decayed process when people are getting older accompanied by the loose lower part and full upper part of one's body. People know the rule and adjust to it will get stronger otherwise not. In a nutshell, the discourse between Huangdi and his ministers contains a wealth of knowledge, such as physiology, etiology, therapy and diagnosis helping people to prevent of disease with the investigation of the diverse universe and natural law. Patricia's elucidations and interpretations incorporated into the translation in *The Yellow Emperor's Classic of Medicine* make the version highly readable as well as curious for the readers to know about the underlying rule of law of Chinese medicine.

Conclusion

From the overall translation strategy, Patricia Ebrey tries to leave the English reader in peace as much as possible and bring the author back home. Compromise retains the fluency and naturalness of expression in translation as it is immediately recognizable and intelligible, Patricia used familiarized language than foreign, non-disconcerting and obstructed writings by producing a target text that seemed natural and appropriate to the target language and culture while sticking to the essence of the source text.

Adaptation in Patricia's translation altered, deleted or even added to the unnecessary text by reinventing to help the reader to better understand the text and its content. *Chinese Civilization: A Sourcebook* is not enough to work out how best to render the words of the source text; rather, it is much more important to extract what the words mean in a particular situation according to Chinese cultural context. Adaptation is in fact the least literal or the most free type of translation. Patricia abandoned the strict Chinese linguistic form and rather concerns with the cultural when a re-cre-

ation is needed to convey the same effect attached to another culture where a same word is missing in the target language. Interpretation, omission, conversion and etc as forms of intersemiotic translation helped the translator adapt to the flavor of the original Chinese.

Generally, Patricia tried to negotiate between source and target language and oriented to the reader with an optimal relevance. A sourcebook: *Chinese Civilization*, throughout 1088 pages, not a single annotation and footnote inserted in the whole book. For the special Chinese culture-loaded terms, most translations explained in views of explanation in the context while Patricia ignore the culture loaded terms in middle of the writing, instead she created appendix to expound at the back of the book. Wuhang was translated as "five agent" with further explanation "A component of Chinese cosmological correlative thinking developed during the late classical period. The Five Agents are wood, fire, earth, metal, and water. They are in constant interaction, overtaking and suppressing each other in a fixed progression. Illness, the change of seasons, the change of weather, and even the change of dynasties were explained in terms of these agents. (Ebrey 1993, p. 1093)

With reference to the paralleled version, it is translated in the following way: Wǔ (五) means five. Xíng (行) of Wuxing means moving; a planet is called a 'moving star' (行星) in Chinese used to describe interactions and relationships between things and phenomena. The five elements — wood, fire, earth, metal, and water — are believed to be the fundamental elements of everything in the universe between which interactions occur. It's part of a series on Daoism. Chinese Pinyin is used here to respectively explained "wu" and "xíng" which basically meaningless to the Americans since pronunciation do not make any sense. Another term "Daoism" is applied to the translation made understanding more complicated because of the ignorance of the term for the foreigners.

Thus, Patricia Aubrey in "*Chinese Civilization A Sourcebook*" re-adapted to the Chinese culture and writing in the translation. Compromise was a very necessary strategy for the translation easiness and smoothness while compensation was a supplementary tool to convey the original culture flavor to the target reader as much as possible.

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Translating Ancient Chinese Poetry from the Perspective of Eco-translatology —An Empirical Research on Irving Yucheng Lo's Translation

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[Abstract] By empirical research of the translations by the Chinese American scholar and translator Irving Yucheng Lo, this paper examines the English translation of ancient Chinese poetry from the perspective of eco-translatology, which holds "translation as textual transplants, eco-balance, adaptation and selection". According to the translation principle of "multi-dimensional adaptation" and the translation-evaluating criterion of "degree of holistic adaptation and selection", Irving has well realized three-dimensional selection and adaptation in the process of translating ancient Chinese poetry, both the translation and the original achieving a good balance and harmony in the ecosystems of language, culture and communication.

[Keywords] ancient Chinese poetry translation; eco-translatology; Irving Yucheng Lo; adaptive transformation; three dimensions

Introduction

Ancient Chinese poetry, as an invaluable treasure of Chinese culture, is widely known for its concise language, rich imagery and profound meaning, exerting a far-reaching and actually on-going influence on both the Oriental and Western worlds and attracting scholars and translators worldwide. Among them was the Chinese American scholar Irving Yucheng Lo (1922–2005) dedicated to the translation and transmission of classical Chinese culture, with a good harvest in the translation of Chinese classics, especially ancient Chinese poetry. His translations take into account linguistic, cultural and communicative ingredients of both STs and TTs, and achieve a good balance in the poetry translation eco-environment. Guided by Hu Gengshen's theory of Eco-translatology, the article intends to make an empirical research on Irving's translation, including the translating process, the translator's strategies, TT features and reader reception, and tries to figure out by what strategies the translator balances the translational environment in the translating process and to what degree his translations achieve holistic adaptation and selection, hoping to offer some valuable reference for the future practice of related translation activities.

Eco-translatology

As an emerging paradigm of translation theory featuring "ecological concepts and interdisciplinary orientation" (Hu, 2008), Eco-translatology was first proposed in 2001, and further developed in 2003, 2004, 2006 and 2008 etc. by the Chinese scholar Hu Gengshen. This theory "probes the translational eco-environments, textual ecologies, and 'translator community' ecologies as well as their interrelationships and interplay", with "Three translation-as" (Hu,

2020, xv), i.e., "translation as textual transplants", "translation as eco-balance", and "translation as adaptation and selection", as its core ideas. (Hu, 2020, xv; Tao & Hu, 2016, p. 95) It holds that SL and TL are two different "text eco-systems", each involving the "linguistic ecology, cultural ecology, communicative ecology", etc. of their respective language systems. (Song & Hu, 2016, p. 107), and accordingly translating should follow the principle of "multidimensional selective adaptation and adaptive selection", especially adaptation and selection from linguistic, cultural and communicative dimensions. Instead of being source-oriented or target-oriented, it also emphasizes the translator's "existence" and "development" and hence adheres to the tripartite state of "STs — translator — TTs", where "the 'translator' should be 'symbiotic and coexistent' with the other 'two poles'". (Hu, 2020, p. 14)

Rooted in Chinese culture and rich in the wisdom of eastern philosophy on the one hand, and related to three influential Western schools, namely the principle of dynamic equivalence, the Skopos school, and Descriptive Translation Studies on the other hand, Eco-translatology is "in keeping with—and is superior for explaining—actual translation practices even in the West." (Dollerup, 2011, p. 34) Once proposed, this theory has aroused strong repercussion in the academic circle both at home and abroad, and been constantly applied to various translation activities. Focusing on translational holism, Eco-translatology also provides a macroscopic and innovative perspective for the translation of ancient Chinese poetry. The following sections offer an insight into the three dimensions of Eco-translatology and explore Irving's translation of ancient Chinese poetry from these dimensions.

Adaptive transformation from linguistic dimension

Translation is, first of all, a language activity, where verbal signs are interpreted by means of some other language. This calls for linguistic dimension transformation, that is, translators' "adaptation and selection of language forms" in the translating process, which occurs in different stages, levels and aspects of the process. In Irving's translation of ancient Chinese poetry, linguistic dimension transformation is mainly manifested at phonetic level, lexical level and syntactic level. The following provides a detailed discussion of Li Po's wine-related masterpiece *Drinking Alone Beneath the Moon (II)* (《月下独酌其二》) translated by Irving to show how the translator made in the translating process "adaptive selection" and "selective adaptation" from linguistic dimension and to what extent his translation achieves the effect "survival of the fittest."

ST: 天若不爱酒, / 酒星不在天。 / 地若不爱酒, / 地应无酒泉。 / 天地既爱酒, / 爱酒不愧天。 / 已闻清比圣, / 复道浊如贤。 / 贤圣既已饮, / 何必求神仙。 / 三杯通大道, / 一斗合自然。 / 但得酒中趣, / 勿为醒者传。
(Liu & Lo, 1976, p. 49)

TT: If Heaven weren't fond of wine / Wine Star would not be found in Heaven. / If Earth weren't fond of wine / There could be no Wine Spring on earth. / Since Heaven and Earth are fond of wine, / In Heaven being fond of wine can't be judged wrong. / Clear wine, I've heard, is compared to sages, / Also the unstrained wine spoken of as worthies. / Since I've drunk both sages and worthies / Why must I seek out the immortals? / Three cups penetrate the Great Truth; / One gallon accords with Nature's laws. / Simply find pleasure in wine: / Speak not of it to the sober ones. (Liu & Lo, 1975, pp. 109–110)

Li Po is known as, in Chinese history, "the Immortal of Poem" as well as "the Immortal of Wine" for the sake of both his deep love for wine and his numerous poems related with wine. In other words, wine and poems are two indispensable in Li Po's life. He uses in his poems wine imagery to express his ideal and ambition, excitement and happiness, frustration and loneliness, friendship and kinship, etc. According to incomplete statistics, Li Po's wine-related poems add up to nearly three hundred, among which approximately fifty pieces have wine "酒 jiǔ" or wine-related characters such as "酌 zhuó" "饮 yǐn" "醉 zuì" and the like in the titles and 240 or so have wine or wine-related characters in the lines. Of these wine-related poems, the above one is the most representative, arguing from "Heave

and Earth both love wine" (lines 1–5) to "sages and worthies also fall for wine" (lines 7–9), concluding that it's reasonable for common people to drink wine as well (line 6, lines 10–14). Seemingly arguing for the reasonability of wine drinking, this poem is in effect conveying the poet's political frustration by reasoning.

The first four lines of ST "天若不爱酒(tiān ruò bù ài jiǔ), 酒星不在天(jiǔ xīng bù zài tiān), 地若不爱酒(dì ruò bù ài jiǔ), 地应无酒泉(dì yīng wú jiǔ quán)" intend, by dint of the suppositive conjunction "若 ruò" (if) and the optative verb "应 yīng" (should/could) to express a "non-factual or hypothetical situation" that Heaven and Earth don't like wine. (Tavakolia et al., 2014, p. 689) The word-for-word English equivalents of these Chinese sentences are "heaven if not love wine / wine star not in heaven / earth if not love wine / earth could no wine spring", while Irving's translations read "If Heaven weren't fond of wine / Wine Star would not be found in Heaven. / If Earth weren't fond of wine / There could be no Wine Spring on earth." Belonging to two language families, Chinese and English differs in syntax, which is clearly manifested from the rigid word-for-word English equivalents and Irving's flexible translations, where weren't in the two if clauses is the past subjunctive of be not. By using the subjunctive mood, the translator accurately conveys to the target reader the very message "both Heaven and Earth love wine" intended by the source text, while reproducing the original supposition mood. In contrast to the two if clauses which make slight adjustment in word order, the two main sentences "Wine Star would not be found in Heaven" and "There could be no Wine Spring on earth" merely add, on the basis of fidelity to the source text, some essential English words to achieve both semantic completeness and syntactic completeness without changing word order. As to line 7 已闻清比圣(yǐ wén qīng bǐ shèng), line 9 贤圣既已饮(xián shèng jì yǐ yǐn) and line 10 何必求神仙(hé bì qiú shén xiān), the rough English equivalents can respectively be "already heard clear compare sage", "worthy sage since already drink", "why beg immortal". Obviously, these incomplete English sentences, unlike the word-for-word translation of the first four lines, are extremely ambiguous and confusing in both syntax and meaning, because in Chinese, especially ancient Chinese poetry, subjects like "I", "conjunctions like 'and' and auxiliary verbs like 'is' are often implied but unexpressed, and Chinese lacks word-inflections so that the same word can serve either as a verb, adverb, adjective, or noun, depending on the context." (LaFargue & Pas, 1998, p. 293) To overcome syntactic ambiguity in the source text and convey the meaning to the target reader, Irving uses grammatical inflection (sages, worthies, immortals, heard), adjusts word order (line 7 & 9), and adds the subject I as well as the conjunction and in his translations "Clear wine, I've heard, is compared to sages" (line 7), "Since I've drunk both sages and worthies" (line 9), "Why must I seek out the immortals" (line 10). All these shed light on the translator's selective adaptation and adaptive selection at the syntactic level. Linguistic dimension transformation at the lexical level is shown in the translation of culture-loaded words Heaven (天), Earth (地), Wine Star (酒星) and Wine Spring (酒泉), where the translator, by combining literal translation, initials capitalization and annotation, conveys to the reader both the message contained in the source text and the culture loaded by these Chinese expressions. Likewise, the foreignizing translation of the other two expressions the Great Truth (大道) and Nature's laws (自然) also reflects the translator's selection and adaptation at the lexical level.

Adaptive transformation from cultural dimension

Since all languages are rooted in specific cultural contexts, mirroring specific cultural backgrounds and national emotions, transformation merely from the linguistic dimension cannot reflect all the messages conveyed by the SL. This necessitates cultural dimension transformation, which means that translators, in the translating process, centers on transmitting and interpreting cultural connotations of both the SL and the TL. In other words, cultural dimension transformation focuses on the differences in nature and content between the source culture and the target culture, requiring translators to take full consideration of both the cultural connotation delivered by the source language and the

adaptive condition of the target culture and avoid misinterpreting the source text from the perspective of the target language culture. In Irving's translation of ancient Chinese poetry, cultural dimension transformation is primarily embodied in how the translator deals with those culture-loaded words and expressions.

In general, Irving's translating strategies can be classified into seven types: literal translation, literal translation + annotation, transliteration, transliteration + annotation, free translation + annotation, literal translation + amplification, transliteration + amplification. In the above discussed poem *Drinking Alone Beneath the Moon (II)*, for example, Irving adopts the strategy of "literal translation+annotation" by respectively rendering 酒星(jiǔ xīng) and 酒泉(jiǔ quán) as *Wine Star* and *Wine Spring* and adding related annotations at the end of the page. By doing this, the foreign features of the original text are well maintained in the translated text and the differences of the source language and culture are highlighted. In the translation of the other two culture-loaded words 圣(shèng) and 贤(xián), however, Irving uses the strategy of "free translation+annotation" and renders them respectively as "sages" and "worthies" with the annotation "'Sages' and 'worthies' were slang expressions referring respectively to strained and unstrained wine used in a time of prohibition in T'ang times." (Liu & Lo, 1975, p. 110) 圣 and 贤 are not only two important concepts in ancient Chinese culture but also carry specific contextual meanings in the poem. Their English equivalents "sages" and "worthies" without further explanations, however, merely transfer the literal meaning of the source text, which will inevitably result in the loss of the cultural and contextual connotations of the source text. In this case, Irving's translation reflects the translator's adaptation to the cultural context of the original text and can reveal to the target reader both similarities and differences of Chinese language and culture and their English counterparts. In other words, Irving's translation achieves an ecological balance between language and culture.

Another typical example is Li Po's long poem *The Road to Shu Is Hard* (《蜀道难》) which abounds with culture-loaded words and expressions such as 蜀(shǔ), 蚕丛(cán cóng), 鱼凫(yú fú), 太白(tài bái), 峨眉(é méi), 六龙(liù lóng), 青泥(qīng ní), 剑阁(jiàn gé), 锦城(jǐn chéng), and the like. Among them, 蜀 is the ancient name of Sichuan province while 蚕丛 and 鱼凫 are the names of two ancient Shu rulers. In order to deliver these cultural connotations to the target reader, Irving combines transliteration and annotation, rendering them respectively as Shu, Ts'an-ts'ung and Yü-fu and moreover adding to the end of the page such an annotation "Shu, the ancient name for Szechwan, was said to be ruled at one time by five brothers, the eldest being Ts'an-ts'ung and the third being Yü-fu. Having no language, the people lived in peace and had no contact with Ch'in until 311 B.C." (Liu & Lo, 1975, pp. 104-105) Also annotated is the poem line 地崩山摧壮士死(dì bēng shān cuī zhuàng shì sǐ), which is translated literally as "Earth tottered, mountain crumbled, brave men perished", with a detailed explanation about the related historical allusion at the end of the page "According to legend, a king of Ch'in promised five young women in marriage to the ruler of Shu, who sent five brave men to meet and escort the young women. On the way, they encountered a huge snake; and while they were fighting off the snake, mountains crumbled and all the party met death. The five women were transformed into five mountain peaks." (Liu & Lo, 1975, p. 105) Such annotations adapt to the cultural eco-environment of the source language, which is selective, aiming to preserve the foreignness and strangeness of the source text, and, furthermore, promote Sino-Western cultural communication.

In many cases, Chinese place-names are closely related with specific geographical conditions, historical backgrounds or social lives, and, therefore, have unusual origins and meanings. As the ancient name of Chengdu, 锦城 was China's cotton-weaving center in the period of Shu Han (221-263), with beautiful Shu brocade selling throughout ancient China, which was one of the most important gold sources for the royal court. In this sense, Irving's literal translation "the Brocade City" conveys to the target reader the lexical meaning as well as the historical background. In other words, transformation from both linguistic and cultural dimensions is realized.

Adaptive transformation from communicative dimension

Translation, as a purposeful social activity, has communicative function, that is, TT should realize its communicative function in the target context and culture just as ST does in the source context and culture. In this sense, translators, in the translating process, should keep an eye on the adaptation and selection of bilingual communicative intention. In addition to transforming linguistic information and conveying cultural connotations, translators should also focus on the communicative aspect of the translation and pay close attention to whether the communicative intention of the source text can be realized in the target text. In this respect, Irving's translation is successful, which is shown in the above two poems.

When translating geographical terms, translators should "consider giving classifiers to any town, mountain or river likely to be unknown to the readership." (Newmark, 2001, p. 35) The above mentioned 太白, 六龙, 青泥, 剑阁 and 峨眉 from *The Road to Shu Is Hard* (《蜀道难》), for example, are typical Chinese mountain names reflecting the link between the physical space and human perception, which is unfamiliar to western readers who are lacking in the characteristics of Chinese landscape toponyms. In translating these landscape toponyms, therefore, the translator should specify the lexical concept and category, otherwise, the target reader may feel confused and the communicative function cannot be realized. Irving's translations the Great White Peak (太白), the Six-Dragon Peak (六龙), the Mud Mountain (青泥), the Dagger Peak (剑阁) and Mount Omei (峨眉) adopt the hybrid strategy of "literal translation / transliteration + amplification", adding the classifiers "峰 peak" and "山 mount" omitted in the original. This mirrors the translator takes into account audience demand and cultural acceptance, which are essential parties of the eco-translational environment, especially the TL eco-environment, for only in this way can the lexical concept and category become clear to the target reader and the communicative intention of the source text be realized in the target text.

The above translation strategies apply to the situation when the two language ecosystems are alike. If the SL ecosystem differs a lot from the TL ecosystem, what the translator has to do is find a way to create an ecological environment similar to that of the source language. Only in this way can the translation realize the adaptive transformation from communicative dimension and survive in the TL ecological environment. (Song & Hu, 2016, p. 108) A typical example is line 12 of the above discussed *Drinking Alone Beneath the Moon (II)* (《月下独酌其二》) "One gallon accords with Nature's laws" (一斗合自然), where the Chinese character "斗 dǒu" is originally a container for grain and later used as a capacity unit formerly used in ancient China and usually for the measurement of grain, equal to about 8 kilos when used to measure grain. Used as a capacity unit, "一斗 yī dǒu" in the source context, however, is only a concept in the general sense which implies "large amount". As an out-dated ancient Chinese capacity unit, "斗" is not likely to be accessible to some modern Chinese, not to mention people from other cultures. Instead of using his usual strategy of foreignization in dealing with culture-loaded terms, Irving simply replaces this ancient Chinese capacity unit with its English counterpart gallon which has varying value in Britain and US. When used to measure liquid, English gallon equals about 5 kilos while American gallon about 4 kilos. Likely, "one gallon" in English also has the implication of "large amount" in some context, which makes it possible to create equivalent effect in the target text. By introducing the target audience to their familiar capacity unit "gallon" rather than to the foreign one "斗" with which they may not identify, the target text becomes meaningful in its very communicative context.

Conclusion

As Eugene Nida put it, "A translator must engage in thousands of decisions involving both selection and arrangement to fit another culture, a different language, diverse editors and publishers, and finally a reading audience" (Nida, 2000, p. 7). In the process of translating ancient Chinese poetry, its cultural uniqueness should be preserved on the

one hand, and on the other hand good compatibility with the TL ecosphere should be achieved as well. Eco-translatology provides a manipulable paradigm in the realization of this goal. Translation involves multi-dimension, multi-level, and multi-aspect adaptation and selection, and moreover, each dimension, level and aspect has many different kinds of interwoven and interactive content. (Hu, 2013, p. 239) To survive in the translational eco-environment which is "dynamic and changeable over time", the translator's selection of translation strategies will rest with "all the constant shifts and changes" in it. (Hu, 2003, p. 286) According to the translation principle of "multi-dimensional adaptation" and the translation-evaluating criterion of "degree of holistic adaptation and selection", Irving has well realized three-dimensional selection and adaptation in the process of translating ancient Chinese poetry, both the translation and the original achieving a good balance and harmony in the ecosystems of language, culture and communication. As a significant translation of ancient Chinese poetry compiled by Irving and Wu-chi, *Sunflower Splendor—Three Thousand Years of Chinese Poetry* was once used as a textbook for Chinese literature in many American colleges and universities, which reflects its good adaptation to the TL eco-environment. "The translator-as-receiver is (ideally) bi-cultural, which means she has a perfect command of both the source and the target culture (including language), and possesses a transfer competence, which comprises the skills of text reception, text production, and the use of translation tools, as well as the ability to 'synchronize' ST reception and TT production." (Nord, 2012, p. 12) As a well-educated Chinese American dedicated to the comparative study of Chinese literature and its western counterpart, Irving possessed superb "bilingual competence" and "bicultural competence" (Nida, 1993, p. 110), which endowed him with multi-dimensional adaptability in the translating process and the ability to synchronize the ST reception and the TT production. Therefore, Irving, in the process of translating ancient Chinese poetry, had an accurate grasp of the source text and a suitable expression of the target text. Accordingly, his translations of ancient Chinese poetry enjoy high degree of holistic adaptation and selection.

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On Modern Prose Translation from the Perspective of Skopos Theory —Take Selected Modern Chinese Essays for Example

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[Abstract] *Skopos theory is most important in German functionalist translation theoretics. Its core contents are Skopos rule, coherence rule and fidelity principle. Among them, "Skopos principle" is the highest principle and core of Skopos theory. This paper analyzes the applicability of the three principles of Skopos Theory in English translation of modern Chinese Prose by taking Zhang Peiji's Selected Modern Chinese Essays as an example.*

[Keywords] *Skopos theory; Modern Prose Translation; Selected Modern Chinese Essays*

Introduction

Functionalist Skopos theory has been one of the most influential translation schools in Germany since the 1970s. Since its introduction to China, the theory has exerted a lot of positive influence on translation studies in China, injected new vitality into the translation circle and promoted the formation of a pluralistic situation in translation studies in China. However, for a long time, some scholars at home and abroad think that Functionalist Skopos Theory overemphasizes the Skopos of translation, so it is not suitable to guide literary translation. This paper will take *Selected Modern Chinese Essays* by Zhang Peiji to analyze the applicability of this theory in the translation of literary works, and then reveal some enlightenment to literary translation.

The theoretical framework of Skopos Theory

The core content of Skopos theory includes Skopos rule, coherence rule and fidelity principle. Among them, "Skopos rule" is the highest rule and core of Skopos theory. Translation is "a kind of source text-based, purposeful, interpersonal and cross-cultural communicative action" (Bian, 2006, p. 82).

According to the Skopos rule, the purpose that the translator wants to achieve determines the translation strategies and methods adopted by the translator in the whole process of translation. On the basis of fully understanding the original text, the translator should take the expected effect of the translation as the main consideration to choose the best method to deal with the text.

At the same time, the coherence rule should be observed in the process of translation. This means that the expression of the translation must be able to make the target language readers understand and easy to accept. In the theoretical framework of Skopos theory, the purpose of translation is the most important, and the primary factor determining the purpose of translation is the target language readers, who have different cultural background knowledge and expression habits from the source language. Therefore, the translation should be the text produced for the target audi-

ence in the target language context (Vermeer, 1987, p. 25).

Furthermore, the translator should be faithful to the original text while trying to be consistent, for which he should also abide by the fidelity principle, which means that the meaning, style and culture of the original text needs the translator to faithfully reproduce in the translation.

Therefore, from the perspective of Skopos theory, the original text does not have the authority central position, but an open entity with unlimited possibility, which is one of the numerous information sources used by translators. The reason why translators choose certain information is that it can satisfy certain purposes in the target culture. Using skopos theory to study the translation of literary works breaks through the limitation of traditional equivalence theory, widens the criterion of "faithfulness" in translation, expands the scope of translatability of the original text, and provides a new perspective for the study of literary translation .

Prose translation from the perspective of Skopos Theory

The most obvious characteristic of prose is "various in form but unique in spirit". This characteristic determines that an excellent translation of prose must value both "form" and "spirit", and organically combine them in order to convey them to the target language readers. In addition, this also determines the feasibility of translating prose into English from the perspective of Skopos theory. *Selected Modern Chinese Essays* is a masterpiece selected and translated by Professor Zhang Peiji who has been working in the field of Chinese translation for more than 50 years. It is quite representative for the translation studies of modern Chinese literature. The theme of these essays are various: some express progressive ideas and positive outlook on life, some describe interesting things in life, some criticize current problems, and many express feelings in the scenery, and express aspirations through objects, etc. In this translation work, Professor Zhang skillfully uses authentic English to deal with the original text, and successfully conveys the thoughts and style of these writers to the target readers. His methods and strategies in literary translation are perfect interpretation of Functionalist Skopos theory. Therefore, this paper takes *Selected Modern Chinese Essays* translated by Zhang Peiji as an example to analyze the applicability of the three principles in the core theory of Skopos in literary translation.

Application of Skopos rule

According to skopos theory, purposes determine strategies in translation. A particular translation purpose may require free translation or literal translation, or even a compromise state, depending on the purpose to be achieved (Nord, 2001, p. 29). The contribution of Skopos theory lies in "adding alternative translation strategies, loosening the tie for translators, so that they do not have to be limited to literal translation imposed on them, which is often meaningless" (Zhang, 2004, p. 115). Therefore, skopos theory provides a theoretical basis for "adjusting", "adding", "deleting" and even "completely rewriting" some parts of the original text in a specific context.

Example 1 :

The original: 小时候我害怕狗。记得有一回在新年里,我到二伯父家去玩。在他那个花园内,一条大黑狗追赶我,跑过几块花圃。后来我上了洋楼,才躲过这一场灾难,没有让狗嘴咬坏我的腿。

The translation: I used to be afraid of dogs when I was a child. One day during lunar new year, I remember, I happened to be chased after by a big black dog while I was playing about in the garden of Second Uncle's home. Fortunately, after running past several flower beds, I gave him the slip by rushing upstairs in a storeyed building, thus avoiding the mishap of having my legs bitten by the fierce animal.

This is the first paragraph of an essay named *Dog* from *Selected Modern Chinese Essays*. In the translation of this

paragraph, "新年" is not translated as "new year" but translated into "lunar new year", which enables the target language readers to understand that this new year is the Chinese New Year, different from the new year of English speaking countries. The translation of "洋楼" is also very noteworthy. The expression "洋" shows the cultural characteristics of that time, when everything or people from abroad would be preceded by the word "foreign". If "洋楼" is directly translated into "a foreign building", it may cause confusion to native English speaking readers. Therefore, here, the translator translates it as "a storeyed building", so that readers can easily understand that it just refers to the ordinary buildings which are quite common to them. In the translation of "后来我上了洋楼", an authentic English expression "gave one the slip" is added to mean "successfully get rid of someone". In this way, the translator highlights the lucky mood for "hard to escape" in the original text.

Application of coherence rule

In the process of translation, the translator should follow not only the Skopos rule, but also the coherence rule. The coherence rule requires that the information produced by the translator must be interpreted in a way consistent with the situation of the target recipients (Shuttleworth & Cowie, 2004, p. 19). In other words, in the process of translation, the translator should take full account of the social environment and cultural background of the target language readers, so as to make the translation achieve semantic coherence and readability for the target language readers.

Example 2:

The original: 有时太阳走进了云堆中,它的光线却从云里射下来,直射到水面上。这时候要分辨出哪里是水,哪里是天,倒也不容易,因为我就只看见一片灿烂的亮光。

The translation: Sometimes, hidden by the clouds, the sun nonetheless shed its rays straight onto the seawater, making it difficult for me to distinguish between the sky and the sea because what I saw in front of me was nothing but a wide expanse of dazzling brilliance.

This is a description of the scenery after sunrise in the famous prose Sunrise at Sea. The translation of this passage fully embodies the coherence rule under skopos theory. "太阳走进了云堆中" is skillfully translated as the passive voice "hidden by the clouds", which is naturally connected with the following expression "the sun nonetheless shed its rays straight onto the sea water". Then, it uses a present participle "making it difficult for me to distinguish between the sky and the sea" as an adverbial to make the sun, the light and the feeling of "I" which is not clearly written in the original text connected organically and compactly. It is in line with the writing habits and narrative style of the target language, and can be regarded as a model of translation under the Skopos coherence rule.

Application of fidelity principle

The third principle of Skopos theory is fidelity principle. Fidelity principle refers to the translator's fidelity to the original text, which includes fidelity to the original meaning, emotion and style. The purpose of the translation and the translator's understanding of the original determine the fidelity of the translation to the original.

Example 3:

The original: 为了看日出,我常常早起。那时天还没有大亮,周围非常清静,船上只有机器的响声。天空还是一片浅蓝,颜色很浅。转眼间天边出现了一道红霞,慢慢地在扩大它的范围,加强它的亮光。

The translation: I would often get up early to watch sunrise when it was not yet quite light and all was quiet except for the droning of the ship engine. The sky was pale with a bluish hue. Soon a streak of pink dawn broke over the horizon, expanding gradually and becoming brighter and brighter.

The translation of this description of sunrise follows the fidelity principle under skopos theory. Here "周围非常清静" is translated as "all was quiet" instead of "the environment was quiet", just to be faithful to the original mean-

ing—"周围" in the original text actually refers to "all the things nearby", If it is translated literally, the readers of the translated text can not feel the extreme silence described in the original text. "机器的响声" is not translated directly into "the sound of machine" but a more specific and vivid expression of "droning of the ship engine". The advantage of this translation is obvious, because "droning" is often used to express the monotonous and low hum of the machine, which makes readers feel more immersive. Meanwhile, using "ship engine" instead of "machine" also shows clearly that it is the ship's motor rather than the sound of other machines around. It can be seen that this choice of translation is not literal translation, but it is more faithful to the original meaning and atmosphere than literal translation, so it is more in line with the translation purpose of the translator.

Conclusion

To sum up, skopos theory can be used to effectively guide literary translation. In prose translation, the translator should follow the three principles of Skopos Theory: Skopos rule, coherence rule and fidelity principle. In the process of translation, translators should choose and apply different translation strategies and methods according to different translation objectives. At the same time, the translator should balance the understanding needs of the target language readers and the expression of the original. It is necessary to balance the culture of the target language and the culture of the source language to achieve the purpose of translation.

All in all, skopos theory provides a new research perspective for the evaluation and exploration of literary translation, and makes the translation standards diversified. At the same time, it also solves the binary opposition problem of domestication and foreignization, literal translation or free translation. Translators can consider the translation needs and the expected requirements of the readers of the translation according to different texts, analyze the translation purpose, and follow the three principles of Skopos, so as to achieve the maximum function and the best aesthetic effect of the translation.

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On Discourse Theory in the Translation of Chinese Allusions: A Case Study of Fortress Besieged and its Translation

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[Abstract] *The study of discourse is still in its infancy in the current language research. The role of discourse in translation is mainly reflected in enhancing coherence. This paper analyzes the function of translation discourse in Fortress Besieged and its translation from multiple perspectives. Fortress Besieged is a well-known work of Chinese writer Qian Zhongshu. In this paper the author chooses Jeanne Kelly's translation version as the research object, aims to make the readers read the text more smoothly and accurately grasp the deep meaning and the connotation from the perspective of language and its ideology.*

[Keywords] *Discourse cohesion theory; Fortress Besieged; Text translation*

Introduction

According to functional linguistics, the relationship between a text and a sentence is not a simple long or short relationship, but a whole connection, namely coherence, which is one of the most important features of a text structure. In the process of writing, the author of the original text often uses his own cultural background to create works. The translator, first as a reader, he or she will use his or her own existing knowledge according to his or her own cognitive ability and the information provided in the text to establish the coherence relationship of the whole text. That is the theory of discourse cohesion in translatology. There are three principles in the application of discourse cohesion theory in translatology: skopos theory, coherence principle and faithfulness to the original text.

Some people including Halliday and Hasan have been involved in the study of text translation at the end of last century. Halliday and Hasan (1985) mentioned the role of discourse in coherence in the book *Cohesion of Discourse*, which caused relevant discussion among researchers. They believe that "cohesion is semantic relevance, while textual cohesion refers to the connection of different components of a text in internal meaning". And their perspective on the discourse become one of the general concept of the discourse coherence theory. Romagnuolo (2009) also mentioned the importance of discourse coherence in the translation of political documents in his related articles. He proposed that political documents should not be translated into other countries' cultural viewpoints, because bringing in other cultures will make the original text out of the original context. In 2012, John L. "McLaughlin studied the translation of religious texts in a cross-cultural context. He specifically discussed the translation of biblical texts." (Romagnuolo, 2009, p. 12)

In China, Hu Zhuanglin (1994) summarized his research on discourse cohesion and completed his monograph on *Discourse Cohesion and Coherence*. Zhang Delu Zhang Delu (2005) studied the cohesion principle within the text in

his related articles, and proposed the importance of context Cohesion Mechanism in text connection. In 2011, Hu Lihan also analyzed the speech of former premier Zhu Rongji through the study of relevant materials, and analyzed the different methods of translating texts from the perspective of cultural differences. In her article, "Wu Yan (2019) analyzes some common errors in discourse cohesion, and provides some guidance for future translation education in China by summarizing the experience." (McLaughlin, 2012, p. 25)

Fortress Besieged is the only novel written by Mr. Qian Zhongshu, which is known as "the most interesting and attentive novel in modern Chinese Literature". Qian Zhongshu used humorous language to depict the characters and reflect the social reality at that time. At the same time, in the book, Chinese and Western literature, philosophy, logic, customs, law, education system and other fields, such as foreign languages and feminism, are mentioned. It can be said that novels involve all aspects of language and culture, which make translation difficult. The English version of *Fortress Besieged*, first translated by American writer and translator Jeanne Kelly and polished and corrected by Mr. Nathan K. Mao, faithfully reproduces the linguistic and cultural charm and sentiment of the source text, and provides ideal materials for the comparative analysis of English and Chinese texts.

The translated text is an important way of cultural exchange between China and the West. The combination of discourse application can make the translated text to a higher level in the framework of cross-cultural communication. Under such conditions, the study of single sentence translation can not meet our needs. The emphasis on the role of discourse should be the future direction of translation studies. Chinese traditional literature is based on the author's own life experience and sincere and deep feelings for his hometown and his hometown people, and takes what he has seen and heard in his hometown life as the material. There are also many traditional reasons in China. In this sense, as an important part of Chinese literature, traditional literature plays an important role in displaying Chinese culture. Therefore, its translation is of great significance to the promotion of Chinese culture to the world. This paper puts forward the importance of applying textual coherence in translation. It points out that textual coherence not only makes the translated text "equivalent" to the original text, but also enables the reader to bring the whole text smoothly.

On Discourse Theory and its Advantages

In the book *Cohesion in English*, Halliday and Hasan mentioned that textuality is an essential element in a sentence. Any discourse that can become a text must have textuality. The textual features have two main features: one is structural, the other is non structural. The non structural feature refers to the cohesion within a discourse, that is, the two components in a discourse that are not bound by the syntactic structure can be related to each other in meaning. Cohesion is a semantic concept, which usually refers to the meaning relationship existing in the text. At the same time, the means of cohesion can be divided into two categories, namely grammatical cohesion and lexical cohesion. Grammatical cohesion includes reference, ellipsis, substitution and connection. Among them, reference refers to the reference of one component to another in a text; ellipsis is to avoid repetition, so one component in a text is omitted, so as to highlight new information and make the text more compact and coherent; Substitution refers to using a substitute word to replace one of its components, and its meaning needs to be explained by the part it replaces; connection refers to some words that express the connection of logical relations such as time or condition and causality. The important methods of lexical cohesion include repetition, synonymy, antonym, hyponymy and collocation. In text translation, cohesion can effectively enhance the compactness and coherence of the text, which plays an important role in translation.

Advantages in Enhancing Coherence of Text

"Faithfulness" and "expressiveness" are two basic principles that should be followed in translation. They should

not only accurately show the literal meaning and core connotation of the English text, but also enable readers to accurately grasp the author's intention and ideas through the translated Chinese text. Text translation theory also emphasizes that the core content of the source text should be the main goal of translation, that is, skopos theory. On the one hand, the theory of discourse cohesion emphasizes that translators should flexibly use translation skills and choose appropriate translation methods according to the characteristics of different texts and readers, such as the use of "expressive" texts in official manuscripts, the "informative" texts in news releases and reports, and the "call type" texts in public publicity categories; On the other hand, it emphasizes that the text should have the characteristics of intralingual and interlingual coherence, that is, the internal meaning of the whole article should be systematic and integrated, and the external language system of the whole article should be fluent and natural. Only in this way can the readers read the text smoothly and fluently, and accurately grasp the meaning of the language level and the connotation of the ideological level. Based on the theory of functional translation, the teaching of literary translation should cultivate translators' ability to express the core content of English texts, achieving the translation goals of "faithfulness" and "expressiveness." (Chen, 2004, p. 5)

Advantages in Enhancing Equivalence of Text

The According to the theory of discourse cohesion, translators are not independent "third parties" who are only engaged in text translation. They can not turn text translation into a single "one size fits all" behavior. Instead, they should pay full attention to the communication and communication between the source text author and the reader, so as to realize the exchange of ideas and emotions between the two sides. The ultimate goal of text translation theory is to realize the barrier free communication between the author and the reader through the translation work, so that the readers can intuitively, clearly and accurately feel the intuitive meaning of the source language and the potential ideas that the author wants to express, just like reading the source text. Therefore, in addition to cultivating the flexible application of various translation skills, Chinese translators should also enhance their awareness of communication between the source text author and the reader. On the one hand, translators should be guided to strengthen the research on the creative style, motivation, characteristics and thoughts of the source text authors; on the other hand, they should pay attention to the readers' reading purpose and function, and realize the barrier communication between the source text author and the reader on the basis of meeting the readers' needs. "Such a way will improve the translation level of translators, enhance their translation ability of science and technology, and enhance the effectiveness of cross-cultural communication." (Qian, 2008, p. 6)

Advantages in Enhancing Fluency of Reading

The conventional literary translation pays great attention to the expression of key words and phrases in specific sentences. It pursues the consistency in the use of words, words and sentences between the source text and the translated text, and then flexibly combines the order of words, words and sentences according to the characteristics of Chinese expression to convey the ideas of the source text. However, if we stick to specific words, words and sentences in translation, it will inevitably lead to the problem of limited expression, which will lead to the problems of stiff language, confusion of words and sentences and even deviation of meaning. "The theory of discourse cohesion pays attention to the flexibility of the expression of the translation language, and its fundamental purpose is to accurately show the written meaning and internal thoughts of the text." (Rui, 2012, p. 4) Therefore, this theory will use language flexibly in practical application, and even after accurately grasping the meaning of key words, words and sentences, "it can be described with words, words and sentences that are commonly used by individuals or in Chinese language." (Bawden, et al., 2018, p. 7) This makes the translator no longer limited to the rigid expression of the source text,

which not only enhances the accuracy of meaning expression, but also improves the readability of the target language. "More importantly, it enhances the universality of the translation, which is particularly important in the translation of literary works." (Swietlicki & Venuti, 1992, p. 12)

Analysis of Coherence

Coherence refers to the reference point of one component in a text as another. Coherence can be divided into three types: personal coherence, indicating personal coherence and comparative coherence. The words used for personal coherence can be divided into three categories: personal pronouns (such as he, him, etc.), subordinate determiners (such as his, etc.) and subordinate pronouns (such as its). The words indicating personal coherence include selective noun demonstratives (such as this, etc.), definite article "the" and demonstrative adverbs (such as here, etc.). Comparative coherence includes "same" and "differently".

Although there are no obvious differences in coherency types between English and Chinese, due to the fact that English emphasizes hypotaxis while Chinese emphasizes parataxis, the frequency of specific coherency devices in English and Chinese texts is not the same. The frequency of using personal pronouns and demonstrative pronouns in English is obviously higher than that in Chinese, while the use of zero anaphora and repeated use of nouns in Chinese is far more frequent than that in English. In Chinese, where there is no coherency, it is often not used, while in English, due to the requirements of grammatical rules, the referential relationship must be clearly expressed one by one. In translation, the word "coherence" should be added or deleted appropriately.

Example 1:

"事实上,一个人的缺点正像猴子的尾巴,猴子蹲在地面的时候,猴子尾巴是看不见的,直到他向树上爬,猴子就把猴子后部供大众瞻仰,可是这红臀长尾巴本来就,猴子并非地位爬高了的新标识。" (Qian, 2009, p. 153)

Translation: "He didn't realize that a person's shortcomings are just like a monkey's tail. When it's squatting on the ground, its tail is hidden from view, but as soon as it climbs a tree, it exposes its backside to everyone. Nevertheless, the long tail and red bottom were there all the time. They aren't just a mark of having climbed to a higher position (Qian, p. 62 & p. 84).

In Chinese, parataxis is emphasized. If the semantic logical relationship of a sentence can be expressed clearly, reference should not be used to simplify the sentence. Therefore, the original text only uses a personal pronoun "he" to refer to "monkey", but uses zero type reference for "red buttocks and long tail". However, English emphasizes hypotaxis, which requires the addition of anaphoric elements to form a complete grammatical structure even if the sentence semantic expression is clear. Therefore, the translation uses the method of addition, adding personal reference, "monkey it its it its" and "the long tail and red bottom they" to form a clear reference chain. This sentence is a classic metaphor. Comparing "human" to "monkey" and "defect" into "tail", ironic and humorous language deeply depicts the characters and reflects the social reality.

Example 2:

"信里讲些什么?是好话我就看,不是好话我就不看。"

Translation: What does it say? If it's something nice, I'll read it, if not, I won't.

In the translation of example sentences, the translator uses the cohesive devices of clause substitution and "if it is not anything nice" is replaced by "if not". At the same time, we use ellipsis to omit the verb and the object "read it", but with the morphological marker "won't", so that readers can find the original word from the context according to the marker.

Analysis of Equivalence

A method of equivalence is to substitute the words. Substitution refers to the use of substitute words to replace the words in the context. Therefore, substitutes are only forms, and their semantics should be indexed from the elements of substitution. There are nominal substitution, verbal substitution and clausal substitution. The general tendency of English is to avoid repetition as much as possible. This kind of cohesive device is often used to avoid repetition. Although there are some alternative cohesive devices in Chinese, such as "的" structure can be used as nominal substitution, equivalent to "one" in English. However, in general, repetition is still widely used in Chinese to achieve the purpose of cohesive context. In Chinese English translation, repetition should be converted into an alternative cohesive device, which is in line with the habit of concise English sentences.

Example 3:

"这个人真像个喽啰。" (Qian, 2009, p. 44)

Translation: "He act like an outlaw from the hills." (Qian, p. 62)

"喽啰" is a unique expression in China. It has been given two meanings. On the one hand, it can be used to refer to talented people in ancient times. Later, it is often used to describe a person who is a follower of evil people. Here, the protagonist obviously uses it to describe people's appearance, and the second meaning is implicit. In translation, the translator translates it as "outlaw", which refers to the lawless, which is also a kind of substitution for understanding.

Analysis of Fluency

A method of improve the fluency is to apply the lexical cohesion. Lexical cohesion is to establish a semantic chain in a text through word selection, so as to establish the continuity of the text. Different from grammatical cohesion, lexical cohesion is not constrained by grammar, and can have cohesion in a long text, reflecting the semantic connection between linguistic elements of a text, thus affecting the faithful reproduction of the overall style and theme of the text. Chinese tends to use repetition. In order to avoid repetition, English uses more lexical repetition means such as synonym, near synonym, superordinate and hyponym and general word to reflect cohesion.

Example 4:

"以后飞机接连光顾,大有绝世佳人、一顾倾城再顾倾国的风度。" (Qian, 2009, p. 84)

Translation: "Later, the planes kept coming in much the same manner as the peerless beauty whose "one glance would conquera city and whose second glance could vanquish an empire." (Qian, p. 101)

Chinese source text is an idiom "倾国倾城", repeated "倾", sentence rich rhythm. In order to avoid repetition, the translator uses "conquer" and "vanquish". After the outbreak of the Sino Japanese war in 1937, the Japanese army bombed and attacked day and night. Qian Zhongshu used metaphor to reproduce the scene. "一顾倾城,再顾倾国", this is an exaggeration to describe the beauty of a woman, her eyes can destroy a city or even a country. This sentence is used to describe the destructive power of the air raid and humorously satirizes the cruelty of the Japanese. The translator not only effectively transforms the means of lexical cohesion, but also faithfully reproduces the cultural connotation of "倾国倾城".

Example 5:

"我觉得谁都可怜,汪处厚也可怜,我也可怜,孙小姐可怜,你也可怜"。

Translation: I feel sorry for everyone, for Wang Chuhou, for myself, for Miss Sun, and for you, too.

Therefore, the translator omits the subject "I" and the predicate "feel sorry" together and only keeps the preposition "for". The translation is concise and rhythmic. Chinese source texts use repetition as cohesive devices, emphasizing the exclamation of the speaker.

Conclusion

Based on Halliday's and Hasan's discourse cohesion theory, this paper compares the cohesive devices of English and Chinese texts of *Fortress Besieged*, and explores appropriate translation methods to transform cohesion differences, so as to make the translation conform to the expression habits of the target text and reproduce the cultural connotation of the original language. Due to the differences in thinking modes between China and the west, hypotaxis is emphasized in English, parataxis is emphasized in Chinese, and there are differences in cohesive devices between English and Chinese texts. In the process of translation, we should adopt appropriate cohesive transformation methods to make the translation conform to the expression habits of the target language and realize the coherence of the translation. At the same time, it should be pointed out that cohesive devices not only have the cohesive force of conjunctions in sentence formation and sentence formation, but also have strong expressive force in reflecting the language and culture of the source text. In translation, the translator should not only take into account the grammatical and lexical cohesive features of the source text and the target text, but also take into account the linguistic and cultural characteristics of the text so that the target readers can experience the classical language and unique cultural charm of the source text.

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English Translation of Chinese Movie Titles Viewed from the Fluidity of the Five Elements of Drama

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[Abstract] The dramatism-based rhetorical theory founded by Kenneth Burke has in recent years aroused the attention of researchers on Translation for China's Global Communication, on which the effect of the fluidity of the five elements of drama, an unignorable attribute of Dramatistic Pentad at the core of Burke's rhetorical realm, is yet to be explored. Analysis on the English translation of Chinese movie titles shows such notable fluidity by four types of interlingual transformations, providing a new angle for studying the significance of dramatism-based rhetorical theory for C-E movie title translation.

[Keywords] translation of Chinese movie titles; the five elements of drama; fluidity

Introduction

With the Chinese government proposing the strategy of "Chinese culture going global", the global promotion of Chinese movies constitutes an integral part of the international communication of Chinese culture, making translation a necessary means for Chinese movies to be received and welcomed by the whole world. As for movie translation, the translation of movie titles must draw special attention as it's usually an intriguing or inspiring title that tempts the audience into a cinema when they know little of the plot. Therefore, it's meaningful to look into the translation of Chinese movie titles today. It should be noted that some translations seem very different from the original movie titles, but they're in essence "adaptation" or "rewriting" based on the original Chinese movies, which means the core information of such an English title is sourced in the Chinese movie. Thus, such translated titles should be deemed translation in a broad sense. So far, many a scholar has probed into the strategies or approaches of translating Chinese movie titles, presenting familiar translating approaches like literal translation, free translation and transliteration (Zhang, 2002; Miao, 2008) and conducting studies from perspectives like eco-translatology and rhetoric (Tao, 2014; Feng & Hong, 2015). However, it's rare to see the rhetorical philosophy of Kenneth Burke, the fabled contemporary Aristotle, applied to studies on movie title translation, and the sole two papers hitherto found revolve around the notion of "identification" he raised (Wang, 2012; He, 2020), without further exploration into his dramatism-based rhetorical realm.

Burke was one of the most influential rhetoricians in the US, whose rhetorical ideas have been applied to studies in social and natural sciences, fully showing their importance and universality. After Neild (1986) elaborated on the bond between Burke's rhetorical ideas and translation, Chinese scholars also found out the potential contribution of rhetoric to translations oriented to China's global communication (Liu, 2004; Chen, 2013), hence considerable re-

search findings. Among them, the application of Burke's rhetorical theories is mainly about the audience's "identification" with Chinese-English translation (Wu, 2015; Li, 2016) and the significance of "dramatistic pentad" for translations oriented to China's global communication, including translation of diplomatic speeches (Lin, 2012) and translation of public signs (Chai & Li, 2012). However, these studies didn't touch on the dialectic core of Burke's rhetorical system so the "fluidity of the five elements of drama" ("fluidity" for short below) didn't garner the attention it deserved. Therefore, it's sensible to explore more potential applications of Burke's rhetorical thoughts. A rhetorical analysis of English translation of Chinese movie titles on the basis of the fluidity will help deepen scholars' understanding of such translations and of the importance that Burke's rhetorical thoughts have for the translation for China's global communication.

The Five Elements of Drama and Their Fluidity

Dramatistic pentad ("pentad" for short below) is a metamethod proposed by Burke in *A Grammar of Motives* to study human behaviors and motives (Blakesley, 2002). The term "dramatism" is rooted in the idea "life is a drama", deeming the real world as a stage. Every person, or "actor" on the stage will wield linguistic signs to convey symbolic meanings, which implies that all human verbal behaviors must take on certain purposes. "Raw sense data are selected and shaped into experienced reality by the symbolic forms through which data are organized" (Burke, 1989, p. 14), and for this we must use "terministic screen" that "necessarily directs the attention to one field rather than another" (ibid, p. 121). The forms of expressing thoughts embedded in such symbolic actions have strong impact on the meanings of verbal behaviors, and to understand how the forms work, Burke borrowed terms from drama to fix on five fundamental elements, namely, act, agent, scene, agency and purpose. From the perspective of dramatism, "act" points to "any verb, no matter how specific or how general, that has connotations of consciousness or purpose" (Burke, 1969, p. 14); "agent" means an actor, which can be a person or a community made up of people, or even certain attributes of a person that may be part of the dominant motive; "scene" can be the site, location or context of a symbolic action, including everything related to the setting and environment of an action or event, like situation, linguistic context and state of affairs (Liu, 2008, p. 341); "agency" refers to the means of an action or the device for a certain purpose; "purpose" is the intention, emotion and values of an agent.

Burke believes that all the five elements above should be involved in observing all human actions of using symbols (Hu, 2009, p. 255). The pentad was thus established as a framework for understanding how the motive changes under the impact of symbolic means. The five elements make up altogether 20 ratios, namely, pairs. By looking into whether the first element determines the second in each ratio, a central, controlling element will be found out in the end so as to define the motive (Burke, 1969). Scholars resort to this analytical device for discourse analysis, revealing the motives of foreign news reports about China (Deng, 2011) or probing into strategies of public speaking (Xu & Zhu, 2014). However, the application of dramatistic pentad is not invariable. Some scholars seek new angles from the five elements for analyzing the shift from source text to target text. Lin (2012) focuses on the ratios of "purpose-agency" and "scene-agency" to analyze the rhetorical motives of the diplomatic speeches given by former Chinese Premier Wen Jiabao and propose optimal translation strategies for diplomatic speeches; Chai and Li (2012) points out on the basis of the "consubstantiality" of the five elements that even in short and concise public signs, all the elements are present in a way of containing each other, which reflects the existence of certain ratios, based on which an ideal rhetorical model of public sign translation is built. These efforts imply more possibilities for the application of the pentad to translation studies, and the fluidity must be among them.

Booth (1979) believes the pentad is a widely applicable analytical framework, and the use of the elements should not be "unvarying, frozen, literal", as they are "fluid reagents, applicable in different 'ratios' for different problems".

One agent's action can be another agent's scene; or a given agent can be of someone else's agency or be a part of someone's scene; or, the significance of the elements or ratios can vary with the involvement of different philosophies and critical theories (Booth, 1979). In China, Deng (2012) has an insight into postmodern ideas in dramatism, holding that dramatism should not be wholly objective or invariable. The structure of the five elements is not permanent but will change with the interpreter's perspective, and different interpretations of one incident from different angles will highlight different dramatisitic elements. The five elements are separated yet unified, consubstantial and fluid; with such relationships, the elements themselves and the ratios they make up can easily change, showing different rhetoric operations under different rhetorical motives (Liao & Deng, 2014).

It can thus be assumed that studying translation by the five elements and their fluidity will help find out the transformation of the elements between source text and target text and discover new translation strategies applicable to a specific type of translation from a rhetorical viewpoint, so as to improve translation practice of this category and boost development of relevant theories.

Interlingual Transformation for English Translation of Chinese Movie Titles

Since the translation of movie titles is certainly part of movie translation, as it's mentioned above, the probe into the fluidity in such a translation shall be placed in the setting of the whole movie to fathom which elements are shown in the title. The elements in a movie title will become rootless if it's split from the movie itself, not to mention their transformation.

After the Chinese and English titles of various types of movies were sorted out, it's found that the interlingual transformation of the elements mainly resides in four categories.

Transformation from one element to another

This is a recurring type of transformation, meaning that the source text points to one element in the movie while the target text to another. For instance, the title of the action movie《黄飞鸿》refers to the name of the protagonist, clearly the "agent"; by contrast, its translation *Once upon a Time in China* doesn't follow the original name unfamiliar to the target audience, but stresses the time and place for the story, transforming "agent" into "scene" and creating an enchanting background of historical remoteness and exotic mysteriousness. Similarly, the movie title《霍元甲》by the name of a patriotic Chinese martial artist is not literally translated but adopts the adjective *Fearless*, a common impression of the protagonist, to profile him, transforming "agent" into "act". This makes it possible for western audience to have an initial idea of the hero and achieve identification with what's intended by the movie.

Some milestone events in Chinese history the audience may not know can be transformed in a similar way to offer them orientation about such events and arouse their interest.《建党伟业》, meaning "the great cause of founding CPC", is a movie to celebrate the 90th anniversary of the Communist Party of China. When put in the setting of the movie, the title reveals a great historical mission for all "agents" in the movie to accomplish, making it an "act". However, the translation *Beginning of the Great Revival* is designed to describe the role of CPC's founding in the broad context of historical development, virtually transforming "act" into "scene".

Transformation between an element and a ratio

Such a transformation means an element in the source text transformed into a ratio in the target text, or a ratio into an element. Take the movie《一九四二》that depicts a severe drought and famine in Henan Province in central China as an example. The concise original title, meaning 1942, calmly makes clear the temporal scene of the disaster in order to strengthen the impact of those affecting, touching stories in the movie by the seemingly ruthless figure. Its

translation *Back to 1942* retains the "scene" of time for the abovementioned effect yet includes *back* as an "act" to bring the audience back across time to the year, thus developing a dynamic sense of history. For sure, it's the year 1942 that makes it logical to add *back*, so the "scene" of the original title is transformed into "scene-act" ratio in the translation.

Elsewhere, a ratio in the source text can be transformed into an element in the target text, also to facilitate the audience's understanding of and identification with a movie. 《北京遇上西雅图》, a love movie that used to cause a sensation in China, tells the story that a Chinese girl pregnant with her rich boyfriend's child went to Seattle for delivery but found her true love in another man. Literal translation of the original title, meaning "Beijing meets Seattle", can hardly reflect the main plot about love in the movie but may generate over-strong strangeness to baffle the audience and dampen their interest in the movie. However, the translation *Finding Mr. Right* avoids the original "agent-act" ratio that's somehow confusing but highlights the "purpose" that the whole movie is about so as to facilitate the audience's identification with it.

Transformation between ratios

Transformation between ratios means a ratio in the source text transformed into another in the target text. For instance, 《旺角卡门》, meaning "Carmen of Mong Kok", is a masterpiece of Hong Kong director Wong Kar-wai, and this title in Chinese presents a typical "scene-agent" ratio because Carmen is in Mong Kok. Certainly, in the movie set in gang fights, "Carmen" is never a character that will show up in Mong Kok, Hong Kong of a remote oriental country, but based on the movie itself, it's not hard to see this ratio stands for a tragedy about passion, love and freedom that took place in Mong Kok. In view of this, the translation *As Tears Go By*, also the name of a song familiar to western audience, doesn't attempt to explain the complicated connotations above but tries to achieve an echo among the audience by transforming the scene of the movie into a scene that they will mobilize to understand the movie, so that the tragic story offered by the movie, namely, the "act" of the movie, can be naturally received by the audience. To put it simply, without the scene created by the song's name, there can be no "act" understood. That's how the original "scene-agent" ratio is transformed into "scene-act" ratio.

The English translation of the movie title 《寻龙诀》 also shows transformation between ratios. The original title meaning "the formula to seek dragons" takes on a "purpose-agency" ratio. However, the "dragon" here refers to an ideal site for a tomb instead of the Chinese mythical creature. That is to say, the real meaning of the title is "the formula for finding tombs". Most Chinese audience know of tomb raid as an ancient job and find little difficulty in understanding what's behind the movie title, but for the western audience, a literal translation of the title won't be concise and clear enough to arouse their interest. The final translation *Mojin-The Lost Legend* foregrounds *Mojin*, an ancient profession of tomb raid in China, creating some exoticness to attract the audience; and thinking of *The Lost Legend* implying its historical significance, the audience tend to be willing to find out what the movie can offer. Thus, the "agent-scene" ratio in the translation is established.

Transformation of the signified of an element or a ratio from source text to target text

Such a transformation means source text has an element or ratio the same as target text, but the contents are different. For instance, the movie title 《唐山大地震》, meaning "the violent earthquake in Tangshan", will easily refresh the common memory of all Chinese—the 7.8 magnitude earthquake that hit the northern Chinese city in 1976. This is a "scene" that Chinese audience will react with sympathy. However, the movie is not a description of the disaster itself but focuses on the misfortune of a family after the quake, which is better reflected in the translation *Aftershock*, shifting to another "scene". Such a transformation implies that the movie is designed to show the radical changes of

people's life after the quake and more likely to trigger imagination and interest of the target audience than the original documentary-style title does.

Another example is the movie《金陵十三钗》set in Nanjing Massacre during China's Anti-Japanese War, showing how thirteen prostitutes in Nanjing sacrificed themselves for others' lives. That's why there's the title meaning "the thirteen girls in Nanjing", which establishes the "scene-agent" ratio. Although the translation *The Flowers of War* retains the ratio, the "scene" has changed into "war" and the "agent" is no longer wholly human but turns into "flowers", which doesn't closely follow source text but somehow pays respect to the nobleness of the heroines' deed. The natural conflict between "flower" and "war" will help draw the audience's attention and strengthen the impact of the movie.

Conclusion

From the perspective of the fluidity, English translation of Chinese movie titles shows four types of interlingual transformation of elements or ratios, including transformations among five elements, between an element and a ratio, and between ratios, and transformations that see an element or ratio unchanged but its content shifted. With these rhetorical devices, or "terministic screen" according to Burke, translators strive to win audience's identification with the movies, demonstrating feasible translation strategies based on dramatism. It can thus be concluded that the fluidity provides a new analytical tool for English translation of Chinese movie titles, having new translation strategies raised. Deepening translation studies from this viewpoint will hopefully contribute to further development of translational rhetoric as a new research field and help improve China's global communication.

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Research on the Training of Agricultural English Translation Talents

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[Abstract] *With the rapid development of China's economy, China's trade with neighboring countries has gradually increased, especially in agriculture. The development of agricultural trade has an increasing demand for agricultural English translators. However, the shortage of translators is a major problem facing agricultural trade. This paper starts with the current situation of agricultural translation talent training, analyzes the existing problems, clarifies the ideas, and tries to find reasonable solutions to provide new ideas for the training of agricultural English translation talents.*

[Keywords] *Agricultural English Translation; agricultural English characteristics; Translation problems; Teaching Mode;*

INTRODUCTION

The concepts of "mutual learning" and "mutual benefit" are the foundation for the prosperity and development of the world economy. This concept plays a very important role in promoting the "going global spirit" of Chinese enterprises and deepening the connections with other countries and regions in certain aspects, like economy, trade, culture, politics, and education etc.

In order to speed up economic construction, we must strengthen the training of interdisciplinary translators. Agricultural trade is the main economic pillar of many countries. The development of agricultural trade will inevitably require sufficient reserves of agricultural personnel. Thus, the demand for agricultural English translators is increasing, and the level and quality of agricultural English translators are also increasing. However, the current training and teaching of domestic agricultural English translation talent still have some problems, which cannot fully meet the needs of social and economic development. Therefore, it is necessary to carry out the teaching reform in college English majors to increase the quality and efficiency of translation talents and provide excellent agricultural English translators for the country.

PROBLEMS IN AGRICULTURAL ENGLISH TRANSLATION TEACHING

Judging from the current situation of the agricultural translation industry and the ever-changing international trade situation, the current agricultural English translation teaching is still unable to meet the complex market needs. The problems are multifaceted, mainly focusing on the following points:

Inadequate Implementation of Agricultural English Characteristics

Agricultural English is highly professional, and its language characteristics are different from other texts, not only in terms of vocabulary and grammar, but also in terms of style. (Liu, 2020, p. 87)

Specifically, in terms of vocabulary, agricultural English involves a large number of professional terms, derived words, acronyms, compound words, vacant words, etc. Only when agricultural English translators are fully familiar with these types of English vocabulary can they be able to understand, master and proficiently use the agricultural English quickly. However, the current agricultural English translation teaching for English majors generally has less learning hours, and can only touch the basic characteristics of agricultural English. It is not enough for the learning of a large number of proper nouns and the Latin vocabularies involved in agricultural English. At the same time, with the development of agricultural science and technology, a large number of new acronyms, derivative words, compound words, and vacant words have been widely used. The teaching materials in agricultural English have lagged behind the time and cannot keep up with the latest developments and fail to help students grasp the latest vocabulary timely and effectively.

In terms of syntax, agricultural English has the common syntactic characteristics of scientific English, which mainly includes the characteristics of long sentence structure, complex structure, large amount of information, and many passive voices. Agricultural English often uses long sentences with inserted sentence structure and large amount of information to express information logically and more clearly, and to enhance the professionalism, standardization and rigor of agricultural English. Because of these characteristics of agricultural English, the translators should carefully analyze the composition, voice and overall structure of sentences and accurately express what is contained in agricultural English corpus. However, to master these syntactic features and apply them accurately to translation practice, the translator needs to fully understand the translation theory and do plenty of translation practices. The current agricultural English translation teaching still have a long way to go in increasing the translation time and the number of translated texts. Only in this way can the future translators avoid the misunderstanding of sentences, the pragmatic functions and pragmatic effect in agricultural English.

In terms of stylistic aspects, the style of agricultural English is mainly based on scientific literature, such as the scientific papers, the news etc. It is an argumentative style. It will not use too much rhetorical techniques such as metaphors and personifications, but will interpret the facts, phenomena and results in agricultural research through accurate and rigorous expression to ensure that the research and development status of agriculture can be truly and objectively restored. In the current agricultural translation teaching, insufficient attention is paid to the agricultural English style, which leads to the features' vagueness and poor readability of the translated text.

Inaccurate Grasp of The Translation Principles of Agricultural English

Agricultural English translation is an important link in the practice of agricultural English. Only by scientifically and accurately translating agricultural English corpus can we better promote the modernization and international development of agriculture. The translation of agricultural English should mainly follow the three principles, but in actual teaching, there are still problems to be solved. (Yuan, 2020, p. 261) The specific analysis is as follows:

First, the principle of objectivity. Agricultural English belongs to the category of English for science and technology, and the basic feature of which is objectivity. The objectivity of scientific English style is mainly reflected in the use of data charts, the application of passive voice and the careful use of rhetoric. The same is true of agricultural English style. The passive voice in agricultural English is usually to enhance the objectivity of the discussion. In the translation process, literal translation method is the most common way to use and translators should better not change its passive voice and rhetorical expression. Otherwise, although the meaning is the same, the pragmatic effect is com-

pletely different. In short, agricultural English translation must be objective and true to reduce the loss of meaning and ambiguity caused by language translation, so as not to affect communication and cause disputes.

Second, the principle of accuracy. The principle of accuracy is the basic criterion of translation, especially for agricultural English. Agricultural English involves a lot of agricultural and economic information. If the translation is not accurate enough, the impact will be huge, at least it will hinder communication and understanding, and at worst, it will cause major economic losses.

Third, the principle of simplicity. The common feature of English for science and technology is that the language is concise and standard, and the same is true for agricultural English. The purpose of agricultural English is to convey information, not to show off. Therefore, agricultural English translation needs to uphold the principle of conciseness and fluency, avoid the unfamiliarity and complexity of words, which may affect readers' understanding and acceptance, and reduce the efficiency and quality of cross-language communication and cooperation.

Insufficient Grasp of Agricultural Knowledge

There are two main types of personnel engaged in agricultural English translation, one is professional translators who are mostly English majors; the other is agricultural scientific and technological talents. The main problem facing agricultural science and technology talents is that although they have rich agricultural knowledge, their English level is mostly not high enough which may cause translation errors. Professional translators graduated from English majors are the main body of the agricultural English translation industry. And they face the problem of insufficient knowledge of the agriculture. Although they can translate accurately in most cases, still some difficult industry knowledge will cause great distress to them and affect the quality of translation.

Insufficient Teachers

The translation courses offered by most schools are translations in a broad sense, including all aspects of translation. Agricultural English translation is usually a course under scientific English translation discipline, and a teacher is responsible for explaining relevant knowledge. The lack of sufficient hours and teachers for the training of agricultural English translation talents will inevitably affect the teaching effect.

Lack of Chances to Practice

Cultivating a professional agricultural translation talent requires a lot of translation practice. However, with the short class hours colleges could provide and the limited investment in teachers, it is difficult for schools to offer sufficient translation practice for students. The lack of practical environment for students will inevitably lead to jerky and difficult translation processes.

SUGGESTIONS TO REFORM AGRICULTURAL ENGLISH TRANSLATION TEACHING

At present, China's agricultural English translation talents are mainly from college English majors. There is almost no separate college for agricultural English translation at the undergraduate or graduate level, but many English major colleges have opened agricultural English translation courses once a week lasting for one or two semesters. Agricultural English translation personnel obtain preliminary agricultural English translation theory, knowledge and skills through such courses. Later, they will improve their agricultural English translation level through a large number of translation practices. However, with the rapid economic development, the market's demand for translators has increased. Taking a few years for students to become mature translators after graduation seriously hinders the devel-

opment of agricultural economy and trade. Therefore, helping English majors master proficient translation skills in school and reducing the running-in period after translators enter the market is the biggest challenge for schools.

To better improve the teaching environment and the level of agricultural English translation practitioners, we should focus on the following aspects:

Keep up with the trend of the times and effectively adjust the talent training model

International competition is becoming increasingly fierce, and the comprehensive training model of agricultural English translators has become a general trend. Agricultural English translators must not only be a good "translation tool", but also should understand the domestic and international situation and have a certain understanding of the Chinese agricultural import and export trade. They must not only be responsible for the quality of agricultural translation articles, but also understand the country's major policies and the International trade situation from a macro level. In order to cultivate comprehensive translators, English departments should not only limit their courses to English skills, but also should provide students with the knowledge of international trade situation. For example, they can open courses like international situation and international trade to English majors, or encourage students to obtain a second degree in international trade, etc., to make up for the students' lack of international trade knowledge. (Zhong, 2019, p. 128)

Increase the Proportion of Agricultural English Translation Subjects in The English Majors of Agricultural Colleges and Universities, So as To Cultivate Professional Talents

At present, there are a wide range of English majors in domestic colleges and universities, but most of them follow the same route in terms of talent training. The courses offered are basically language foundation courses like listening, reading and writing and traditional professional subjects like literature, linguistics, and translation etc. The proportion of scientific and technical English translation subjects is relatively small. Based on these circumstances, it is more difficult to increase the proportion of agricultural English translation subjects in the English majors of all colleges and universities. However, English majors in agricultural colleges have the advantage of agricultural talent reserve. Therefore, it is suggested that the English majors in some agricultural colleges and universities should take the lead in increasing the proportion of agricultural English translation in the construction of disciplines, and transform the training of extensive talents into specialized talent training, so that students can prepare early for entering the agricultural English translation industry and adapt to market demand in time.

Integrate School and Enterprise to Jointly Solve the Problem of Insufficient Agricultural English Teachers

At present, domestic agricultural English translation talents are still in short supply, and it is difficult to recruit a large number of qualified agricultural translation teachers in schools. Moreover, translation is a practical subject, which requires a lot of translation practice to improve the level of translation and translation guidance. Agricultural English translation is a field in the translation subject that requires a lot of professional knowledge and requires high levels of teachers. Based on this, it takes a lot of time and cost to train a qualified agricultural translation teacher in the school. In such a pressing market environment, schools need to cooperate with enterprises to hire experienced translators in enterprises to explain practical knowledge of agricultural English translation for students, which can make up for the shortage of agricultural teachers more quickly, and can better and faster meet the needs of the agricultural English translation talent market. (Wang, 2018, p. 128)

Re-plan The Subject Model and Adjust the Proportion of Theoretical Courses and Practical Courses for English Majors

In the current English major's teaching, theoretical courses still have a relatively large weight. Although there are corresponding practical courses, the proportion is small, and students have less contact with translation practice. The number of practical hours cannot meet the needs of agricultural translation for students' practical time. Based on this, English majors can consider reducing the proportion of theoretical lessons when carrying out teaching reforms. The combination of "MOOC plus offline courses" can actually increase the learning time and effectiveness of the theoretical part. At the same time, English majors can supplement the reduced class hours of theoretical courses to practical teaching. Increasing the proportion of practical courses, and giving students enough time to truly deepen the field of agricultural English translation can help students carry out a large number of translation practices, and improve their level of agricultural English translation.

Implement the Spirit of Independent Learning and Help Agricultural English Translators Establish Lifelong Learning Habits

Under the rapidly developing international situation, economics is also developing fast. The change of knowledge and the advancement of technology have posed great challenges for the training of talents in schools. How to make the training of talents keep up with the situation of the times and not make the knowledge obsolete after graduation is a problem faced by many disciplines, and the same is true for the training of agricultural translators. Therefore, the training practice of agricultural English translators needs to be guided by short-term, mid-term, and long-term learning plans to cultivate students' independent learning habits, and lay a solid foundation for students to adapt to industry changes in time when they are engaged in agricultural English translation work in the future. (Ma, 2021, p. 1726)

CONCLUSION

At present, there is a shortage of compound talents in the agriculture-related industries in China. English majors in universities and colleges should seize the opportunity, keep up with the domestic and international situations, carry out teaching reforms in a timely manner, clarify teaching goals, adjust teaching models, improve teaching methods, enhance teaching effects, and make up for the deficiencies caused by the current teaching process lagging behind the rapidly changing international economic situation. In order to promote the development of agricultural foreign trade and agricultural modernization process, college English majors should take the responsibility to provide translation talents for the society. At the same time, the training of agricultural translators can broaden the employment channels for English majors, release employment pressure, and benefit the sustainable development of college English majors.

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Make a Better Story of China: Cross-lingual Presentation of the Subtopic "De" (德) of *Lun Yü*

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[Abstract] Fragmentation of *Lun Yü* often leads readers to ignore its unity of thoughts. As a matter of fact, *Lun Yü* is highly logic, with many chapters centering around certain topics. These topics are named subtopics, which support discourse topic and make it clear. The interaction of discourse topic and subtopics can make the text coherent. In cross-lingual presentation, the coherence of topics can reduce the misunderstanding of targeted readers, make the whole text coherent and cohesive, help to regulate and promote the proper understanding and broad acceptance of the translated Chinese classics, and help to make a better story of China and make the voice of China better heard. Therefore, the paper discusses the coherence of one subtopic of *Lun Yü*: "De", and finds that the coherence of the subtopic is greatly affected by the following factors: one Chinese word is translated into several different English words; different Chinese words are rendered into the same English word. Therefore, the coherence of the text is to some degree affected.

[Keywords] subtopic; *Lun Yü*; De

Introduction

As a representative of the ancient Chinese philosophical classics, the translation of *Lun Yü* began as early as the end of the 16th century, and versions of various languages have been in public since then. Among these, the amount of English versions is the largest: until now more than one hundred English versions have been published according to my counting. Among these, many versions have aroused the interest of scholars both at home and abroad, and the ones translated by James Legge, a missionary and sinologist, and the Chinese scholar Ku Hung-ming have always been the focus of the public. The paper will take their versions as examples to discuss if their translations of the subtopic "De" contributes to the coherence of the whole text (the discourse topic "Ren" and its subtopics "Li" and "Jun-zi" have been discussed in another paper).

A coherent text often has an explicit or implicit discourse topic and several subtopics. "Ren" has been regarded as the discourse topic without much dispute. Other subtopics are seen as indispensable parts of the coherence of the text. Wu Xiaoming (Wu, 2003, p. 22) points out that to some extent such words as *Zhong* (忠), *Shu* (恕), *Xiao* (孝), *Ti* (悌), *Jing* (敬), *Li* (礼), *Zhi* (智) and *Xin* (信) are the manifestations of Confucius' "Ren". In other words, these words are the subtopics of *Lun Yü*. They support the discourse topic "Ren" with different forms. The interaction of dis-

① "De" is often written as "Te".

course topic and its subtopics can make the whole text coherent and cohesive. The paper chooses the subtopic "De" as the focus.

"De" appears in *Lun Yü* for 40 times. Chan Wing-tsit (Chan, 1963, p. 790) points out that "De" means "virtue" or "character". It "ordinarily means moral character but in relation to Tao it means Tao particularized when inherent in a thing. The classical definition of it is to *te* (attain or be able to)." In essence, "De" has different connotations in different contexts. It can refer to the moral character, it can refer to the good qualities of persons, but in several cases, it describes the excellent qualities of some animals. For instance, in this chapter "楚狂接輿歌而过孔子曰：'凤兮凤兮！何德之衰？往者不可谏，来者犹可追。'....." (《微子》), "De" describes the good qualities of phoenixes. Du Yu (Du, 2001, p. 20) summarizes the profound connotations of "De": it refers to people's inherent quality and their practical behavior; it is regarded by Confucius as the basis for the realization of his social ideal; its formation is mainly dependent on one's self-cultivation; it has a positive and deep influence on China's political thoughts. Therefore, it's understandable that there are different translations of the same Chinese character in different contexts.

The paper mainly discusses whether the coherence of "De" is achieved in translation and what factors will affect its coherence. From Table 1 we can see the words chosen by the two translators (numbers in the table indicate the times of the word's appearance in the text).

Table 1 the comparison between Legge's and Ku Hung-Ming's translations of "De"

Legge: "De"	37	Ku Hung-Ming: "De"	38
virtue	27	moral	24
(the) virtuous	4	morality	1
kindness	4	godliness	4
what is good	1	kindness	4
other good qualities	1	virtue	2
		a good word	1
		finer feelings	1
		glory	1

Legge's *Confucian Analects* (1861)

Legge is the first person to translate *Lun Yü* as "Analects", which has almost become the proper name of this work.

1. Legge translates "De" as the words "virtue" and "virtuous" for 31 times. This translation seems proper according to the above-mentioned Chan Wing-tsit's definition. Legge's translation is based on Zhu Xi's annotation (Zhu, 1983, p. 131): *Ren* is the integration of all virtues, or it is the complete virtue. Therefore, Legge doesn't distinguish between "Ren" and "De" clearly, and he translates "Ren" as words related to "virtue" for 94 times, compared with the total number of 105. As a result, it's difficult for the targeted readers to distinguish these two Chinese characters and understand the Chinese culture properly. In addition, several other subtopics are also translated as words related to "virtue", including "Junzi" (君子), "Xian" (贤) and "Quan" (劝). See the comparison in Table 2.

2. Legge uses "what is good" and "other good qualities" in the translation of "志于道，据于德，依于仁，游于艺" (《述而》) and "骥不称其力，称其德也" (《宪问》) respectively. However, in translating "Shan" (善) Legge chooses the words related to "good" for 25 times too.

eg. 季康子问政于孔子曰：“如杀无道，以就有道，何如？”孔子对曰：“子为政，焉用杀？子欲善而民善矣。君子之德风，小人之德草。草上之风必偃。”（《颜渊》）

Let your evinced desires be for *what is good*, and the people will be *good*. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it.

Legge doesn't translate "*De*" word for word in this chapter, instead he omits this word and makes a contrast between superiors and inferiors. In contrast, he translates "*Shan*" as "what is good" and "good", which will easily confuse the targeted readers.

3. Legge translates "*De*" as "kindness" for four times in this chapter:

或曰：“以德报怨，何如？”子曰：“何以报德？以直报怨，以德报德。”（《宪问》）

Someone said, "What do you say concerning the principle that injury should be recompensed with *kindness*?" The Master said, "With what then will you recompense *kindness*? Recompense injury with justice, and recompense *kindness* with *kindness*."

Legge also translates "*Ci*" (慈) and "*Hui*" (惠) as "kind" or "kindness" for once and four times respectively. See the comparison in Table 2.

In a word, in most cases Legge translates "*De*" as "virtue" or "virtuous", which also refer to "*Ren*"、"*Junzi*"、"*Xian*" and "*Quan*". To put it another way, different Chinese words are rendered into the same English word. Therefore, the coherence of topics is to some degree affected.

Table 2 Legge's translation including the words related to "virtue", "good" and "kind"

De	virtue virtuous virtuous action	31	what is good other good qualities	2	kindness	4
Ren	(perfect/true) virtue virtues proper to humanity man of (perfect) virtue (the) virtuous perfectly/truly virtuous (truly) virtuous man the most virtuous virtuous manner virtuously	94	the good	1		
Junzi	man of superior/complete virtue man of real talent and virtue man of virtue and station virtuous men	9				

Xian	virtue the virtuous talents and virtue virtue and talents the virtue and the talents the talented and virtuous	12	better	1		
Shan			what is good (the) good the goodness a good man perfectly good	25		
Quan	virtue virtuous	2				
Hui					kind kindness	4
Ci					kind	1

Ku's The Discourses and Sayings of Confucius: A New Special Translation, Illustrated with Quotations from Goethe and Other Writers (1898)

Ku Hung-Ming is the first Chinese scholar who introduced the Chinese classics to the Western world. Before his translation of *Lun Yü* appeared, such Chinese classics had always been translated by the Western sinologists and missionaries. He began to translate *Lun Yü* because he was not satisfied with Legge's version and he wanted the educated and thinking Englishmen would "reconsider their hitherto foregone conceptions of the Chinese people, and in so doing be enabled not only to modify their preconceptions of the Chinese people, but also to change the attitude of their personal and national relations with the Chinese as individuals and as a nation." (Ku, 1898, preface)

1. Ku Hung-Ming translates "*De*" as "moral" in most cases, including "moral sentiment" and "moral feeling", etc. However, the discourse topic "*Ren*" is rendered for 108 times in Ku's version, and in all the cases it is translated as "moral" with only one exception "...whether he is a *good man* who hides the treasures of his knowledge and leaves his country to go astray?" ("怀其宝而迷其邦, 可谓仁乎?"---《阳货》) As a result, the targeted readers will find it really hard to distinguish between "*Ren*" and "*De*". Furthermore, such subtopics as "*Xian*" (贤), "*Shan*" (善) and "*Wu*" (武) are rendered into the words related to "moral" as well.

2. Ku renders "*De*" as "virtue" twice, while in the original text, "*De*" only appears once:

子曰: "南人有言曰: '人而无恒, 不可以作巫医。'善夫!" "不恒其德, 或承之羞。"子曰: "不占而已矣。" (《子路》)

Confucius remarked, "The southern people have a saying, 'A man without perseverance cannot be a doctor or a magician.' How true!

"Again, it is said in the I-king, 'The reputation for a *virtue* once acquired unless persevered in will lead to disgrace.' "

Commenting on this, Confucius remarked, "It is much better not to assume the reputation for *the virtue* at all."

To sum up, Ku's translation of "*De*" as "moral" is coherent by itself, but several other Chinese characters are also rendered into "moral", so the targeted readers will easily mistake it for "*De*". The coherence is influenced to some degree.

Table 3 Ku Hung-Ming's translation including the words related to "moral" and "virtue"

De	moral (25)								virtue	2
	moral sentiment	8	moral worth	9	moral feeling	1	morality	1		
	moral greatness	2								
	moral qualities	1								
	moral education	1								
	moral power	1								
	moral and intellectual power	1								
Ren	moral (107)									
	moral	8	moral worth	1	moral feeling	1	morality	5		
	moral character	47								
	moral life	29								
	moral man	10								
	moral well-being	1								
immoral	5									
Xian	moral and intellectual endowments	1						talents and virtues virtue and talents	2	
Shan	moral grandeur	1								
Wu						morality	1			

Conclusion

The Chinese characters are hard to translate, especially in the ancient philosophical works, for they are full of connotations or suggestiveness and can stand as the realization of a number of different selections. Just as Fung Yu-lan (Fung, 2015, p. 26) points out: "A translation, after all, is only an interpretation. ... the translation may convey only one idea, while as a matter of fact, the original may contain many other ideas besides the one given by the translator." So it's unnecessary to judge whose translation is better. This paper focuses on whether the translation of "*De*" is co-

herent in Legge's and Ku Hung-ming's versions, and finds that in both versions the coherence of "De" is affected to some degree by the following two factors: "De" is translated into several different English words; different Chinese characters are rendered into the same English word.

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