

**PROCEEDINGS
OF
The 2020 Northeast Asia International
Symposium on Linguistics, Literature
and Teaching**

2020 NALLTS

November 25th, 2020

Volume B

New Vision Press

Editors: Jacob A. Haskell , Hao Bo

Cover Designer: Xingqi Cheng

Published by

New Vision Press

The Proceedings of The 2020 Northeast Asia International Symposium on Linguistics, Literature and Teaching is published by New Vision Press , Las Vegas , Nevada , USA.

No part of this book may be reproduced in any form or by any electronic or mechanical means including information storage and retrieval systems , without permission in writing from the publisher.

Copyright©2020 by New Vision Press

All rights reserved.

ISBN: 978-0-9995317-5-4

Printed in the United States of America

Publication Date: December 15th

PREFACE

The 2020 Northeast Asia International Symposium on Linguistics, Literature and Teaching (NALLTS), despite the on-going COVID 19 Pandemic, was held on-line on November 25th, 2020. Over four hundred people—mostly teachers from colleges and universities of China—attended the conference. Five keynote speakers presented inspiring talks on frontier issues: *the interface between grammar and pragmatics* by Prof. Shaojie Zhang from Northeast Normal University and Chairman of NALLTS; *the consideration of reading public in the compilation of a companion to American Literature* by Prof. Jianhua Yu from Shanghai International Studies University; *an interpretation of art images in John Donne's poetry* by Prof. Zhengshuan Li from Hebei Normal University; *a clause relational approach to discourse analysis* by Prof. Yuchen Yang from Northeast Normal University, and EdTech in language teaching by Mr. Stephen E. Ronto from the United States of America. Forty, out of about 140 scholars who have submitted papers to the conference, offered presentations in the penalty sessions, illuminating the conference themes on linguistics and applied linguistics, literary studies, intercultural communication and translation/teaching and synergistic research of foreign language in colleges in northeast Asia countries.

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, and also for foreign language education institutions in Jilin Province to set up international relations with colleges and universities in the region and the rest 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, etc. And this year it was hosted by the Academy of Literature of Shanghai International Studies University and Guangdong Frontier Education Academy of Science. The activity has received extensive attention and support from the academic circles both at home and abroad.

Refereed through a peer-review process by the Symposium Academic Committee, more than 130 high-quality papers submitted to NALLTS have been selected into the 2020NALLTS proceedings. Hence is coming forth this volume. It is believed that the publication of the current work will definitely help further the academic research on related areas, and promote understandings between scholars from all countries. It is also hoped that continuous support will be given to NALLTS so that more contributions can be made for the benefits of all peoples in the region and around the world.

Dr. Yang Yuchen
Prof. of Linguistics, Northeast Normal University
Vice Chair of NALLTS Academic Committee

2020 NALLTS Organization

ORGANIZER

Organizing Committee of Northeast Asia International Symposium on Linguistics, Literature and Teaching

CO-ORGANIZERS

ENRP Education Technology Co. Ltd.

New Vision Press, USA

HOST

Academy of Literature of Shanghai International Studies University

Guangdong Frontier Education Academy of Science

Organizing Committee

HONORARY CHAIRMAN

Yang Zhong, Professor of English Language and Linguistics at Northeast Normal University, Doctoral Supervisor at Northeast Normal University, Former Vice President of Northeast Normal University

CHAIRMAN

Zhang Shaojie, Professor of English Language and Linguistics at Northeast Normal University, Doctoral Supervisor at Northeast Normal University, Former Vice President of Northeast Normal University, Dean of the American Logos University Newark at Northeast Normal University

VICE CHAIRMAN

Yang Junfeng, Professor of English Language and Linguistics at Dalian University of Foreign Languages, Former Vice President of Dalian University of Foreign Languages, President of Liaoning Province Higher Learning Institution Foreign Languages Teaching and Research Association

Liu Yongbing, Professor of English Language and Linguistics at Northeast Normal University, Former Dean of the Foreign Language School of Northeast Normal University, Doctoral Supervisor, President of Jilin Province Foreign Language Institute

Li Zhengshuan, Professor of English Language and Linguistics at Hebei Normal University, Doctoral Supervisor at Director of Hebei Province Higher Learning Institution, Committee Member of ELT Advisory Board of National Ministry of Education, President of Hebei Province Higher Learning Institution Foreign Languages Teaching and Research Association, Chief Editor of Northeast Asia Foreign Language Forum

Ma Zhanxiang, Professor of English Language and Linguistics at Inner Mongolia Normal University, Former Dean of the Foreign Language School of Inner Mongolia Normal University, President of Inner Mongolia Higher Learning Institution Foreign Language Teaching and Research Association

Zhou Yuzhong, Professor of English Language and Linguistics at Ningxia University, Doctoral Supervisor at Ningxia University, President of Translations Association of Ningxia, President of Ningxia Higher Learning Institution Foreign Language Teaching and Research Association

Dong Guangcai, Professor of English Language and Linguistics at Liaoning Normal University, President of Translations Association of Liaoning Province

Yang Yue, Professor of English Language and Linguistics at Xidian University, Dean of the Foreign Language School of Xidian University, President of Shaanxi Province Higher Learning Institution Foreign Language Teaching and Research Association

Yuan Honggeng, Dean of the Foreign Language School of Lanzhou University, President of Gansu Province Higher Learning Institution Foreign Language Teaching and Research Association

Jiang Yufeng, Professor of English Language and Linguistics at Harbin University of Science and Technology, Dean of the Foreign Language School of Harbin University of Science and Technology, President of Heilongjiang Province Higher Learning Institution Foreign Language Teaching and Research Association

Wen Xu, Professor of the second grade at Southwest University, Doctoral Supervisor at Southwest University, Chongqing Foreign Language and Literature Association

EXECUTIVE VICE CHAIRMAN

Yu Jianhua, Professor of Shanghai International Studies University, Doctoral Supervisor, Member of English Major Steering Committee, president of The English Literature Research Branch of the Chinese Foreign Literature Association, Vice President, Chinese English–Chinese Comparative Studies Association

Liu Chengyu, Professor of English Language and Linguistics at Southwest University, Dean of the Foreign Language School of Southwest University, Doctoral Supervisor at Southwest University

Wang Weibo, Professor of English Language and Linguistics at Dalian Minzu University, Executive Vice President of Liaoning Higher Learning Institution Foreign Language Teaching and Research Association, Associate Director of Higher Foreign Languages Teaching Advisory Board

Gao Ying, Professor of English Language and Linguistics at Northeast Normal University, Doctoral Supervisor at Northeast Normal University, Jilin Province Foreign Language Association Secretary General

SECRETARY GENERAL

Ding Junhua, Adjunct Professor of Teacher Education Development Center at Northeast Normal University, Executive Secretary of China Business Translation Association

EXECUTIVE MEMBERS

Gao Wei, Professor of English Language and Linguistics at Dalian University, Dean of the English Language School of Dalian University, Doctoral Supervisor at Dalian University, Chief Editor of Business Translation

Liu Fengguang, Professor of English Language and Linguistics at Dalian University of Foreign Languages, Dean of the English Language School of Dalian University of Foreign Languages, Doctoral Supervisor at Dalian University of Foreign Languages

Hu Anjiang, Professor of English Language and Linguistics at Sichuan International Studies University, Dean of the Translation School of Sichuan International Studies University, Doctoral Supervisor at Southwest University, Secretary General of Chongqing Translations Association

Kui Xiaolan, Professor of English Language and Linguistics at Inner Mongolia Medical University, Dean of the Foreign Language School of Inner Mongolia Medical University, Secretary General of Inner Mongolia Higher Learning Institution Foreign Languages Teaching and Research Association

Liang Zhengyu, Professor of English Language and Linguistics at Huzhou University, Dean of the Foreign Language School of Huzhou University

Chen Hongjun, Professor of English Language and Linguistics at Dalian University of Technology, Dean of the Foreign Language School of Dalian University of Technology

Zhao Lili, Professor of English Language and Linguistics at Eastern Liaoning University, Dean of the Foreign Language School of Eastern Liaoning University

Ma Jianhua, Professor of English Language and Linguistics at Changchun Normal University, Dean of the Foreign Language School of Changchun Normal University

Wang Mei, Professor of English Language and Linguistics at Shenyang University, Secretary of International Education Exchange Center of Shenyang University

Che Lijuan, Professor of English Language and Linguistics at Dongbei University of Finance and Economics, Dean of School of International Business Communications of Dongbei University of Finance and Economics

Ren Qingquan, Professor of English Language and Linguistics at Luliang University, Secretary of the general Party branch of the Department of Foreign Languages

Yin Lingou, Professor of English Language and Linguistics at Dalian Jiaotong University. Dean of College of Foreign Languages of Dalian Jiaotong University

Huang Xiaoping, Professor of English Language and Linguistics at Huaqiao University, Dean of College of Foreign Languages of Huaqiao University

Xu Sanqiao, Professor of English Language and Linguistics at Hebei Finance University, Dean of College of Foreign Languages of Hebei Finance University

Tan Zhanhai, Professor of English Language and Linguistics at Zunyi Medical University, Dean of College of Foreign Languages of Zunyi Medical University

Zhang Yannan, Professor of English Language and Linguistics at Northeastern University, Dean of College of Arts of Northeastern University

Tian Zhenjiang, Professor of English Language and Linguistics at Hulunbuir University, Director of Scientific Research Department of Hulunbuir University

Hou Yanhui, Professor of Liaoning University of International Business and Economics, Dean of College of Foreign Languages

ASSISTANT SECRETARY GENERAL

Jiang Tao, Assistant Dean of College of Applied Foreign Languages of Heilongjiang University

Zhao Guodong, Director of Department of Business English of Inner Mongolia University of Finance and Economics

Malihaba Oran, Vice Dean of School of Foreign Languages of Xinjiang University

Yang Chunquan, Doctor of Ningxia University, Secretary General of Translators Association of Ningxia

Liu Xiaoyu, Lecturer of Changchun Normal University, PhD Candidat at Northeastern University

Yan Haifeng, Doctor of Beijing Foreign Studies University, Vice Director of of Northeast Asia Forum

Academic Committee

CHAIR

Professor Yang Zhong, Northeast Normal University

VICE CHAIR

Professor Yang Yuchen, Northeast Normal University

COMMITTEE MEMBERS

Professor Lv Zhongshe, Tsinghua University

Professor Gong Yushu, Peking University

Professor Qu Yingmei, Northeast Normal University

Professor Wang Jianhui, Shenyang Normal University

Professor Yu Xiucheng, Northeast Normal University

Professor Liu Wenyu, Dalian University of Technology

Dr. Msa Sinkala, NE University

Dr. Zhang Shidong, Northeast Normal University

Dr. Gao Zhaocheng, China Jiliang University

The Proceeding Editorial Committee

DIRECTOR

Professor **Liu Hanzhi**, Chief inspector of ENRP Education Technology Co. Ltd

MEMBERS

Professor **Wang Jianhui**, Academic Committee Member, NALLTS Organizing Committee

Dr. **Msa Sinkala**, NE University, Canadian Embassy

Mr. **William Liu**, Chairman of New Vision Press. USA

Mr. **Jacob A. Haskell**, Editor of New Vision PressUSA

Miss Hao Bo, Secretary of NALLTS Organizing Committee

Secretariat Office of the NALLTS Organizing Committee
Add: Room 2202, Dejun Mansion, No.217 Huigong Street,
Shenyang, 10013. China
TEL: +86-024-31994562, +86-15640288993
Email: info@nallts.com

Keynote Speech I

On a Clause Relational Approach to Discourse Analysis

Yang Yuchen

Northeast Normal University

[Abstract] Discourse analysis can be approached from as many different ways as available the theories of linguistics and other interdisciplinary branches of learning and research. It not only explores the features of discourse, the creation and shaping of the discourse, but also the social and cognitive processes of how our perception and experiences of the world are put into words for expression. Taking a linguistic and functional perspective, this paper focuses on one of the approaches to discourse analysis: a clause relational approach, particularly to written text analysis. As a predication-based model of discourse analysis, the clause relational approach explores basically the semantics of discourse, that is, how sentences are put together to generate meanings and what logical and cognitive processes are involved in connecting clauses into larger discourse relations. It is believed that a careful study of discourse and text using the clause relational approach can help both teachers and students raise their language awareness in text construction and interpretation, thus beneficial to their language teaching and learning.

Bio Statement

Prof Yang Yuchen, a PhD holder of English Language and Literature, has been working at Northeast Normal University since 1982. Her linguistic interest lies largely in discourse analysis and English language teaching. She has published 4 volumes of books on discourse related themes, especially on comparative discourse analysis and text construction. She has also written over 50 academic papers, among which *On Lexical Chunks and its Implication on Language Teaching and Learning* is regarded as one of the top 10 Highly Cited Papers in the circle of China foreign language teaching and learning (*BeiWai Academic Journals* 2020). Prof Yang is also a teacher on various subjects and a respected tutor to around 150 postgraduate students leading to either master's or Ph.D. degrees. She was elected as one of the popular supervisors at NENU in 2016.

Keynote Speech II

Connecting a Different Reading Public: Compilation of A Companion to American Literature

Yu Jianhua

University of Massachusetts Dartmouth, USA

[Abstract] *In the compilation of A Companion to American Literature, the first comprehensive dictionary of a foreign national literature in China, while careful attention was being paid to the mainstream critical opinions in America, efforts were made to observe the principle “From our perspective and for our ends” so as to reflect the concerns and to meet the needs of the Chinese users. From the perspective of the compilers, the paper discusses the problems arising from the dictionary compilation of foreign literature such as objectivity and cultural context, the localization of interest and the problems of translation. Such discussion incorporates many examples taken from the actual practice of the compilation to serve as illustrations, including evaluation, selection of entries, format of presentation, standardization of translated terms, and critical reference.*

[Keywords] *American Literature; A Companion to American Literature; lexicography; sense of autonomy*

Bionote

YU, Jianhua, Ph.D. from University of East Anglia, is currently professor of literature in Shanghai International Studies University. His is recipient of The Sino-British Friendship Scholarship (1987), The University Press Association Academic Book Award for *Survey of New Zealand Literature* (1995), The State Council of China Special Achievement Award (1997), The Rockefeller Foundation Humanities Fellowship Award (1997), The J. William Fulbright Foreign Scholarship (2002), Shanghai Municipality Special Recognition Award (2006) and China National Award of “Teacher of excellence” (2014). He is the author of *An Introductory Analysis of 20 Best-Known American Novels* (1989), *A Survey of New Zealand Literature* (1994), *American Literature, the Second Flowering of* (2004), *Jack London, a Critical Analysis of his Fiction* (2008), *Short Stories in English: A Reading Course* (2010). His is also the chief editor of *A Concise Dictionary of American Literature: Authors and their Works* (2005), *Culture Studies: A New Spectrum* (2014) and *A Companion to American Literature* (2015). Professor Yu has translated several novels of American authors and has published over 50 research papers in academic journals.

(Email: yujianhua@shisu.edu.cn; mobile phone: 86-13611890110.)

Keynote Speech III

The Grammar–Pragmatics Interface: A Case Study of Voice Constructions

Zhang Shaojie

Northeast Normal University

[Abstract] Linguistic interfaces are the significant topic of theoretical studies in post-Gricean pragmatics. The interface study is also a unified approach to the pragmatic analysis and interpretation of meaning in context. The semantics-pragmatics interface study attempts to explain the distinction between semantically encoded meanings and pragmatically implicated meanings and their interactions, but it fails to explain adequately the pragmatic distinctions among the structures or forms which have the same truth conditional propositions and as a result the grammar-pragmatics interface has increasingly attracted considerable attention. However, research on the grammar-pragmatics interface at its earlier time is limited to the pragmatic interpretations of some disparate grammatical phenomena without systematic consideration and needless to say, theoretical discussions. The present study, as one of the series of grammar-pragmatics studies, aims to analyze and explicate the interaction between grammar and pragmatics with exemplification of voice constructions based on the theoretical framework of pragmatic choice and grammatical adaptation. The analysis involves three dimensions such as pragmatic values, pragmatic effects and pragmatic implications for the purpose of opening up a new approach to the grammar-pragmatics interface and promote a new advancement in the theoretical study of pragmatics.

[Keywords] voice construction; grammar-pragmatics interface; pragmatics

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 IV

Donne's Art of Conceit

Li Zhengshuan

School of Foreign Languages, Hebei Normal University

[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

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 V

EdTech in Language Teaching: A Cup of TEA

Stephen E. Ronto

[Abstract] Learning technologies are common features in today's higher education teaching. Throughout higher education in Asia, Europe, and North America traditional classroom instruction is evolving into technology driven instruction. Consequently, instructor-led teaching today has in many respects buried the chalk and blackboard. In the field of language learning, Education Technology or EdTech has made learning a foreign language more learner-friendly and more teacher-friendly while creating a more interactive learning environment conducive to the writing, listening, reading, and speaking. Learning technologies for online and brick & mortar instruction offer a vast array of web-based and software platforms, both commercial and proprietary. When the hundreds of language learning applications are included in EdTech, the class-room instructor is confronted with a mind-boggling menu of tech teaching tools which the instructor can choose to adopt into the teaching plan. The problem which arises for the classroom instructor is whether he/she is tech-savvy enough to use a specific EdTech tool and whether his students can learn by using that tool. A straightforward solution to this problem is for the classroom instructor to adopt EdTech tools that are technology engaging and easy to use for both the teacher and the learner during classroom instruction.

This presentation will forward some concepts and ideas on incorporating web-based and software learning technologies into classroom language teaching which, from the experience of the presenter, can be a cup of TEA (Technology Engaging and Amiable) for the teacher and the learner.

Bionote

Stephen E. Ronto is a training & education professional having extensive experience in Business English Communication and English as a Second Language (ESL) within academia and industry. His teaching platform includes 1:1 executive tutoring, corporate professional and university ILT, intensive courses, and workshops.

Stephen delivers learning thru instructor-led teaching, computer-based training, and web-based instruction. He is focused on having students learn-by-doing thru task-based exercises such as learning simulations, learning scenarios, Web Quests, and capstone projects using an array of Web3.0 educational technologies.

Stephen's international background is built on growing up in Western Europe & South America, serving overseas with the USMC, attending graduate school in Hawaii, and delivering corporate training and academic instruction in Salt Lake City, Seoul and Tianjin. He is currently teaching Business and ESL courses at Jilin University of Finance and Economics in Changchun, Northeast China. Stephen speaks fluent English, fluent Spanish, and conversational Korean.

Table of Contents

Volume B

Part I :Linguistics

An Analysis of Spoken Interaction Exemplifying the Negotiation and Co-construction of Ethnolinguistic Identity <i>Huamei Jiang</i>	275
The Collocational Behavior and Semantic Preference of Near-synonyms in Maritime English —— A Case Study on the Usage of “marine” vs. “maritime” in World Englishes via Linguistic Motion Chart <i>Meng Qingnan & Luo Weihua</i>	287
COGNITIVE METAPHOR PROCESSING BASED ON MUC THEORY <i>Shao Changhong</i>	294
Exchange Structure of Chinese Daily Conversation: Gender and Follow-up Move <i>Xiuyan Song & Hong Zou</i>	301
The Referential Function and Semantic Inference of “[<i>ta</i>]” in the “V+O _[ta] +O _{QC} ” Construction <i>Wu Ling</i>	307
SEMANTIC PROSODY AND SEMANTIC COERCION OF CHINESE EXCESSIVE DEGREE ADVERBS <i>Wu Zhong</i>	313

Part II :Literature & Culture Studies

The Intralingual and Interlingual Construction and Spread of Du Fu’s Images <i>Chen Wenhui</i>	321
An Interpretation of Metaphorical Art in <i>Zootopia</i> <i>Deng Xin</i>	326
Deviating While Inheriting: The Traditional Cultural Elements in Western Aestheticist Poetics <i>Gao Yan</i>	331
A Contrastive Study of Russian and Chinese Social Address Terms <i>Li Na</i>	336
A Bibliometric and Visualized Analysis of <i>Rickshaw Boy</i> Research in China (2000–2019) <i>Li Zhen & Wu Ping</i>	342
An Approach to the Construction of National Identity in <i>The Wandering Earth</i> From SFDRT Perspective	

<i>Liu Boyu & Long Yun</i>	349
The Embodiment of Austin's Speech Act Theory in Wang Xifeng's Language	
<i>Libo Miao</i>	358
On the Transnational Identity of Ha Jin, the First Chinese American Winner of National Book Awards for Fiction, and His Works	
<i>Li Shi & Dongliang Xu</i>	362
A Study of the Climate Fiction <i>Flight Behavior</i> from the Perspective of Ecofeminism	
<i>Sun Yujie</i>	367
Analyzing American Individualistic Culture and Its Media Demonstration—Taking Mulan As an Example	
<i>Wu Runzhi & Cheng Lijuan</i>	373

Part III: Teaching & Learning

A Study on the Cultivation of Intercultural Communication Competences of Foreign-related Police in Public Security Colleges and Universities	
<i>Chen Lei</i>	381
Research on the Cultivating Model of Students' Intercultural Communicative Competence in College English Teaching Based on the Third Space Theory	
<i>Chi Lina</i>	386
On Chunk Acquisition from Multi-dimensional Perspectives	
<i>Cui Yimeng</i>	393
Integrating Chinese Culture into College English Teaching, Enhancing Students' Ability of Telling China's Stories Well	
<i>Shan Chang & Wang Lidong</i>	398
A New Perspective on Teaching English Grammar—Role Shift between the Teacher and Students	
<i>Xin GUAN</i>	403
An Investigation on College Students' U-campus Learning under OBE——Taking Minjiang University as an Example	
<i>Hu Wenxia</i>	409
A Survey Study on the College English Instruction from the Perspective of Curriculum Ideology and Politics	
<i>Qingying Lin</i>	415
Innovation and Practice of Integrating Ideological and Political Education into English Teaching in Applied Universities	
<i>Liyuan Liu & Fanqiu Kong</i>	422
English Vocabulary Learning Strategies in Senior High School Based on College Entrance Examination	
<i>Lijuan Meng</i>	429

THE EARLIEST BILINGUAL EDUCATION POLICY IN CHINA: THE GUIMAO EDUCATION SYSTEM DURING THE “NEW POLICIES” REFORM IN THE LATE QING PERIOD

<i>SHI Xuanzhi</i>	434
Transformation and Reconstruction of Teachers’ Roles Based on The Cultivation of Students’ Ability	
<i>Liwei Sun</i>	440
Study on College English Vocabulary Teaching from Bloom’s Taxonomy	
<i>Tang Peirong</i>	447
On the Infiltration of Intercultural Communication in ESP Teaching	
<i>Wang Jing</i>	452
English Classroom Discourse under the Perspective of Speech Act Theory	
<i>Wang Lei</i>	457
Discussion on the Problems of Aesthetic Education and Solutions in Contemporary Colleges and Universities	
<i>Yao Qifang</i>	463
From the Crisis to the Possibility of Language Teaching Toward Workplace Learning: A Narrative Inquiry of a Teacher’s Professional Transition	
<i>Ye Yu</i>	467
Construction of Teaching Teams of “EGP + X” in TCM Universities	
<i>Yunbo Yuan</i>	471
Investigation and Revelation on the Phenomenon of Microaggression and Chinese Culture Aphasia of Chinese Students in English Language Program	
<i>Hong Zhang</i>	477
A Case Study of Students’ Address Terms to College Counselors within the Framework of Linguistic Adaptability	
<i>Weilun Zhang</i>	483
Teaching English in the Context of Data-driven Learning	
<i>Hong Zou</i>	489
A Study on the Blended Teaching Mode of English in Vocational Colleges Based on SPOC Platform	
<i>Zhu Yanhua</i>	495
Strategies on Improving College English Teachers’ ICT Teaching Competence in Post-epidemic Era	
<i>Liu Yan</i>	501
A Historical Study on the Effects of Missionary Activities from 1842 to 1951 on the Development of Modern English Education in Amoy	
<i>Ting Gan, Zhe Zou & Shu Huang</i>	507

Part IV : Translation

Research on C-E Interpretation from Adaptation Perspective——Taking the Chinese Premier’s Press Conferences

During NPC and CPPCC for Instance	
<i>Wensi Zeng</i>	515
James Legge 's Translating Chinese Classics into English: An Examination of Translational Eco-environment and his Multidimensional Adaptive Selection	
<i>Li Zhiping</i>	521
ON THE HISTORICAL FUSION OF FORESTRUCTURE IN TRANSLATING <i>AROUND THE WORLD IN 80 DAYS</i>	
<i>Li Xiaoyan</i>	530
Aesthetic Representation of Subtitle Translation of American Drama from the Perspective of Translation Aesthetics	
<i>Liu Lei & Dong Mei</i>	535
The Sight Translation Presented in Cloze Form as a Pedagogical Tool for Improving the Overall Performance of Sight Translation	
<i>Liu Xiaohong</i>	540
ON THE ENGLISH TRANSLATION OF CHINESE MATERIA MEDICA GEOGRAPHICAL INDICATION PRODUCTS FROM THE PERSPECTIVE OF STANDARDIZATION	
<i>Liya Mo</i>	546
A Study of the Application of Foreignization and Domestication from Cultural Perspective	
<i>Zhixuan Shen</i>	552
A Study on the Diasporic Translator 's Model ---Take <i>An Empty Room</i> as an Example	
<i>Wang Lili</i>	558
The Study on the Translation of Geographical Terms of Sketch of the World	
<i>Yang Shuaike</i>	564
A Study on Translation of Chinese Diet Culture From Perspective of Cultural Self-Awareness	
<i>Xizhi Zhang</i>	567

Part I :
Linguistics

(Volume B)

An Analysis of Spoken Interaction Exemplifying the Negotiation and Co-construction of Ethnolinguistic Identity

Huamei Jiang

College of Foreign Languages, Xinjiang University, Xinjiang, China

Email: jhuamei2019@yeah.net

[Abstract] *This paper focuses on the talk of five Chinese-American girls in which they negotiated and co-constructed their ethnolinguistic identity. Discourse analysis was carried out to demonstrate the negotiation of Chinese-American ethnolinguistic identity and how it was reflected in the social interaction among five Chinese-American girls. Interactional devices include using lexical choices (pronouns), Chinese characters in English speech as well as turn-taking and discourse markers to co-construct ethnolinguistic identity and produce a feeling of belonging. Through analyzing the interactive discourse of five Chinese-American individuals, it can be concluded that they negotiated and co-constructed their Chinese-American ethnolinguistic identity through communication.*

[Keywords] *Ethnolinguistic Identity; Chinese-Americans; Language; Culture*

Introduction

This paper focuses on the talk of five Chinese-American girls in which they negotiated and co-constructed their ethnolinguistic identity. In this study, ‘identification’ and ‘identity construction’ are used interchangeably because of referring to the formation of identity as a process of ‘becoming’. Discourse analysis was carried out to demonstrate the negotiation of Chinese-American ethnolinguistic identity and how it was reflected in the social interaction among five Chinese-American girls. Besides, the focus is on the participants’ experiences of being second-generation Chinese Americans, especially their experiences of Chinese cultures, such as cultural values, family relationships, heritage language learning, and encounters in society (stereotype/discrimination). Language and identity are considered to be dynamic notions. Interactional devices include using lexical choices (pronouns), Chinese characters in English speech as well as turn-taking and discourse markers to co-construct ethnolinguistic identity and produce a feeling of belonging.

This paper raises the following research questions: How do language and culture affect the negotiation and construction of the ethnolinguistic identity of Chinese Americans? How was the ethnolinguistic identity of Chinese-American immigrants negotiated and co-constructed in this interactive discussion?

Huamei Jiang: a part-time researcher at Xinjiang Center for Comparative Studies of Chinese and Foreign Cultures & Intercultural Communication Research.

The next sections make an overview of key definitions and notions pertinent to this essay, followed by an introduction of the data analysis approach. The findings section explores how specific aspects of the ethnolinguistic identity of Chinese Americans are made throughout their interaction in the video. Through this interaction, the ethnolinguistic identity of Chinese Americans is constructed and the sense of belonging to Chinese culture is built. In addition, an analysis is carried out on the roles of language, culture, and ethnicity in the construction of their ethnolinguistic identity.

Overview

This paper focuses on the interactional construction of ethnolinguistic identity intersecting the dimensions of Chinese culture and language. This section summarises the concept of ethnolinguistic identity and the roles of language and culture in identity construction.

Ethnolinguistic identity

Studying the life experience of a group, ethnolinguistics was approached in a variety of ways because of being organized and expressed through the language tools of the group as a science aimed at examining the relationships between a language and society on the one hand and culture on the other hand (Alvarez-Pereyre, 1981, cited in Riley, 2007), whose main fields included the language-culture relationship, communicative practices as well as cognitive models of language and thought (Riley, 2007).

In social contexts involving the contact between culture and language, both are of particular importance when defining social identity. From this perspective, Giles and Johnson (1987) formulated the theory of ethnolinguistic identity stating that language and identity were related very strongly and reciprocally, and language was of crucial significance to define identity through its use while identity had an influence on the use of language and attitudes towards both language and linguistic groups.

The concept of ethnolinguistic strength or vitality is the core of the ethnolinguistic identity theory. Ethnolinguistic vitality was defined (Giles, 1977) to ‘enable a group to possibly behave as a proactive and distinctive collective in intergroup relationships’. The vitality of an ethnolinguistic group is attributed to status-related factors, including social, economic, political, linguistic and socio-historical categories. In particular, language status meant the regard in which the language of the group was held both in and out of the group (Giles, 1977). Demographic factors are divided into two categories, namely group distribution and numbers. The degree of the strength of each factor is considered to affect the vitality of the community. The greater the number of factors is demonstrated by a group, the more vitality/strength it will possess. The stronger the vitality is, the greater identification group members will have with the group and the more likely outgroup members will be to recognise the group as a distinctive ethnolinguistic entity.

Ethnolinguistic identity was unstable and able to change in a situation of linguistic and cultural contact (Bourhis et al., 1981).

Roles of language and culture in identity construction

Language, culture and identity have an interesting relationship. Culture is closely associated with language. In the absence of language, it is impossible to completely acquire, effectively express and transmit culture. In the absence of culture, language is non-existent. The interconnection of language and culture led to the difficulty in defining their parameters and whether language affected culture, or vice versa (Kim, 2003).

The social identity of an individual might be created by language use which created and signalled that social group membership (LePage & Tabouret Keller, 1985). ‘In the case of social obstacles, language and identity issues

appear to be the most prominent. As a consequence, the issue of linguistic identity becomes the most urgent when involving group contact' (Edwards, 1985). Among a number of options available to individuals in the declaration of their identities, language was especially powerful because of being adopted or discarded by individuals more easily than more permanent markers such as race, age and sex (Edwards, 1985). Thus, the relationship between language and identity was particularly salient in language contact. Fishman (1977) distinguished three tasks fulfilled by language in relation to ethnicity. First, language expresses the ethnic inheritance or paternity of a group. Second, it symbolises and expresses the identity of a group or its patrimony. Third, it functions to express the phenomenology of a group or its own paternity and patrimony.

In particular, language use among immigrants was apt to change more rapidly than ethnic identity. Eastman (1984) stated that 'When we cease using the language of our ethnic group, changes only take place in the language use of our ethnic identity. We remain the original primordial sense of who we are and what group we belong to for the remainder'.

Belonging

As a core aspect of immigrant integration, belonging was better measured and conceptualised by differentiating between immigrants' feelings of being attached and accepted (Bilodeau et al., 2018). The feeling of being attached captures the desires of immigrants to belong to a community, while the feeling of being accepted captures the perception that they are expected by the community to belong. The feeling of being accepted highlights the role of the host community in facilitating or impeding the integration of immigrants. The host community signals the extent to which immigrants are welcomed in their new community, which in turn may shape the extent to which immigrants feel that they belong. Feeling attached and accepted appears to be of equal importance to assess the integration level of immigrants. Only when both conditions of feeling attached and accepted were met, could immigrants start to engage in the host community as full members (Bilodeau et al., 2018).

It is believed that the sense of belonging is a decisive factor for physical and psychological well-being. It was found that belonging to a social community enhanced individuals' sense of meaning in life.

This study uses the word 'belonging' which means the flexible, subjective and ongoing sense of attachment of immigrants to a country or place in which they regard themselves as in-group members. It is worth mentioning that a strong sense of belonging to the host country might be compatible with a perception of affiliation to the source country (Hou et al., 2018).

Data

The data presented in this essay was obtained from a YouTube video in which five Chinese-American girls discussed their Chinese-American identity celebrating Asian Pacific American Heritage Month. They talked about their Chinese-American 'tag' from the perspectives of culture, ethnicity and language, whose names are Sandy, Beth, Michelle, Glenna and Jenn. They have a lot in common because of belonging to second-generation immigrants and holding American nationalities. In this video, they discussed eight questions as follows:

1. What is your ethnicity?
2. Which generation do you belong to?
3. What is your first experience in which you felt your difference?/What is your first experience in which you felt the demarcation of being different or a minority?
4. Do you always take pride in your heritage or have you ever rejected it?
5. What are some stereotypes you strive to overcome?

6. Are you able to speak a native language?
7. Did the identity as a Chinese American have an impact on your relationship with your parents?
8. What is your current opinion on your heritage? Do you identify with it now?

Generally, ‘Speakers need to take turns to talk in a conversation, which is managed in a special way. Typically, only one speaker is allowed to speak at a time’ (Cameron, 2001). In this video, Sandy held and read questions, and then all the girls expressed their viewpoints one by one. This paper aims to attend to the interactional texts represented in the data.

Data analysis approach

This paper adopts the approach of poststructuralist identity ‘considering identity not to be something fixed for life, but an ongoing life project where individuals constantly make an attempt at maintaining a sense of balance’ (Block, 2006). In addition, this passage uses the Foucault-inspired discourse analysis of spoken interaction, drawing on the performativity of the fluid and negotiable construct of cultural identity (Foucault, 1972). A significant theme in spoken discourse and research involves considering the speech event to be designed and produced for a particular context where it occurs. That is to say, speakers in interaction actively participate in constructing their stances and identities instead of simply imparting knowledge passively. In any interaction, two or more parties affect and react to each other by talking to each other. Due to the multiple and flexible views of identity, discourse analysis is an appropriate form of extract analysis. Identity construction can be linked to the language if seen as an interactional achievement.

Findings and discussions

The following extracts were taken from the interview among Sandy, Beth, Michelle, Glenna, and Jenn. Chinese characters were followed by their English translations (The full transcription was attached in the appendix).

Extract 1: ‘Which generation do you belong to?’

- 1 S: Okay(.) so next question is (:) which generation are you(?)
- 2 So my dad is from Shanghai China and my mom was born in Vietnam but she's
- 3 also Chinese and they both immigrated to the States in their 20s from their
- 4 respective countries(.) My mom actually lived in Hong Kong for a little bit
- 5 before she came here(.) So I think that makes me first-generation born in America
- 6 and I grew up in the bay area of California and the city of San Jose area code
- 7 408 in case you guys are wondering.
- 8 J: I know (,) I am also first generation but that is based on my definition of it I don't
- 9 actually know if this is the right definition(.) Basically my parents were born in
- 10 China and then they came to America and then my brother and I were the first
- 11 that were born in America so we're first gen(.)
- 12 B: Me too(.) I also thought of myself as first generation because I am the first
- 13 person in my family to be born in the States but then someone told me that
- 14 that's technically second generation because I'm the second generation to live in
- 15 the U.S. I don't know (,) I consider myself first generation(.) Other people will
- 16 probably say second generation(.)
- 17 M: I thought we are 1st generations(.) But like you mentioned (,) maybe we're

18 second generation(?) I'm not sure (,) but in my case(,) my parents were both
 19 from Hong Kong and they came here when they were young(.) But I was like
 20 the only one born here(.)
 21 G: Me too(,) me and my sister were the first people that were actually born in
 22 the States in our family and unlike my parents (,) me and my sister was being
 23 English way better than we do Chinese (,) so I would consider myself to be
 24 first-generation(.)

In the first extract, Jenn stated that she was the 'first generation' (line 5) and introduced the postcode of her family to the rest of the girls, reflecting the warm and friendly atmosphere of their discussion. Then, Jenn aligned herself with Sandy by showing understanding ('I know' in line 8) and presenting her understanding of the question, which could be seen as a sign of cooperation where positioning changed and Jenn was in the position of relating her own experiences. However, Beth mentioned (line 14) that they should be the 'second generation' technically, reflecting their negotiation of identity as they were trying to find out who they were. Then, Michelle doubtfully said, 'Maybe we are the second generation?' She used a questioning intonation because of having no idea whether she was right about this definition. Then, she continued to align herself with the rest of the girls, and also considered herself as the 'first generation'. Notably, she used the pronoun 'we' (line 17) in her speech, which was seen as a significant way to co-construct identity (De Fina et al. , 2006) and appeal to their common roots. Finally, Glenna stated that she should be the 'first generation' since she and her sister were 'being English way better' than they were Chinese (line 23). A variety of reasons can affect the identity construction of a person. Here, Glenna's words indicated that she and her sister felt more like 'Americans' as a young generation of immigrants. She failed to make a further explanation for this. It could be speculated that she was exposed to a lot of American cultures and possibly affected by it to a large extent because of being born in the US, suggesting the close relationship among culture, language and identity construction.

In this extract, they discussed their knowledge of their generation, but they were uncertain which generation they belonged to. Jenn and Sandy considered themselves as the first generation because of being the first generation born in the US. However, Beth later brought new information to the discussion, reflecting their negotiation and co-construct of their identity.

In fact, the second generation exclusively meant people born in the US (Rumbaut, 2004). Hence, they belong to the second generation.

Extract 2: 'What are some stereotypes you strive to overcome?'

25 S: For me(,) I think there are kind of two that I really struggled with
 26 Beth: Let me guess(,) (math)!
 27 Sandy: Exactly(,) they thought we're all great at math and science(.) I hate that
 28 stereotype(.)
 29 B: I know(,) Michelle(.)
 30 B: How about you(?)
 31 M: My stereotype experience is like the math thing she just mentioned(.)
 32 I called it as the motto stereotype(!) It's literally people saying the reason why
 33 you achieve these goals is because of your race(,) the reason why you got this
 34 because you're Asian(!)
 35 G: That's exactly what I'm gonna say(!) You know(,) one stereotype that I struggle

36 with is the model minority myth(.) which is basically that all Asians are
 37 amazing(.)
 38 J: The typical one I had is that they assume that we don't know English and that
 39 we're from like China and it just gets really annoying because they treat you
 40 differently and they just aren't open to talking to you(.) That's an annoying
 41 thing(.) Another one is thinking that we're like conceited and from like old
 42 money so like thinking we're like the rich(.) like the crazy rich Asians
 43 basically so yeah(.) it's like pretty annoying and they just don't believe that we
 44 are from America they just like think and truly believe that we're from China
 45 even though we say that we are from America like I'm from California(.) We
 46 are quite American otherwise no stereotypes(.)

In line 25, Sandy was about to introduce her stereotype experience, but Beth interrupted her by guessing the content of the talk, which showed their close social distance (Cameron, 2001) since it is impolite to interrupt others. People would not do this to a stranger. In addition, it indicated that they had the same experience. Then, Sandy replied with 'exactly' (line 27), showing that Sandy was happy to be understood by others. She kept saying that she 'hated' stereotypes. In order to comfort Sandy and change the atmosphere of the discussion, Beth agreed with the stereotype experience of Sandy by saying 'I know' (line 29). Then, she threw the question to Michelle by asking 'How about you?', which was the turn-allocation mechanism (Cameron, 2001). In this case, more information about their stereotype experiences could be collected, thus contributing to the construction of their identity. Michelle replied that she had the same experience just like 'She (Sandy) mentioned'. The use of the pronoun 'she' embodied their close social distance (Cameron, 2001). By using this, Michelle could continue the topic of Sandy, which also reflected their mutual understanding of stereotypes.

The use of discourse makers 'You know' in line 35 was an agreement with the intention of building positive rapport with the listener (Cameron, 2001). As mentioned before, they were the second generation of immigrants and faced the same stereotypes in this context, showing a mutual understanding and empathy for their respective experiences. Finally, Jenn brought new stereotypes to the discussion and frequently used 'we' and 'they' (line 39) when talking about stereotypes. In this context, 'we' represented the five girls or all Chinese-American immigrants, while 'they' referred to people from the host country. By use of 'we', she actually showed alignment with her cultural identity. Compared with individualistic values, Chinese people always emphasize 'us' or 'we' since Chinese culture attaches importance to 'collectivism'. Additionally, Jenn mentioned that people from the host country thought they 'don't know English' and treated them differently, which annoyed her. This was a negative stereotype, which however indicated the importance of language in identity identification and construction.

Overall, the identity of a person was shaped by how immigrants were viewed by the members of the host country and viewed themselves, namely self-categorisation and categorisation by others, especially the dominant group (Barth, 1966). Different views from the host society and immigrants themselves are of great importance to construct the identity of immigrants. Stereotypes are always put on immigrants by others. In this context, misunderstanding and misinterpretation resulting from stereotypes caused the negotiation of language choice and identity construction.

Extract 3: 'What is your favourite thing about being an Asian American/your heritage?'

47 S: I like obviously(.) the food is freaking amazing(.) I love Chinese food now(.)
 48 before I think I would deny it so much(.) but now(.) I freaking love Chinese food(.)
 49 Have you tried Kung Pao Chicken (Chinese cuisine)(?) It's so good(!)

50 J: 宫爆鸡丁 (Chinese character for Kung Pao Chicken) (.)
 51 S: Haha(.) that's what I mean(.) I know I still have a lot to learn when it comes
 52 to my heritage and my culture but just recognizing that is a great starting point
 53 for me(.)
 54 M: Can't agree more(.) Apart from the food(.) um I think my favorite reason is
 55 I can experience both cultures of like American and the Chinese culture(.) So
 56 when I'm in America(.) people look at me(.) and they don't look at me as an
 57 American(.) Oh she's Asian(.) When I go to China(.) people are like(.) oh she's an
 58 American(.) and you're kind just stuck between Asian and American(.) it's great(!)
 59 G: Yes(.) the culture here in the US are different from China(.) China is a
 60 country with thousands of history and a lot of crazy stuff going on(.)
 61 The US also has a bunch of crazy stuff(.) obviously(.) but the US is a newer
 62 country and its very different(.) and I'm happy that I get to be part of both
 63 worlds(.)
 64 J: Definitely the traditions and cultures(.) I think they're just so interesting and
 65 every family has a different tradition and I just love that and another thing that I
 66 really love is just the emphasis on family(.)
 67 B: I have the same feeling, food and culture(.) I love the food(.) because it's
 68 freaking amazing(.) Number two is just Family Values either that's from being
 69 Chinese or from growing up in America(.) my family really values honesty I
 70 feel like Americans white people they don't get it what I'm like(.) My family is
 71 also really big on education(.)
 72 Rest of the girls: yes(!)
 73 J: like that always comes first growing up(.) I did not do any chores which
 74 sounds like such a spoiled brat(.) I promise you I do lots of chores now but as a
 75 kid I didn't do any because my parents my grandparents were like the only thing
 76 yet you need to do is study(.)
 77 M: Right(.) get good grades go to high school(.) go to college(.) like nothing
 78 else like you don't owe anything except good grades(.)
 79 B: Yeah(.) like a good education can open so many doors and can teach you so
 80 much more about the world and yourself(.) So that's always been a priority for us(.)

Sandy expressed her love for Chinese food in line 47 and talked about Kung Pao Chicken (line 49). Then, Jenn said the original Chinese name of the dish immediately. Sandy laughed and said, 'That's what I mean' (line 51), which indicated that Sandy and Jenn could understand each other (both English and Chinese). This code switch by alternating English in Chinese in her speech could be seen as an interactive strategy to convey communicative meaning, which also indicated that they aligned themselves with Chinese food culture. A number of scholars wrote about the significance of cuisines in specific ethnic communities, making note of how both particular types of food and rituals of eating food served to perpetuate and regulate the notions of ethnic identity (Buckser, 1999).

Apart from discussing food, these girls talked about affection to their culture. In line 59, Glenna made a comparison between Chinese and American cultures, showing her in-depth understanding of the two countries. In Glenna's words, she embraced not only American customs but also her Chinese heritage and mentioned that she was happy to be part of both worlds in line 62, indicating her sense of belonging to both cultures. Giles (1977) indicated that 'The

history and prestige value of a language and the degree of its standardisation may result in the shame or pride of members in a linguistic community, which thus may again promote or suppress the vitality of a specific ethnolinguistic group' (p. 312). In this extract, they expressed their love and pride in their heritage culture, which further stimulated their alignment to their heritage culture and identity.

Then, Jenn mentioned another important value of Chinese culture, namely an emphasis on family (line 66). She stated that she really liked this value, showing her understanding and alignment with Chinese identity. In addition, Beth talked about values and said that her family valued honesty (line 69) and 'Americans white people they don't get it (line 70)', indicating that Beth valued her Chinese identity, truly loved Chinese values and culture and took pride in being Chinese. Then, they talked about family values and education in China. In line 71, Beth stated that her family emphasised the role of education. In line 72, the rest of the girls immediately responded to Beth by saying 'yes', indicating that they had the same experience with Beth. Then, Michelle used a parallel sentence in line 77 to express her complaints about the overemphasis of her family on education. Traditional Chinese society is deeply affected by the confucianism of respecting elders, uniting family and community and emphasizing education. Growing up as Chinese Americans, they are likely to experience stereotypes caused by different cultural norms. The intrinsic differences between Chinese and American could cause cultural conflicts, increasing the difficulty in identity formation (Florsheim, 1997).

Extract 4: 'Are you able to speak native language?'

- 81 S: I can speak Cantonese and a little bit of Mandarin(.) My understanding in
 82 Mandarin is definitely better than what I can speak but I didn't speak Cantonese
 83 or Mandarin for a really long time(.) and then I was like older(.) I realized like
 84 I'm gonna completely lose it if I don't start speaking it again(.)
 85 M: The same(.) I can speak Cantonese and Mandarin(.) I communicate when I
 86 come in obviously community(.) I speak Cantonese in Hong Kong and I go to
 87 like Beijing or Hunan or whatever I would speak mainly Mandarin so try to
 88 attempt to(.)
 89 B:I speak Mandarin(.) I don't speak Cantonese and I can understand a bit of my
 90 mom's family dialect(.)
 91 G: I can speak my language(.) I can speak Mandarin Chinese(.) I speak English
 92 with my parents so I don't get to practice Mandarin that often unless my
 93 grandparents are at home(.)
 94 J: I think I am fluent in Cantonese although my brother recently brought up the
 95 fact that maybe I'm not fluent because I can't read or write Chinese but you
 96 know what I'm still gonna say I'm fluent(.) I've grown up around Mandarin
 97 speakers so honestly I can understand a lot of Mandarin which I'm very proud
 98 of(.)

In this extract, they talked about their heritage language. According to Sandy, she could speak her hometown dialect—Cantonese (line 81) better than Mandarin, showing that she might use the dialect frequently with her family. However, she gradually changed her attitude and realised the importance of both Mandarin and Cantonese as she grew older. In line 84, Sandy showed her concerns about her proficiency in the heritage language and was afraid of losing the ability to speak the language if not using it. Then, Michelle expressed the same concern by saying 'the same', showing their attitudes towards heritage language learning and the contribution of language to the identity

construction of individuals. It is interesting that Michelle spoke Cantonese in Hong Kong (line 86) and Mandarin in Beijing. She used different languages in different communities, demonstrating the language shift among immigrant communities. Such a shift in different situations defined her relationship with people and sense of confidence in linguistics and culture. In line 93, Glenna stated that she practised Mandarin unless her grandparents were at home, showing her close bond with her grandparents. In general, old people maintain a deeper bond with their heritage and identity. In this case, Glenna's grandparents might have an influence on her heritage language learning and identity construction.

Speaking of heritage language, it is strongly related to ethnic group identification. Attitudes towards an ethnic group and people using its language are associated with individuals' language competence and interest in retaining their heritage language.

It can be concluded from the extract that English was the dominant language in their life, but they also made efforts to speak Chinese with their families. All girls in the video could speak Mandarin and believe in the importance of learning their heritage language.

Extract 5: 'Did the identity as an Asian American have an impact on your relationship with your parents?'

- 99.S:with my dad growing up(.) because he could speak English(.) it was just
 100.much easier to communicate with him and there was better understanding(.)
 101.101 With my mom(.) it was very difficult for sure because we would get into fights 102 all the time and mis-
 understand each other(.) Miss communicate and she would
 103 just get to a point where I would scream like why can't you learn English(.)
 104 you're in America(!) My mom would say like well why can't you learn
 105Chinese(.) you're Chinese(!)
 106 J: wow, mine situation is different. I have always been really close with my
 107 parents, which is something that I love. And(.) like I'm so happy about(.) and I 108think a large part of that
 is because I know how to speak Cantonese(.) that 's
 109what I speak to my grandma's with(.) And like my aunts and my uncles(.) I
 110 already speak English with my brother when I'm at home or like with our
 111 cousins(.)
 112 Otherwise it's all in Cantonese(.) and I think that helped a lot with our
 113 relationship just because it's how we communicate obviously(.) and like if I
 114 didn't know Cantonese that well or if I refused to learn it(.) I feel like we
 115 wouldn't be as close as we are now(.)

Intergenerational relations can affect the identification and perception of affiliation of Chinese young people. If maintaining a good relationship with parents, children are more likely to identify with the ethnic origins of their parents. Intergenerational relationships are affected by a number of factors. In particular, the intergenerational relations between young people and their parents are usually considered as a state of conflict on the basis of language and cultural values.

In this extract, Sandy characterised her conflicts with her mother mainly as language conflicts caused by the language barrier. Language exerted an impact on the relationship between Sandy and her mother. In line 105, her mother said, 'Why can't you learn Chinese, you are Chinese!', and Sandy replied with 'Why can't you learn English, you are in America' (line 104). In this context, her mother believed that Sandy should speak Chinese because of their heritage and identity, but Sandy believed that her mother should use English because of being 'in' (line 104) Ameri-

ca, which placed an emphasis on geographical location. Their arguments reflected the negotiation of their identity construction. What her mother said indicated her alignment with her heritage and identity. She also wanted her daughter to speak Chinese, thus feeling more connected with their heritage and identity. For Sandy, her words reflected her sense of belonging to the host country. She expected her mother to learn English to adapt to the host country.

The language (English and Mandarin) proficiency of both Sandy and her mother is understandable. First-generation immigrants coming to the US mainly speak their native language and just learn simple English for daily communication. However, the second generation of students encounters prevalent American discourses on language, identity and ethnicity in their American neighbourhoods, schools, and after-class assignments. Hence, language differences surely exist between different generations of immigrants, thereby affecting the construction of their identity.

Compared with Sandy, Jenn was in a different situation. By saying ‘wow’ (line 106), she expressed her astonishment at the experience of Sandy that indicated the importance of mastering heritage language. To be exact, the identification of Chinese immigrants is strongly bound up with their fluency in Chinese which is exercised by communicating with their immigrant parents and other family members. Home was generally considered to be the most important place for the descendants of immigrants to maintain a close connection with their ethnic culture and develop an ethnic identity (Gans, 1997).

In lines 114 and 115, she mentioned that her good relationship with her family resulted from her good command of Cantonese. Hence, it was concluded that heritage language was of importance for the second generation. In particular, it is conducive to maintaining the bond between individuals and their families and communities. As a result, mastering heritage languages is crucial for constructing and maintaining the identity of the second generation.

Extract 6: ‘What is your current opinion on your heritage and do you identify with it now?’

- 116 S: I'm definitely proud of being an Asian-American(.) I definitely identify with
117 being Asian-American but specifically my own heritage of being Chinese(.)
118 M: Yes(!) um I feel great with my heritage I am a proud Chinese-American(.)
119 I'm so proud to say that now because before I could never say that(,) but now
120 looking back(,) it's like the personal growth so yeah(.)
121 G: I'm definitely proud to be Chinese-American(.) yes I consider myself to be
122 Chinese-American(.) I am both Chinese and I am American(.) I can speak both
123 languages(.) I am involved in both cultures there things in Chinese culture that
124 I love and hate but there are things in American culture that I love and hate(.)
125 J: True(.) I mean I don't know if you can tell but like I love it(!) And I truly
126 love being Chinese and being an Asian-American(.) and I do identify with it(.)
127 I identify with a lot of it(.)

In this extract, they displayed alignment to their Chinese-American identity, and expressed that they were proud of ‘being Chinese Americans’. In line 116, Sandy ‘definitely’ identified with her Chinese-American identity, especially her heritage of being Chinese, indicating her alignment to her Chinese identity. In line 118, Michelle said ‘yes’ to show her agreement with Sandy, indicating that they felt proud of being Chinese Americans. In lines 119 and 120, Michelle mentioned the change of her attitude towards her identity. According to her, she had ‘personal growth’ and was ‘proud’ to say this now, which she would not do in the past. This indicated the change of her attitude towards her Chinese-American identity, suggesting that identity was not fixed.

In line 122, Glenna subsequently said she was ‘both Chinese and American’ because of being able to speak ‘both languages’, and objectively expressed her emotions (‘hate’ and ‘love’) towards both cultures, indicating her

sense of belonging to both countries and cultures. In line 125, Jenn said ‘true’ to show her support for Glenna, and used repetition (lines 126 and 127) to demonstrate her perception of affiliation to Chinese–American identity. To be precise, she said, ‘I identify with “a lot of” it’, reflecting her alignment to her identity.

Previous interactions achieved successful alignment, particularly negotiated and constructed the ethnolinguistic identities of these five girls. Besides, a discussion was held on the roles of language and culture in constructing their ethnolinguistic identity.

Discussion and conclusion

The present study considers how language and culture had an influence on the negotiation and construction of the ethnolinguistic identity of Chinese Americans, and an analysis was carried out on the co-construction of identity in the interaction of the video. Through analysing the interactive discourse of five Chinese–American individuals, it can be concluded that they negotiated and co-constructed their Chinese–American ethnolinguistic identity through communication.

Communication and identification are not a one-dimensional routine, which requires the interlocutor to believe in the enacted identity of the person and work together in some way. Their discussion indicated the bond and intimacy between these speakers. For instance, they used a number of pronouns like ‘we’ and ‘she’ while discussing. In addition, the atmosphere was warm and friendly, where they often smiled and nodded their heads to show their understanding and support for each other.

Identity is unfixed, whose development and re-construction are completed under social, cultural, economic and political conditions. In particular, the identity of immigrants is even more interactive and dynamic. From the interaction among these Chinese–American girls and their interactions with their family members, it can also be concluded that language, culture, and ethnic identity were all of importance to construct their ethnolinguistic identity.

With regard to language, it was not indispensable but very important and useful for ethnic identification (Heller, 2013). According to the data analysis, these girls all tried hard to learn Chinese and basically used heritage language to communicate with their families, strengthening their alignment with their Chinese ethnicity identity. Otherwise, Chinese youth will stand a good chance of being affected in terms of their identity identification if failing to well master Chinese.

As for culture, all of them shared their love for Chinese culture and actually felt connected to both cultures. In spite of experiencing typical stereotypes, they embraced and identified with their Chinese–American identity on the whole. In particular, Sandy mentioned that she especially identified with her own heritage of being Chinese, and loved Chinese customs and values.

In the current study, these immigrant girls had a sense of belonging to the cultures of both home and host countries. In other words, they felt that they belonged to the city where they lived, and maintained a strong feeling of belonging to their ethnic group. A lot of research indicated that immigrants did not simply give up their past identities or cultural affinity with their original countries. Instead, these were utilised as templates or interpretive tools for constructing their personal and collective identities in the new society (Lerner et al., 2007).

The data analysis showed that these girls took great pride in being a group and felt the importance of learning Chinese. Their discussion exhibited great ethnolinguistic vitality. In terms of ethnolinguistic identity, the more vitality an ethnolinguistic group was considered to have, the greater probability it would have of surviving as a group with a unique identity within a multicultural setting (Giles, 1977). If language was valued as a ‘core aspect’ or essential symbol of the group, these perceptions of greater strength were likely to result in the maintenance of its ethnic lan-

guage (Giles & Johnson, 1987).

To sum up, ethnolinguistic identity demonstrates numerous aspects of the life experiences of an individual on the basis of language, culture, and ethnicity as an umbrella term. It is not fixed and can change in a situation of linguistic and cultural contact.

References

- Barth, F. (1966). *Models of social organization*. Royal anthropological institute of Great Britain and Ireland. No. 23.
- Block, D. (2006). Identity in applied linguistics. *The sociolinguistics of identity*, 34–49.
- Bourhis, R. Y., Giles, H. & Rosenthal, D. (1981). Notes on the construction of a ‘subjective vitality questionnaire’ for ethnolinguistic groups. *Journal of Multilingual and Multicultural Development*, 2(2), 145–155.
- Buckser, A. (1999). Keeping kosher: eating and social identity among the Jews of Denmark. *Ethnology*, 191–209.
- Cameron, D. (2001) *Working with spoken discourse*. London: Sage.
- De Fina, A., Schiffrin, D. & Bamberg, M. (2006). Introduction, in A. De Fina, D. Schiffrin and M. Bamberg (eds) *Discourse and identity: studies in interactional sociolinguistics* (pp. 1–23). Cambridge: Cambridge University Press.
- Foucault, M. (1972). *The archaeology of knowledge*. London: Tavistock Publications.
- Eastman, C. M. (1984). Language, ethnic identity and change. In J. Edwards (Eds.). *Linguistic Minorities* (pp. 259–276). London: Academic.
- Edwards, J. R. (1977). Ethnic identity and bilingual education. *Language, ethnicity and intergroup relations*, 253–282.
- Florsheim, P. (1997). Chinese adolescent immigrants: Factors related to psychosocial adjustment. *Journal of youth and adolescence*, 26(2), 143–163.
- Gans, H. J. (1997). Toward a reconciliation of “assimilation” and “pluralism”: The interplay of acculturation and ethnic retention. *International migration review*, 31(4), 875–892.
- Giles, H. (1977). *Language, ethnicity and intergroup relations*. London: Academic Press.
- Giles, H. & Johnson, P. (1987). Ethnolinguistic identity theory: A social psychological approach to language maintenance. *International Journal of the Sociology of Language*, 68.
- Heller, M. (2013). *Crosswords: Language, education and ethnicity in French Ontario* (Vol. 66). Walter de Gruyter.
- Hou, F., Schellenberg, G. & Berry, J. (2018). Patterns and determinants of immigrants’ sense of belonging to Canada and their source country. *Ethnic and Racial Studies*, 41(9), 1612–1631.
- Johnson, P., Giles, H. & Bourhis, R. Y. (1983). *The viability of ethnolinguistic vitality: A reply*.
- Kim, L. S. (2003). Exploring the relationship between language, culture and identity. *GEMA Online Journal of Language Studies*, 3(2).
- Le Page, R. (1986). Acts of identity. *English Today*, 2(4), 21–24.
- Lerner, J., Rappaport, T. & Lomsky–Feder, E. (2007). The ethnic script in action: The regrounding of Russian Jewish immigrants in Israel. *Ethos*, 35(2), 168–195.
- Riley, P. (2007). *Language, culture and identity: An ethnolinguistic perspective*. Continuum.
- Rumbaut, R. G. (2004). Ages, life stages, and generational cohorts: decomposing the immigrant first and second generations in the United States. *International migration review*, 38(3), 1160–1205.

The Collocational Behavior and Semantic Preference of Near-synonyms in Maritime English — A Case Study on the Usage of “marine” vs. “maritime” in World Englishes via Linguistic Motion Chart

Meng Qingnan and Luo Weihua

Dalian Maritime University, Liaoning, China

Email: jackmqn@dlmu.edu.cn; weihua.luo@dlmu.edu.cn

[Abstract] Based on GloWbE corpus, this study explores the collocational behavior and semantic preference of two near-synonyms — “marine” vs. “maritime” among 15 English varieties, and the results are visualized via linguistic motion chart. It is shown that overall speaking, “marine” mainly collocates with nouns that are related to the sea per se, such as “life”, “biology”, “environment”, whereas “maritime” is usually followed by nouns that are related to human activities, such as “museum”, “organization”, “security”. In addition, there are some slight differences in the semantic features of these two words’ nominal collocates between L1 and L2 countries/regions. In those L2 varieties, greater attention is paid to maritime security and education, which displays their unswerving determination to safeguard their sovereignty and territorial integrity.

[Keywords] Maritime English; collocational behavior; semantic preference; linguistic motion chart; GloWbE corpus

Introduction

During the author’s 10-year teaching and research experience, the word choice between/among a set of near-synonyms always proves to be a thorny issue. After consulting several thesauri or usage dictionaries, things may become even more complicated: some of the explanations are even contradictory to one another, and what seems to be perfectly explained etymologically may in fact run counter to its usage in present-day English due to semantic change. Besides, the usage of one and the same word may not necessarily be the same in different English varieties. All this necessitates a corpus-based study on a set of near-synonyms to explore their differences in present-day English.

When the author was recruited as a novice teacher at DMU, the then vice president made a brief introduction to the historical development of our university in his welcoming speech, and he mentioned in passing the motivation for the change of our school name from “Dalian Marine College” to “Dalian Maritime University” in the year 1994, which, according to him, reflects the changes in our school-running principles — from a technical school specializing in navigation and marine engineering only to a multi-disciplinary, world-renowned, research-teaching university. Layman to English linguistics though he is, his explanation on the long-term goal of our university may well be in

line with the lexical differences between *marine* and *maritime*. Thus aroused the author's curiosity on the differences between these two near-synonyms.

According to Smith's (1871) authoritative synonym dictionary, both these two words are derived from Latin *mare*, meaning "belonging to the sea", with only a slight difference in emphasis: *marine* (Latin: *marinus*) depicts the simplest aspect or natural state belonging to the sea, whereas *maritime* (Latin: *maritimus*) means "belonging to the sea as it is employed by man, or in relation to the life of man". However, since this dictionary was compiled almost 150 years ago, with only a few authentic example sentences from the real-world, whether it can truly reflect the semantic differences in present-day English is left to doubt. Moreover, it is well-known that maritime English is English for specific purposes (ESP), which means in order to ensure effective communication for seafarers all over the world, sometimes we have to lower the standard. Therefore, whether such semantic differences are also recognized by other non-native English speakers still remains to be further observed. On these bases, the present research aims to explore the differences between *marine* and *maritime* in 15 English varieties through their collocational behavior and semantic preference by means of GloWbE corpus data.

Theoretical Framework

Linguistically speaking, absolute synonyms are non-existent, in that it does not conform to "the principle of language economy" (Martinet, 1962), and is against Bloomfield's (1933) claim that each linguistic form has a constant and specific meaning (i.e.: "the principle of 'one form – one meaning'"). On this account, most scholars believe that there are only near-synonyms in language. In other words, if two words are roughly the same in denotation and can be used almost interchangeably, then they must differ in connotation at different levels, such as formality, style, implication, register, to name just a few. DiMarco et al. (1993) summarizes 12 dimensions of connotational difference, such as formality, abstractness, semantic prosody, emphasis. In terms of semantic prosody, it is mainly collocational: the semantic features of a set of high-frequency collocates for the node word is exactly the latter's semantic prosody. According to Partington (2004), this concept can be subdivided into three types: positive, negative, and neutral; or to put it another way: with a favorable, unfavorable or neutral prosody. Another closely related concept is semantic preference, which is defined as a lexical set of frequently occurring collocates sharing some semantic feature (Stubbs, 2002). According to Sinclair (1996), semantic prosody is at a further stage of abstraction than semantic preference^①. The former dictates the general environment which constrains the preferential choices of the node word, whereas the latter contributes powerfully to building semantic prosody (Xiao & McEnery, 2006).

Now in the era of "big data", linguistic studies is gradually witnessing an empirical-quantitative turn, and many scholars are beginning to use large-scale corpus data to explore the semantic preference of near-synonyms. More precisely, by analyzing the semantic features of the high-frequency collocates for each node word, their differences can be disclosed. This idea can be dated back to the American structuralist Z. Harris's (1954) "distributional semantics", and J. R. Firth's (1957) famous quote "You shall know a word by the company it keeps". Meanwhile, Wittgenstein (1953) also has a similar claim: "Meaning is use". Following the same vein, this research attempts to explore the semantic preference of *marine* and *maritime* via their collocational behavior, in order to disclose the semantic differences between these two words.

^①It should be noted that this claim is not widely accepted. Some scholars prefer to take semantic prosody as a sub-category (or a special case) of semantic preference.

Corpus and Data Collection

The corpus used in this research is Global Web-based English Corpus (henceforce GloWbE). It was released in April 2013 by Mark Davies, professor of corpus linguistics at Brigham Young University (BYU), with 1.9 billion words of text in the year 2012–2013 from 20 countries and regions, six of which are from the “inner circle” (see Kachru et al., 1985), namely the United States, Great Britain, Australia, Ireland, Canada and New Zealand, the other 14 from the “outer circle”, including Hong Kong, India, Philippines and other countries where English are used as a second language. The texts in the corpus are retrieved from the URLs of over 1.8 million web pages in these 20 countries, and 40% come from formal written texts, the other 60% informal blogs and other web-based English such as newspapers, magazines, company websites from Google general search (Cf. Davies & Fuchs, 2015). Compared with another widely used corpus — the International Corpus of English (ICE), GloWbE is much larger in size, thus enabling the study of some low-frequency language phenomena. As with other online mega-corpora from <<https://www.english-corpora.org/>>, it is freely available to all researchers.

In order to explore the distributional features of the high-frequency nominal collocates of *marine* and *maritime* in World Englishes, the author used “compare” function in the online search interface, and restricted the collocates to singular nouns only (i.e.: lemmatized forms). The span was set to one word to the right (R1), with a threshold value of 5 hits in each sub-corpus. Due to the space limitation for visualization, only 15 English varieties were selected, and then the raw frequencies of R1 collocates of these two near-synonyms were registered respectively. Since the size of each sub-corpus is slightly different, the author used normalized frequency per million word instead, and the results for data retrieval were saved in an Excel worksheet.

Research Methodology

In order to display the semantic features of the high-frequency R1 nominal collocates of *marine* and *maritime* in 15 English varieties, the author uses linguistic motion chart for data visualization. This technique was popularized by Hans Rosling in his 2006 TED talks on the social and economic development of some representative countries during the past 50 years with a series of animated bubble chart (Gesmann & De Castillo, 2011). Later on, inspired by this TED talk, Hilpert (2011) was the first to apply this visualization tool to the study of historical linguistics, especially with bivariate corpus data. Hence, it was renamed “linguistic motion chart”. Due to the space limitation in journal articles, the dynamic changes of a certain linguistic phenomenon are usually visualized as a sequence of static scatter-plots in parallel in a two-dimensional space with {plot} function in R programming.

Recently, this research method is widely adopted in the study of the collocational behavior of two near-synonyms, such as Primahadi-Wijaya-R & Rajeg’s (2014) study on the diachronic changes in the nominal collocational profile of two temperature adjectives in English, i.e.: *hot* vs. *warm*, Hilpert’s study on the collocational preference and the frequency distribution of *may* and *might* [This is an unpublished study. For further details, see Hilpert’s personal website: <http://members.unine.ch/martin.hilpert/motion.html>.], Pichler’s (2016) research on several pairs of near-synonyms in English in different word classes, such as *aware* vs. *conscious*, *try* vs. *attempt*, *rage* vs. *wrath*. However, all these studies are from a diachronic perspective. In order to further extend the use of motion chart, this research is a synchronic one, exploring the semantic difference between *marine* and *maritime* in World Englishes operationalized by their R1 nominal collocates. In order to make the charts legible and comparable, only 15 out of 20 countries/regions are selected, with 5 ESL countries excluded either because the frequencies of R1 collocates for both these two words are too low or because the frequency of a certain collocate is too high to be observed in the graph.

Data Analysis and Discussion

As is shown in Figure 1 below, the collocational preferences of these two near-synonyms in 15 English varieties are displayed in a series of bubble charts. The x and y axes in each graph represent the normalized frequencies per million word of R1 nominal collocates of *marine* and *maritime* respectively in each English variety, and the bubble size represents the joint frequency of a certain collocate for both these two near-synonyms. In order to make the graph interpretable, some of the most important collocates are marked and highlighted in dark grey, with other less important ones downplayed in the background in light grey, unmarked. Overall, among all the 15 English varieties selected in this study, the most frequently used R1 nominal collocates with *marine* include *life*, *park*, *environment*, *area*, *biology*, *world*, and those with *maritime* typically involve *museum*, *security*, *safety*, *organization*, *industry*, *law*. The number of collocates that display an equal frequency distribution with both these two node words is rather limited, with only several barely legible ones, if any, on the lower-left corner. Thus, it is safe to conclude that *marine* and *maritime* have quite a definite semantic division of labor. The former mainly concerns descriptions of the sea itself, be it on the surface or in the bottom, as is exemplified by collocations like *marine life*, *marine world*; whereas the latter has a much broader coverage, involving various kinds of human activities related to the sea, as is shown in the typical collocations such as *maritime affairs*, *maritime law*, *maritime disputes*, etc. This is roughly in accordance with Smith's (1871) distinction aforementioned.

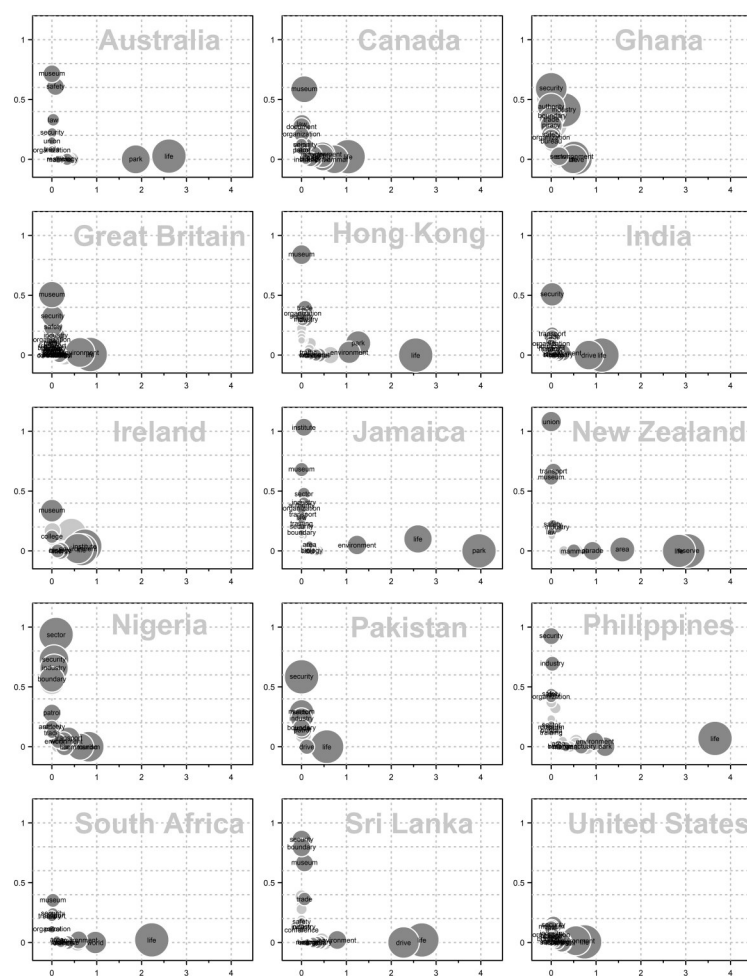


Figure 1 Frequency distribution of R1 collocates of *marine* and *maritime* in GloWbE in 15 varieties of English

After comparing the usage of these two near-synonyms across all the 15 English varieties, some slight differences are identified. In terms of the 6 “inner circle” English varieties, American English does not show any semantic preference toward either of these two node words, and both of them are rarely used, since all the bubbles are squeezed in the lower-left corner of the graph; in British English, Ireland English, Australian English and Canadian English, the usage distribution is quite similar: *marine* usually collocates with *life*, and *maritime* with *museum*; In New Zealand English, *marine reserve* and *maritime union* are the most frequently used collocations respectively. Besides, as far as organizations and educational institutions are concerned, almost all these six countries prefer to use *maritime*, as is shown in the typical collocations such as *maritime college/university/academy*, with the only exception of Ireland, where *marine institute* can also be observed, though relatively low in frequency. For those “outer circle” countries such as Ghana, India, Sri Lanka, Philippines and Pakistan where English is used as an official language, the most typical collocate with *maritime* is *security*, and *maritime boundary* is also *commoner* than those L1 countries. This shows that all these countries attach great importance to the security of their territorial seas, as well as the prevention of possible disputes across their national borders. In addition, the variety of nominal collocates in these L2 countries/regions is also wider than that in L1 countries, such as *maritime piracy* in Ghanaian English and *maritime patrol* in Nigerian English. This linguistic evidence indirectly displays their unswerving determination to safeguard their sovereignty and territorial integrity, with an attendant devotion to and investment in maritime education.

To take Jamaica as an example, as a country in the West Indies, it boasts unparalleled geographical advantages with an abundance of natural resources, which is reflected in the number and variety of nominal collocates with both *marine* and *maritime*. Among all the collocates of *maritime*, the most frequently used is *maritime institute* (see Figure 2 below), and its frequency in Jamaican English is far higher than that in the other 14 English varieties in the “outer circle”. Other highly frequent collocations include *maritime industry/authority/law/organization/training*, which are all closely related to maritime affairs. This shows the government’s serious attention to the education of its seafarers. Apart from that, the nominal collocate that ranks second for *maritime* is *museum*, displaying the country’s great emphasis on the inheritance and promotion of sea-related culture. In terms of the collocates of *marine*, interestingly, unlike the other 14 English varieties, the one that ranks highest is not *life*, but *park*. After consulting some documentation, it is found that there is a large national park called “Montego Bay Marine Park” on Jamaica’s north coast, which was set up to preserve the natural environment in the area and to educate the surrounding community of the importance of the marine resource. Such a landmark is a further evidence of the country’s great devotion to its sea-related cultural construction.

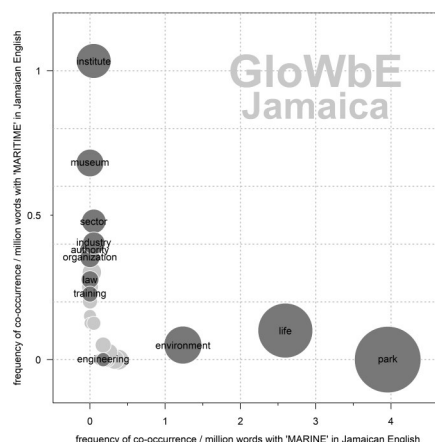


Figure 2 Frequency distribution of R1 collocates of marine and maritime in Jamaican English

Implications and Conclusion

This study explores the collocational behavior and semantic preference of *marine* and *maritime* in 15 English varieties in GloWbE corpus. The results show that *marine* mainly collocates with nouns that are related to the sea *per se*, such as *life*, *biology*, and *environment*, whereas *maritime* usually collocates with nouns that are related to human activities especially nouns related to organizations or institution. For those L2 countries, *maritime security* is often put to the top priority, followed by *maritime boundary* and other collocations involving sea-related affairs such as *maritime piracy* and *maritime patrol*. In Jamaican English, particularly, the most frequently used collocation is *maritime institute*, which fully displays its emphasis on maritime education.

The visualization tool (i.e.: linguistic motion chart) adopted in this research is also applicable to the study of other near-synonyms in maritime English, such as “*captain* vs. *shipmaster*”, “*sailor* vs. *navigator*”, “*naval* vs. *nautical*”. In addition, this study also displays the importance of linguistic context (i.e.: collocations) in the teaching and research of near-synonyms. However, as a case study, it inevitably suffers from several drawbacks. First, given that the corpus data in GloWbE can only reflect the usage features in L1 or L2 countries and regions, whether such generalizations are still valid in other EFL countries remain to be further explored. Second, as a general corpus, GloWbE cannot fully represent the use of *marine* and *maritime* precisely in maritime English. Third, apart from geographical reasons, other socio-cultural factors may also influence the collocational behavior and semantic preference of these two near-synonyms, such as gender, speaker age, educational background. Last but not least, some of the raw frequencies of nominal collocates are in low values, so that after normalization, their differences may be amplified in the motion chart. In further studies, if other corpora can be adopted as a cross-validation, then the results will be more persuasive.

References

- Bloomfield, L. (1933). *Language*. New York: Henry Holt and Company.
- DiMarco, C., Hirst, G. & Stede, M. (1993). *The semantic and stylistic differentiation of synonyms and near-synonyms* (pp. 120–127). University of Toronto: AAAI Spring Symposium
- Davies, M. Global Web-Based English Corpus (GloWbE): 1.9 billion words. Retrieved June 29, 2020, from <https://www.english-corpora.org/glowbe/>.
- Davies, M. & R. Fuchs. (2015). Expanding horizons in the study of World Englishes with the 1.9 billion word Global Web-based English Corpus (GloWbE). *English World-Wide*, 36(1), 1–28.
- Firth, J. R. (1957). A synopsis of linguistic theory. In J. R. Firth. (Ed.), *Studies in linguistic analysis* (pp. 1–32). Oxford: Blackwell.
- Gesmann, M. & Castillo, D. (2011). Using the google visualization API with R. Retrieved June 29, 2020, from <http://CRAN.R-project.org/packages=googleVis/>, *The R Journal*, 3(2), 40–44.
- Harris, Z. (1954). Distributional structure. *Word*, 10(2/3), 146–162.
- Hilpert, M. (2011). Dynamic visualizations of language change: Motion charts on the basis of bivariate and multivariate data from diachronic corpora. *International Journal of Corpus Linguistics*, 16(4), 435–461.
- Kachru, B. B. (1985). Standards, Codification and Sociolinguistic Realism: The English Language in the Outer Circle. In R. Quirk, & H. Widdowson. (Eds.), *English in the World: Teaching and Learning the Language and Literatures* (pp. 11–30). Cambridge: Cambridge University Press.
- Martinet, A. (1962). *A functional view of language* (E. Palmer, Trans.). Oxford: Clarendon.
- Partington, A. (2004). “Utterly content in each other’s company”: semantic prosody and semantic preference.

International Journal of Corpus Linguistics, 9(1), 131–156.

Primahadi–Wijaya–R, G. & Rajeg, I. M. (2014). Visualising diachronic change in the collocational profiles of lexical near-synonyms. In I. N. Sudipa, & G. Primahadi–Wijaya–R. (Eds.), *CAHAYA BAHASA: In Honour of Prof. I Gusti Made Sutjaja* (pp. 247–258). Denpasar: Swasta Nulus.

Pichler, K. (2016). *A diachronic perspective on synonymy* [M.A. thesis]. University of Vienna.

Sinclair, J. (1996). The search for units of meaning. *Textus*, 9, 75–106.

Smith, C. J. (1871). *Synonyms discriminated: A complete catalogue of synonymous words in the English language*. London: Bell & Daldy.

Stubbs, M. (2002). Two quantitative methods of studying phraseology in English. *International Journal of Corpus Linguistics*, 7(2), 215–244.

Wittgenstein, L. (1953). *Philosophical investigations* (G. Anscombe, Trans.). Oxford: Blackwell.

Xiao, R. & McEnery, T. (2006). Collocation, semantic prosody, and near synonymy: A cross-linguistic perspective. *Applied Linguistics*, 27(1), 103–129.

Acknowledgments

The research work reported in this article was partially supported by “the Fundamental Research Funds for the Central Universities” (Grant No. 3132020270).

COGNITIVE METAPHOR PROCESSING BASED ON MUC THEORY

Shao Changhong

School of Foreign Studies, Shandong University of Finance and Economics, Jinan, China

Email: 419340495@qq.com

[Abstract] *This paper attempts to deal with metaphor interpretation in human information processing system (IPS) based on Memory-Unification-Control (MUC) theory, explaining the processing (production and understanding) of metaphorical information, with the three functional components of language processing-memory, unification and control-cooperating in human IPS. By constructing a model of metaphor processing in IPS, this paper argues that metaphor processing is not just memory retrieval of lexical items in different categories or simply combination of one concept with another, but a dynamic and integrated cognitive process involving the mapping of features from one concept onto another, with related attributes of Topic and Vehicle activated and unified in the processing course.*

[Keywords] *Cognitive metaphor; Information processing; MUC Theory; Metaphor interpretation and memory*

Introduction

Cognitive linguistics sees metaphor as a means whereby ever more abstract and intangible areas of experience can be conceptualized in terms of the familiar and concrete based on human bodily experiences. Metaphor interpretation is related to some basic issues in cognitive linguistics such as categorization, prototype, gestalt perception and schema. Metaphor is regarded as being in the central position of human cognition and as an underpinning construct, providing foundation for thought and conceptualization. Metaphor is mental representation reflecting the similarity relations between category members, and it has the embodied nature of categorization, essentially a matter of both human experience and imagination, human perception of the world with created mental imagery. Metaphor deals with embodied, encultured, and imaginative dimensions of meaning, and it is human perception and understanding of the world.

Cognitive linguists, whether on stand of cognitive semantic or cognitive pragmatic views, all agree on the cognitive nature of metaphor. This paper attempts to integrate cognitive metaphor interpretation into information processing system, and tries to interpret cognitive metaphor in Memory-Unification-Control (MUC) theory from information processing perspective, exploring a new approach in metaphor interpretation.

METAPHOR INTERPRETATION AND MEMORY

In interpreting metaphor cognition, Lakoff's Conceptual Metaphor Theory (CMT) (Lakoff, 1987; Lakoff & Johnson 1980; Lakoff & Turner, 1989) emphasizes the universally conceptual nature of metaphor in cognitive semantic field, proposing that metaphors are understood via reference to metaphoric correspondences that structure our understanding of abstract concepts, and conceptual metaphors are systematic mappings across conceptual domains. While

Glucksberg's Attributive Categorization View (ACV) (Glucksberg, 1991; Glucksberg & Keysar, 1990; McGlone, 1996) highlights class-inclusion model, and argues that metaphors, like many literal comparisons, are understood by casting the Topic and Vehicle concepts in a common category, stressing a kind of decomposition of the perceived whole into individual properties or attributes according to personal understanding of the interpreter, leaning to cognitive pragmatic perspective.

The apparent difference between the CMT and ACV is the way of metaphor interpretation, but they share something in common that metaphor is cognitive in nature. Although they emphasize different cognitive perspectives in metaphor understanding, we can generalize from their views that metaphor interpretation is closely related to human memory. Most metaphorical expressions instantiate preexisting metaphorical mappings in our memory by which information from a target domain is partly understood in terms of a dissimilar source domain, and these conceptual metaphors motivate the meanings of metaphorical expressions which should be understood with reference to the newly-created category which is exemplified by the Vehicle concept. In understanding some metaphor expressions, preexisting metaphorical mappings between two concepts are retrieved from our memory, while the generated meaning is context-dependent or situation-dependent.

Cameron (2003) argues that Aristotle was already making a point that some later philosophers (Saddock, 1993; Searle, 1993) chose to ignore: that metaphor is not a matter of semantics or pragmatics, but of both. Ungerer & Schmid (2001) suggests that people's perception of the outer world may indeed involve two stages: the perception of an object as a whole as the first step (the so-called holistic perception, or gestalt perception, which is reflected in CMT's interpretation process), and a kind of decomposition of the perceived whole into individual properties as a second (optional) step (which is reflected in the ACV's interpretation process). Gibbs (1994) believes that the interpretation of metaphorical statements does not necessarily require some earlier temporal contrasts of diverse knowledge domains, because such metaphorical mappings may already exist in long-term memory. Nayak and Gibbs (1990) suggests a possibility that conceptual metaphor is available in conceptual-semantic memory, and maybe retrieved in certain situations. In this scenario, conceptual metaphors are not necessary for immediate comprehension, but may be recognized and appreciated in contexts that motivate people to search for an underlying metaphorical theme. Gibbs (1996) thinks concepts are temporary, independent constructions in working memory created on the spot from generic and episodic information in long-term memory. In this case, memory provides basic knowledge for metaphor understanding.

INFORMATION PROCESSING AND MUC THEORY

By combining the two theories in explaining metaphor related to human memory, it can be seen that both of their analyses of metaphor interpretation involve the process of information perception based on human experience, information memorization in form of concept and gestalt, information retrieval from human memory and language understanding and processing, which is what information processing theories talk about. Therefore, how cognitive metaphor is processed in human brain could be interpreted from information processing perspective.

Information Processing System

The process of people's acquiring and applying knowledge is in fact the process of inputting, storing and recalling of information, and in a sense, is the process of information memorization (Peng, 2000). This process forms a system, that is, information processing system (IPS), which is a system that can receive, store, process and transfer information. According to Liang Ningjian (2003), individuals change the stimulus information perceived from environment into cognitive code (e.g., visual image or acoustic or semantic code, etc.), and then pass it into processor of our brain,

in which the cognitive code is analyzed and organized. The processed cognitive code is then passed into working memory (short-term) memory, which processes or modifies the cognitive code according to individual purpose and expectation. Then the modified cognitive code is passed into long-term memory. Long-term memory is regarded as a huge storage of knowledge and experiences which stores not only factual knowledge but also procedural knowledge. In certain circumstances, knowledge and experiences stored in short-term memory and long-term memory are activated to be applied into practice via effector, hence the output of information.

This model of human IPS provides a general framework for the analysis of metaphor comprehension process. In the following section, cognitive metaphor processing in information processing perspective based on MUC theory would be explored.

MUC Theory

Metaphorical expressions show the expressive power of human language deriving from the possibility to combine elements from human memory and experience in novel ways. And this process of generating new meaning from elements in human memory is called Unification according to Hagoort (2013). Hagoort (2005, 2013) proposed the Memory-Unification-Control (MUC) model to explain language production and comprehension from neurobiological perspective.

According to Hagoort (2013), the MUC model distinguishes three functional components of language processing: Memory, Unification and Control. The Memory component refers to the linguistic knowledge that gets encoded in the course of language acquisition and consolidated in neocortical memory structures. The knowledge about the building blocks of language such as phonological, morphological and syntactic building blocks is domain specific and hence coded in a format that is different from color and visual object information. But in fact, language processing is not just memory retrieval or the simple concatenation of lexical items. Elements in human memory sometimes are combined in novel ways. In Hagoort's MUC model, this process of deriving new and complex meaning from the lexical building blocks is referred to as Unification. Unification refers to the assembly of pieces stored in memory into larger structures, with contributions from context. Unification operations take place not only at the syntactic processing level, but across representational domains. The Control component relates language to joint action and social interaction. When executive control is evoked, languages also have built-in linguistic devices that trigger the attentional control system into operation.

Hagoort (2013) explicitly examined the distribution of labor of different functioning regions in human brain (refer to Figure 1 for specific distribution of the activation). Memory areas are in the temporal cortex and the angular gyrus in parietal cortex (Brodmann areas (BA) 21, 37 and 42), which subserve the knowledge representations that have been laid down in memory during acquisition. These regions store both low-level word information (including phonological word forms, morphological information and the syntactic templates associated with nouns, verbs adjectives) and high-level semantic information, with especially conceptual knowledge widely distributed in these zones. Broca's area (BA 44 and 45) and adjacent cortex (BA 47 and 6) in the frontal regions are in charge of unification operations. Larger structures from the building blocks retrieved from memory are generated in Unification operations. Semantic unification (recruiting BA47 and BA45), syntactic unification (focus in BA45 and BA44) and phonological processes (BA44 and ventral parts of BA6) recruit different parts in human brain. And Control regions involve dorsolateral prefrontal cortex (BA46). In executive control process, attention is paid to the most relevant information in the input, involving anterior cingulate cortex and the parts of parietal cortex.

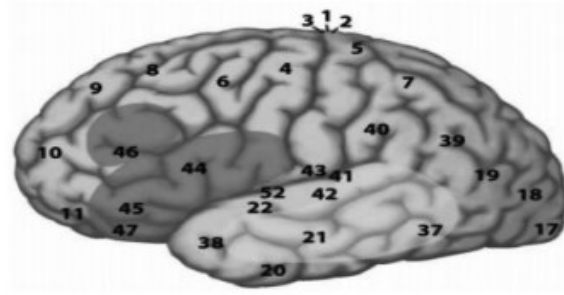


Figure 1: MUC model of language (Hagoort, 2013, p. 2)

Cognitive metaphor, as part of human cognition, has great power in generating new meanings by building languages and concepts in different categories into larger units. In the process of storing, processing and transferring information in IPS, metaphorical thinking is supposed to be functioning through its working mechanisms recruiting activities in different regions of human brain. Then the exploration of cognitive metaphor in information processing based on MUC theory is necessary and possible.

COGNITIVE METAPHOR IN INFORMATION PROCESSING BASED ON MUC THEORY

Daily metaphor expressions derived from human metaphorical thinking are linguistic knowledge encoded in human language acquisition and consolidated in human memory structures. And this part of knowledge stored in human memory is organized in certain units such as in the form of schema, which would be rolled on to construct a larger unit. And this unit of knowledge is constructed in human brain as an integrated whole, a gestalt. The creative power of human cognition is reflected in the combination of elements in different units, and when the elements of different units are linked by way of metaphorical mapping based on similarity or interaction, metaphorical expressions would be produced.

Comprehension for metaphorical expressions also involves human memory, both semantic and episodic memory (Paivio & Walsh, 1993), and the linguistic and extralinguistic context in which it was uttered. The linguistic context includes the ongoing topic of conversation, and the extralinguistic context includes the general communicational setting and the persons involved in the exchange. All these situational stimuli will determine precisely what semantic memory information is relevant to the interpretation of the metaphorical expression. Metaphoric expression, as vivid and special verbal stimulus, when perceived, would be changed into mental image and then passed into short-term memory and long-term memory respectively. The mental image of the metaphoric expression is so vivid that it is stored in our brain solidly, memorable. In the recall of the information, the metaphoric expression and the situation provide the retrieval context that guide the search through long-term memory. In view of Paivio, A. and Walsh, M. (1993), memorability depends on such long-term memory characteristics as the concreteness or meaningfulness. Thus the vivid image plays an important role in memory and recall of metaphoric expressions, and the pleasing mental effort required to understand them makes them memorable.

Metaphor, as an important part in human cognition, would be interpreted in information processing based on MUC theory, which is hoped to find a suitable place for metaphor in human cognition in terms of IPS and neuro-linguistic MUC theory.

The creative magic of metaphor thinking is the reflection of power of human cognition in combining elements from human memory and experience in novel ways. The processing course of metaphor (the production and understanding of metaphorical expressions) will be illustrated, with distribution of different functional regions of human

brain and the three functional components shown in Figure 2, taking the metaphorical expression “Our marriage was a rollercoaster ride” as an example.

Figure 2: Cognitive metaphor in information processing based on MUC theory

The production of a metaphor expression would be interpreted in the following way:

1) In our memory, some linguistic knowledge and epidemic memories are stored, which get encoded and consolidated in our long-term working memory and can be extracted into short-term working memory to be processed when necessary; and among the stored information, love and journey are stored as concepts in different categories with different attributes or personalities (BA21, 37 and 42);

2) We meet some situation in our marriage, which is exciting and scary in some way; in our interpretation of this situation, we just focus on and pay attention to the exciting and scary part of the marriage by Controlling mechanism (BA46);

3) This situational information is accepted and processed in Unification stage, during which pieces of information about exciting and scary situation such as rollercoaster ride or bungee jumping is evoked and assembled into certain structures and linked to the present exciting and scary marriage (BA44, 45, 47 and 6);

4) Then from long-term working memory, we retrieve information about marriage or love and information about exciting and scary movements such as rollercoaster ride or bungee jumping to short-term working memory, where all the extracted information is integrated, and the two categories of love and journey are linked into a new structure (BA44, 45, 47 and 6, BA21, 37 and 42);

5) Hence, futures of exciting and scary movements (rollercoaster ride or bungee jumping) are mapped onto the concept love or marriage, and the metaphoric expressions such as “our marriage is a rollercoaster ride” or “our marriage is a bungee jumping” are created (BA44, 45, 47 and 6, BA21, 37 and 42).

The understanding of a metaphor expression would be interpreted in the following way:

1) In daily conversation, we meet an expression “our marriage is a rollercoaster ride” or “our marriage is a bungee jumping”, and it is hard to connect “our marriage” with “rollercoaster ride” or “bungee jumping” because they

belong into different categories in our cognition;

2) This verbal information is accepted and processed in Unification course, during which the two concepts in the representation are integrated by searching our memory for related information (BA44, 45, 47 and 6); during the searching for the related information, our attention is paid to the specific features of rollercoaster ride or bungee jumping that can explain the very situation of our marriage mentioned in the metaphoric expression, and in this process, Control mechanism is functioning (BA46);

3) In our memory, some linguistic knowledge and epidemic memories about love (marriage) and journey (rollercoaster ride or bungee jumping) are stored, which get encoded and consolidated in our long-term working memory (BA21, 37 and 42); we extract the related attributes of the two concepts from long-term working memory into short-term working memory; then the features of rollercoaster ride or bungee jumping (exciting and scary) are mapped onto “our marriage”, and then we get the understanding that “our marriage is in an exciting and scary situation” (BA44, 45, 47 and 6, BA21, 37 and 42).

In the production and understanding of the metaphorical information, the three functional components of language processing—Memory, Unification and Control—play important roles and cooperate in human IPS. Metaphor processing is more than memory retrieval of lexical items in different categories, and it is not simply combination of one concept with another but a unified processing course of two concepts across representational domains, with related attributes of Topic and Vehicle of a metaphor activated and unified in the processing course.

CONCLUSION

This paper deals with metaphor interpretation in human information processing system based on MUC theory, attempting the possibility of highlighting cognitive nature of metaphor in information processing perspective.

Metaphor processing is not just memory retrieval of lexical items in different categories or simply combination of one concept with another, but a dynamic and integrated cognitive process involving the mapping of features or attributes from one concept onto another. It is a processing course of two concepts across representational domains, with related attributes of Topic and Vehicle of a metaphor activated and unified in the processing course. This chapter attempts to illustrate the interpretation of metaphor by integrating MUC theory in explaining the production and understanding of the metaphorical information, with the three functional components of language processing—Memory, Unification and Control—cooperating in human IPS.

References

- Cameron, L. (2003). *Metaphor in Educational Discourse*. Continuum Press, London & New York.
- Gibbs, R. W. (1994). *The Poetics of Mind: Figurative Thought, Language, and Understanding*. Cambridge University Press, New York.
- Gibbs, R. W. (1996). Why Many Concepts Are Metaphorical. *Cognition*, 61, 309–319.
- Hagoort, P. (2005). Broca, Brain, and Binding: a New Framework. *Trends Cognitive Science*, 9, 416–423.
- Hagoort, P. (2013). MUC (Memory, Unification, Control) and Beyond. *Frontiers in Psychology*, 4, 1–13.
- Glucksberg, S. (1991). Beyond Literal Meanings: The Psychology of Allusion. *Psychological Science*, 2, 146–152.
- Glucksberg, S. & Keysar, B. (1990). Understanding Metaphorical Comparisons: Beyond Similarity. *Psychological Review*, 97, 3–18.
- Lakoff, G. (1987). *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind*. Chicago University Press, Chicago.

- Lakoff, G. & Johnson, M. (1980). *Metaphors We Live By*. Chicago University Press, Chicago.
- Lakoff, G. & Turner, M. (1989). *More than Cool Reason: A Field Guide to Poetic Metaphor*. University of Chicago Press, Chicago.
- Liang, N. J. (2003). *Contemporary Cognitive Psychology*. Shanghai Educational Publishing House, Shanghai.
- McGlone, M. S. (1996). Conceptual Metaphors and Figurative Language Interpretation: Food for Thought? *Journal of Memory and Language*, 35, 544–565.
- Nayak, N. P. & Gibbs, R. W. (1990). Conceptual Knowledge in the Interpretation of Idioms. *Journal of Experimental Psychology: General*, 119, 315–330.
- Paivio, A. & Walsh, M. (1993). Psychological processes in metaphor comprehension and memory. in E. D. A. Ortony (ed.) *Metaphor and Thought*, Cambridge University Press.
- Peng, D. L. & Zhang, B. Y. (2000). *Cognitive Psychology*. Donghua Book Company, Taiwan.
- Sadock, J. (1993). Figurative Speech and Linguistics E. D. A. Ortony (ed.) *Metaphor and Thought*, Cambridge University Press.
- Searle, J. (1993). Metaphor E. D. A. Ortony (ed.) *Metaphor and Thought*, Cambridge University Press.

Exchange Structure of Chinese Daily Conversation: Gender and Follow-up Move

Xiuyan Song and Hong Zou

Jilin International Studies University, Jilin, China

Email: songxiuyan@jisu.edu.cn

[Abstract] *Based on 190 recorded conversations, this study aims to analyze the exchange structure of Chinese daily conversations. In particular, it discusses how the production of follow-up moves is affected by the gender of the interlocutors. As results show, women prefer a three-part conversational structure (IRF), while men prefer a two-part exchange (IR).*

[Keywords] *Exchange structure; Chinese conversation; gender; follow-up move*

Introduction

Sinclair and Coulthard (1975/1992) pioneered the study of follow-up moves when they examined the linguistic aspects of teacher/pupil interaction. In their research, the feedback to the pupil's response from the teacher is identified as feedback or follow-up move. They observed that "a typical exchange in the classroom consists of an initiation (I) by the teacher, followed by a response (R) from the pupil, then followed by feedback (F), to the pupil's response from the teacher", with the follow-up move providing an evaluation of the correctness of information supplied in the response (Sinclair & Coulthard, 1975/1992, p. 3). Since then, numerous studies have been made into classroom discourse and it is mostly unquestioned that the three-part exchange is the default format for classroom interaction (Mehan, 1979; McHoul, 1978; Lemke, 1990; Fan, 2011; Wang & Liu, 2012).

However, as for the presence of follow-up move in daily, spontaneous conversations, no clear agreement has been reached. Schegloff and Sacks (1973) are in favor of a two-part conversational organization, which is clearly captured by their concept of adjacency pair. They believe that an organizational pattern in a conversation consists of two adjacent utterances by different speakers, such as question-answer, greeting-greeting, offer-acceptance/refusal, etc. Different views in regard to the exchange structure in daily conversations are held by other researchers (Goffman, 1976; Heritage, 1984; Mishler, 1975; Tsui, 1994), who argue that a three-part exchange is more powerful as a description of the basic unit of conversational organization than an adjacency pair.

Previous research on the follow-up move is mostly based on the English language and it seems that there is a lack of empirical work in regard to the follow-up move in Chinese daily conversations. Hence, this study aims to investigate the use of follow-up moves in Chinese daily conversations and tries to explore how they may be affected by the interlocutor's gender.

Data and Method

This research is based on a corpus of 190 natural and casual conversations, which occur spontaneously, not be-

ing planned or prompted beforehand. Each conversation involves only two interlocutors aged similarly. The recorded conversations occurred among family members, close friends, and colleagues from work with equivalent ranks in their companies, who are intimate in relation and with little or no hierarchical difference. These conversations may occur at home, in the office, on the bus and the light rail, or in other public places. All the data were recorded naturally, with interlocutors uninformed beforehand. But the participants were afterwards asked for permission to keep and use their conversations.

This study uses the taxonomy of initiating moves proposed by Sinclair and Coulthard (1975/1992), namely, elicitation, directives, and informatives. The 190 conversations are divided into three groups according to the taxonomy, then, 64 initiations are found to be elicitation, 62 to be informatives, and 64 to be directives. Furthermore, gender of the initiators is taken into consideration during the selection of conversations. Among each group, a balanced number is reached—about 30 cases with male initiators and about 30 cases with female initiators. Table 1 shows the classification in details.

Table 1 Classification of Conversations

Initiating moves	Initiator	Conversations
Elicitations (64)	Female	33
	Male	31
Informatives (62)	Female	32
	Male	30
Directives (64)	Female	33
	Male	31
Total		190

Among the many factors like gender, age, power, and distance, which may affect the use of follow-up moves, we choose gender as the only variable in this research. Additionally, quantitative analysis is conducted in this study to examine and analyze the connection between gender and the occurrence of follow-ups in Chinese daily conversations. The tool for statistical analysis is SPSS. Frequency test is used to analyze the presence of follow-up moves and paired-samples T Test to test whether gender, the dependent variable, affects the use of follow-up moves in Chinese daily conversations.

Results and Discussion

Gender and Follow-up Moves

The overall use of F-moves in Chinese daily conversations is clearly shown in Table 2. Among the 98 conversations initiated by females, follow-ups are found in 52 conversations. While in the 92 conversations initiated by males, follow-ups are present only in 17 ones.

Table 2 Frequency of F-move in All Female and Male Initiations

	Female Initiators	Male Initiators
+F	52 (53%)	17 (18%)
-F	46 (47%)	75 (82%)
Total	98	92

Notes: -F: follow-up move is absent; +F: follow-up move is present

The production of F-move by females (53%) and males (18%) shows a general tendency that, in Chinese daily conversations, females tend to use follow-up moves more often, whereas males do not. Due to the paired-samples T Test, there exists a significant difference ($t = 7.475$ ($df\ 91$) $sig = .000$) in the use of follow-ups between women and men. Thus, in Chinese daily conversations, female speakers prefer a three-part exchange structure (IRF pattern), while male speakers prefer a two-part exchange pattern (IR pattern).

Similar findings can be found in the study of Spanish linguist Maíz-Arévalo (2011). When she makes an investigation into Spanish conversations, she finds that females tend to use three-move conversational exchanges (IRF), whereas males prefer to use two-move exchanges (IR).

Gender-based Use of F-moves in Different Initiations

1) Elicitations

As shown in Table 3, there is a sharp contrast between female and male speakers in the production of follow-up moves in elicitations. The valid percentage of follow-up moves produced by female speakers is 64%; however, the percentage for male speakers is only 13%. The data in this research shows that female and male initiators do react differently to the addressees' responses, and we may conclude that gender does render the presence or absence of F-moves in elicitations ($t = 6.036$ ($df\ 30$) $sig = .000$), that is, female initiators tend to produce follow-up moves, whereas male initiators do not.

Table 3 Frequency of F-move in Elicitations

	Elicitations by Female Initiators	Elicitations by Male Initiators
+F	21 (64%)	4 (13%)
-F	12 (36%)	27 (87%)
Total	33	31

Notes: -F: follow-up move is absent; +F: follow-up move is present

Elicitation, often referred to as “questions”, has been defined by Sinclair and Coulthard (1975/1992) as utterances whose discourse function is to elicit an obligatory verbal response or its non-verbal surrogate. Tsui (1994) has further identified subclasses of elicitations according to the different responses prospected, namely, to elicit information, confirmation, commitment, repetition and clarification. In the corpus of this study, only information-seeking and confirmation-seeking elicitations are found, while others are not. The following are examples of information-seeking cases produced by female and male initiators.

Example 1 Gender: A-female (Age: 32), B-female (Age: 28) Relationship: colleagues

→	I	A: 谁下午没有课?	Who does not have class (to teach) this afternoon?
		B: 我, 没有。	Me, I haven't.
	R	A: (点头) 行。下午要是有人找我, (告诉她)	(Nodding) Good. If someone comes to me this
	F	文件就在这。	afternoon, (tell her) the file is here.
		B: 好。	Ok.

Example 2 Gender: A–male (Age: 35), B–female (Age: 35) Relationship: husband and wife

	I	A: 老婆,你那天说你同事的什么当博导了?	Dear, did you say that day your colleague's... um... became a doctoral supervisor?
	R	B: 同事老公的同学吧,当博导了。	A schoolmate of my colleague's husband became a doctoral supervisor.

In Example 1, speaker A is asking for a piece of missing information from B and invites B to provide the information. Hence, the initiating utterance has realized the discourse function of eliciting information. In Example 2, a question is used by speaker A to invite B to confirm that A's assumption is true because speaker B has better knowledge than A. Thus, the initiation in Example 2 has realized the function as seeking confirmation from the addressee, i.e., to elicit confirmation. However, no follow-up move is produced by the male initiator in Example 2.

2) Informatives

The frequency of follow-up moves produced by females and males in informatives is clearly shown in Table 4. In the cases with female initiators, follow-up move is present in 66% of the cases; as for male initiators, the percentage is only 20%. Thus, it can be argued that gender is the determining factor for the presence of follow-up moves in cases of informatives ($t=5.385$ ($df\ 29$) $sig=.000$).

Table 4 Frequency of F-move in Informatives

	Informatives by Female Initiators	Informatives by Male Initiators
+F	21 (66%)	6 (20%)
–F	11 (34%)	24 (80%)
Total	32	30

Notes: –F: follow-up move is absent; +F: follow-up move is present;

Sinclair and Coulthard (1975/1992) categorized informatives as a kind of discourse, whose function is to provide information and prospect an acknowledgement of attention and understanding. Tsui (1994) divided informatives into three subclasses, namely, reports, assessments, and expressives. Among all the cases of informatives produced by females and males, reports and assessments are found, while expressives are not. The following discusses and analyzes cases with reports as the initiations.

Example 3 Gender: A–female (Age: 35), B–female (Age: 32) Relationship: colleagues

→	I	A: 明天下午的报告你听不着了。	You will miss tomorrow afternoon's lecture.
	R	B: 太可惜了。	What a pity.
	F	A: 可不嘛。	Quite right.

The initiation in Example 3 gives an account of a certain event by reporting some information known to A and B, and it is presupposed to be bad and undesirable, hence a negative remark is made by B. Then a follow-up move is produced by A, showing her agreement and sympathy to B's response.

Example 4 Gender: A-male (Age: 35), B-female (Age: 35) Relationship: husband and wife

	I	A: 我们科长回来了, 一会儿我跟他出去吃个饭。	The Senior Manager is back and I'll go out for dinner with him later. Ok.
	R	B: 恩。	

Example 4 is a case initiated by a male speaker and the initiation is subcategorized as report, too. However, no follow-up move is produced in this case.

3) Directives

As is shown in Table 5, among the 31 conversations of directives initiated by male speakers, follow-up moves are found only in 23% of the cases, and this result is consistent with the findings about male initiators in elicitations (13%, Table 3) and informatives (20%, Table 4). However, as for cases of directives with female initiators, where follow-ups are present in 30% of the conversations, the result is quite different from those in elicitations (64%, Table 3) and informatives (66%, Table 4).

Table 5 Frequency of F-move in Directives

	Informatives by Female Initiators	Informatives by Male Initiators
+F	10 (30%)	7 (23%)
-F	23 (70%)	24 (77%)
Total	33	31

Notes: -F: follow-up move is absent; +F: follow-up move is present;

Directives are utterances which solicit non-verbal actions. In regard to the various purposes of initiations, the 33 cases of directives with female initiators are divided into three categories (Tusi, 1994): providing a request for action (27 cases), providing suggestion or advice (4 cases), and offering an invitation (2 cases). In the following part, a detailed investigation is made into directive cases produced by females.

Example 5 Gender: A-female (Age: 35), B-male (Age: 35) Relation: husband and wife

	I	A: 把窗帘拉上呗。	Could you please close the curtain? Ok (Non-verbal action).
	R	B: 嗯(动作)。	

In Example 5, speaker A is providing a request for action, and then it is responded with a non-verbal action performed by B. When a request for action is complied with, it is often followed by the requester's thanking or appreciation for the requestee's complying (serving as a follow-up move to B's response). However, as we see in Example 5, there is no thanking or appreciation made by speaker A. This is much the same for 63% (17 out of 27) of the cases with request-for-action initiations made by females.

The above analysis reveals that follow-up moves are less found in directives with female initiators and the two-part exchange structure—IR pattern, is more prevalent among these cases. The paired-samples T test also proves that no significant difference ($t=1.793$ (df 29) $sig=.083$) is found in the production follow-up moves by females and by males. Thus, gender is not the factor that influences the presence or absence of follow-up moves in directives.

Conclusion

Through the examination of 190 Chinese daily conversations, we see that female speakers have a stronger tendency to use follow-up moves than males, thus the three-part exchange (IRF) is a more powerful unit of description for female conversational structure, while the two-part exchange structure (IR) is usually adopted by males. In view of different initiations, both in elicitations and informatives, female speakers tend to produce follow-up moves more often than male speakers; however, no significant difference is found in directive cases in that both female and male speakers tend to use IR pattern.

References

- Fan, W. F. (2011). Research on IRF Exchange Pattern and Communicative Teaching in China's EFL Classroom. *Foreign Languages in China*, 1, 65–71.
- Goffman, E. (1976). Replies and Responses. *Language in Society*, 5, 257–313.
- Heritage, J. C. (1984). A change-of-state-token and aspects of its sequential placement. In: Atkinson J and Heritage J (eds) *Structure of Social Action* (pp. 299–345). London: Cambridge University Press.
- Lemke, J. L. (1990). *Talking science: Language, learning, and values*. Norwood, NJ: Ablex.
- Maíz-Arévalo, C. (2011). Gender-based Differences on Spanish Conversational Exchanges: The Role of the Follow-up Move. *Discourse Studies*, 13(6), 687–724.
- McHoul, A. W. (1978). The organization of turns at formal talk in the classroom. *Language in Society*, 7, 183–213.
- Mehan, H. (1979). *Learning lessons: Social organization in the classroom*. Cambridge, MA: Harvard University.
- Mishler, E. G. (1975). Studies in dialogue and discourse: An exponential law of successive questioning. *Language in Society*, (4), 31–51.
- Schegloff, E. & Sacks, H. (1973). Opening up closings. *Semiotica* 7(4), 289–327.
- Sinclair, J. & Coulthard, M. (1992). Towards an Analysis of Discourse. In Coulthard, M. (Ed.), *Advances in Spoken Discourse Analysis* (pp. 1–35). London & New York: Routledge. (Reprinted from *Towards an Analysis of Discourse: the English Used by Teachers and Pupils*, 1975, London: Oxford University Press.)
- Tsui, A. B. (1994). *English Conversation*. Oxford: Oxford University Press.
- Wang, H. & Liu, Y. B. (2012). The Discourse of English Reading Lessons in Chinese Middle Schools: A Socio-cultural Perspective. *Chinese Journal of Applied Linguistics*, 2, 212–228.

The Referential Function and Semantic Inference of “[ta]” in the “V+O_[ta]+O_{QC}” Construction

Wu Ling

College of Foreign languages, Minjiang University, Fuzhou, China

Email: 139201050@qq.com

[Abstract] The “V+O_[ta]+O_{QC}” Construction is a very common unconventional expression in modern spoken Chinese, but there are different interpretations on how this kind of structure comes and what’s the inference meaning of it. This paper will study the logic relations among the parts of this construction and the syntactic attribution of this construction based on the corpus, construction grammar and Chomsky Construction Transformation, in order to make a further study of the referential function and semantic of [ta].

[Keywords] “V+O_[ta]+O_{QC}”; Referential Function; Semantic Reference; Construction Grammar

Introduction

The unconventional expression “V+O_[ta]+O_{QC}” is widely used in modern spoken Chinese, mainly expressing the speaker’s intention meaning, including the speaker’s feeling he or she wants to express. In this construction, “Q” represents the numeral, which can be not only a certain number like one, two, three, but also the uncertain quantifier; “C” in this construction can be a noun, an adjective or even a clause; while the “O_[ta]” in this construction specifically refers to the Chinese character “他”. In modern Chinese, “[ta]” is mainly used as the third person pronoun, but in the study of philosophy of language, “[ta]” is usually used as an absent existence. This study will focus on the referential function and the semantic of the word “[ta]” in this construction based on the construction coercion in construction grammar and Chomsky Construction Transformation. All the corpus in this study are abstracted from the Modern Chinese Corpus of the Center for Chinese Language of Beijing University, such as (1) “吃他三个苹果”, (2) “喝他个痛痛快快”, (3) “闹他个天翻地覆”, (4) “打他个人仰马翻”, (5) “打他一宿麻将”, etc. In this construction, this study will not translate the “他” into “He” directly. In Chinese language, no matter we use “他” as an object or subject in some sentence, we always use the same Chinese character “他”, that’s because in Chinese, “他” doesn’t have any other variants; but in English language, the word “he” has four different variants in different sentence functions. In order not to make confusion, this study will only use the Chinese *pinyin* “[ta]” to take the place of the Chinese character “他”.

The Domestic Comparative Study of the “V+O_[ta]+O_{QC}” Construction

For this linguistic expression, nine explanations have been worked out by the domestic scholars who have studied primarily concentrated in the following three levels, that is, the level of semantic and sentence structure, the level

of phonetics and aesthetics, as well as the level of construction.

At the level of semantic and sentence structure, Liu Naizhong (Liu, 2001) identified this structure as a verb-object structure, and he regarded “[*ta*]” in the construction as the attributive of the following “three apples”. Xu Jie (Xu, 1999 & 2004) and Lu Jianming (Lu, 2002) identified this sentence structure as a double-object structure, thinking that “[*ta*]” is the object of the preceding “V”. Ma Qingzhu (Ma, 1983) proposed the concept of “quasi-double-object structure”, that’s because he thought that the reference of “[*ta*]” in this kind of structure is not clear or uncertain, therefore Ma Qingzhu suggested that “[*ta*]” in this structure can be regarded as the object of a virtual sign. According to the relationship between “[*ta*]” and the following “C”, Zhu Dexi (Zhu, 1982) regarded this structure as the single-object structure when “[*ta*]” is the attributive of the following “C”, while he regarded this structure as the double-object structure when “[*ta*]” and the following “C” are used as the two objects of the proceeding “V”. Xiong Xueliang (Xiong, 2008) explained this structure as “verb-object complement” structure, thinking that the “QC” is used as a supplement of the degree of the proceeding “V”.

At the level of phonetics and aesthetics, Yuan Yulin (Yuan, 2002) believes that “[*ta*]” in this structure is non-referential. The existence of “[*ta*]” is to help to form a double-syllable structure for the needs of the rhythms when expressing.

At the level of construction, Wang Yin (Wang, 2009) proposed the concept of inheritance and integration approach by means of construction grammar and Construction Procedural Analysis Frame, to analyze the very elements of the “V+O_[*ta*]+O_{QC}” construction from the perspectives of grammar, semantics and pragmatics. Lei Dongping (Lei, 2012, p. 147) agrees with the concept of ditransitive construction, and he further proposed that this ditransitive construction “could only be grammaticalized to form a hardly divided constructive integrity when the meaning of ‘[*ta*]’ is abstract under the semantic circumstances that the construction has the meaning ‘attainment’”. Then, this construction means attaining subjective large volume easily, and the whole construction means trying for attaining subjective in future. By this moment, “[*ta*]” in this structure is considered as its non-referential usage, which makes the whole construction grammaticalize. Zhang Long (Zhang, 2012) believes that the numeral “Q” is an object marker, besides he proposed that the “V+O_[*ta*]+O_{QC}” construction is produced by analogy and blending from the other two constructions of “V+ge VP” and “V+ta2+NP”. while Zhang Ailing (Zhang, 2008) mainly discusses the construction from the perspectives of its construction form and the semantic characteristics as well as the lexical feature, thinking that the form of this construction experiences a process of ordinal modular combinations.

Based on the analysis of the above domestic comparative studies, the writer finds that most of the current domestic researches on this special construction focus on discussing the attribution of this expression. If we want to make it clear about this construction structure, we should first determine whether “[*ta*]” has a referential function. If “[*ta*]” has the reference function in the construction, then it can have two syntactical functions in the construction. First, it can be an indirect object of the proceeding “V”, then this construction can be used as a ditransitive construction; second, the “[*ta*]” here can also be an attributive of the following “C”, then this construction can be used as a transitive construction. If “[*ta*]” doesn’t have any reference in the construction, then some scholars think “[*ta*]” can only be used as an auxiliary, thus this construction will be transformed into a transitive structure. This paper will try to work out the preconditions to determine the reference function of “[*ta*]” and explore the connection of semantic and form of this construction.

The Conditions of Estimating the Reference Function of “[*ta*]”

In order to study the referential function of “[*ta*]”, we first need to work out the sentence meaning. Structural linguists perceive that the meaning of the whole sentence comes from the simple combination of every elements’ mean-

ing in the sentence. However, “as one of the leading hot spots of cognitive linguistics research, the construction is regarded as the possible framework to give a unified interpretation of language phenomena”. (Liu, 2012) Different from structuralism, construction theories consider that the meaning of a sentence should be produced by the mutual coercion of each element in the construction. “The coercion mainly means that a potential syntactic environment will produce a coercion operator which has a coercive influence on lexical meaning when a kind of semantic conflict happens to the lexical meaning and construction meaning, or the lexical meaning and construction meaning are incompatible or mismatched.” (Wang, 2011, p. 337)

In other words, when a kind of semantic conflict happens to the construction meaning and lexical meaning, language users will have to adjust or reinterpret the lexical meaning according to the construction meaning, in order that they can match with each other or mutually adapt to each other. Under the process of coercion, if the lexical meaning is adjusted or reinterpreted, then it means that the adjusted or reinterpreted lexical meaning is different from its original meaning. And vice versa, if the adjusted or reinterpreted part is the construction meaning, then the whole construction structure might be readjusted or reinterpreted. The writer will take the corpus (1) “吃他三个苹果” (*chi ta san ge ping guo*) as an example to explore whether the “[*ta*” in this sentence gets the coercion by the construction meaning.

The comparison of the previous study shows, if language users consider this special expression “*chi ta san ge ping guo*” as a transitive structure, then every single lexical item in this construction must meet the structural requirements of the transitive construction, that is, S (subject) + V + O (object). While in this example, there are two seemingly objects “*ta*” and “*ping guo*” after the given verb *chi* (eat). According to the transitivity of *chi* (eat), *ping guo* as a noun undoubtedly can enter into this transitive construction and becomes the object of the proceeding verb *chi* (eat). Under the coercion of the transitive construction, *ta* couldn’t be another object of the proceeding verb *chi* (eat), then from the perspective of syntactic function, *ta* in this sentence can either be the attribute of the following word *ping guo*, or be a modal particle to help the proceeding verb *chi* (eat) to express the speaker’s feeling.

If *ta* is used as an attribute of the following word *ping guo*, then *ta* must have the reference function, the referent of *ta* must be the familiar item by the speaker and listener. It might appear in the proceeding context. At the same time, when *ta* is used as the attribute of *ping guo*, then it has the meaning of “his”. The following quantifier “*san ge*” (three) obviously shows that the action of the verb *chi* (eat) has happened in the past. “Logically speaking, since we can determine the specific number of *ping guo*, the describing event should have already occurred, or how can we confirm the specific quantity for the events that haven’t occurred yet.” (Wu, 2014)

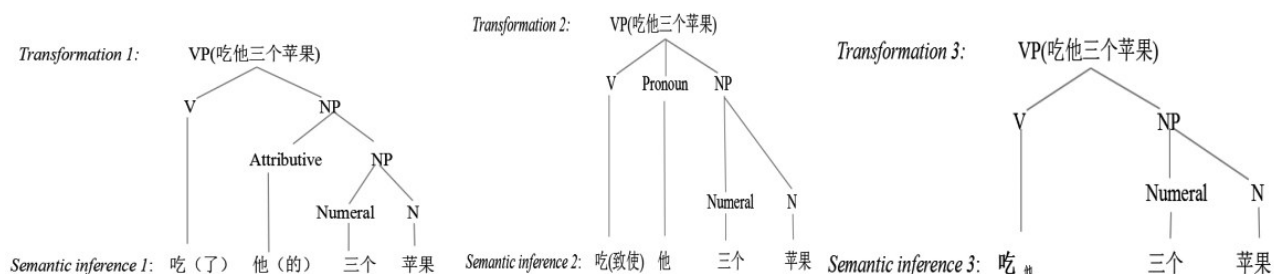
Here is another possibility, if language users consider this special expression “*chi ta san ge ping guo*” as a ditransitive construction, the meaning of ditransitive construction will require both direct object and indirect object to enter into this construction. Then *ta* and *ping guo* undoubtedly can take the place of the direct and indirect objects individually. At the same time, the verb *chi* (eat) will receive the coercion given by the ditransitive construction meaning and make itself be a causative which has the ditransitive meaning of “(the subject) causes him to eat three apples”. Thus, *ta* as an indirect object must have referential function obviously to help the proceeding verb *chi* (eat) have the cause-meaning, then the referent of *ta* might either be the one both the speaker and listener know or be the one mentioned in the proceeding context. Since the verb entering into this construction gets the coercion and gain its own causative attribute by the ditransitive construction’s meaning, then the tense of this kind of causative structure is usually not affected by the quantifier of the direct object, it can indicate both what has happened and what will happen in future.

Besides, we couldn’t neglect a third possibility, that is we couldn’t find out the referent of *ta* from the proceeding context, that’s to say, *ta* in this moment doesn’t have the reference function, then the non-referential *ta* will pro-

duce a reverse coercion to the whole construction and make the construction lose its attribute of ditransitive. Thus, *ta* originally as a pronoun loses his reference function and can only be used as a modal particle to help to emphasize the speaker's emotion which shows the pragmatic function of *ta*. But what kind of syntactic function we may work out here for *ta*? we need to work out the syntactic function of *ta*. According to its special syntactic position, the writer propose a concept of a pseudo-object which takes place the position of real object with pragmatic function but doesn't have any real referent.

The Semantic Inference of “[ta]” through Construction Transformation

In this construction, if we want to work out the logical semantic of *ta*, then we should first clearly know how to estimate whether *ta* has its referential function as a pronoun or not. The writer estimates the referential function of *ta* through the hypothesis method in the above section, while in the study of syntactic function, Chomsky mainly emphasized that “the basis of a sentence is mapped into the sentence by the transformation rules, which furthermore, automatically assign to the sentence a derived Phrase-marker (ultimately, a surface structure) in the process” (Chomsky, 1965, p. 128). Then in this section, the writer will take the method of deep structure and grammatical transformation by Chomsky to analyze the syntactic function of every item in this construction and to further estimate the referential function of *ta* in order to further study the semantic logic of *ta* in this construction. The five given corpus in the beginning of this paper look similar from their surface structure, what about their deep structure? Take “吃他三个苹果” as an example, how many transformations can we work out?



Semantic inference 1 shows that the subject has finished the action given by the predicate *chi* from the perspective of tense. Besides, the tree diagram fully shows that the following *san ge ping guo* belongs to *ta*, that's to say *ta* is defined as an attributive to modify *ping guo*. So *ta* has the referential function and the referent of *ta* might be mentioned in the proceeding context or be someone known both by the speaker and the listener. Here *ta* can be understood as **his** not he, so we can translate this sentence like “having eaten his three apples”.

Transformation 2 endows *chi* with an attributive of causative and make *chi* have the meaning of “causing somebody to eat something”. Originally, *chi* doesn't have this causing-meaning, but the surface structure of the transformation 2 looks like a ditransitive construction, then this ditransitive construction makes *ta* enter into a ditransitive construction and realize its referential function to be a pronoun to occupy the place of the indirect object. By this time, *ta* can be understood as **him** not his or he, so we can translate this sentence like “Let him eat three apples”, such a seemingly imperative sentence won't be influenced by tense.

Totally different from transformation 1 and transformation 2, transformation 3 looks like a transitive sentence from the perspective of syntax. Though *ta* is still next to the proceeding verb *chi*, *ta* doesn't have the referential function because it isn't on the place of indirect object. But the question is why *ta* still keeps very close to the proceeding verb *chi* in the transformation 3. The writer proposes the pseudo-object concept structurally, thinking it is used as a modal particle and plays its pragmatic function to help to emphasize the speaker's emotion. The speaker can stress the pronunciation of *ta* to realize his/her emotion phonetically and The above three transformations show two seman-

tic function. One represents its referential function as a pronoun, its referent should be the one known both by the speaker and the listener; the other is non-referential function but with pragmatic function like a modal particle, the whole construction looks like a ditransitive construction from its surface structure. But the coercion between construction and the item in the construction is mutual, therefore this non-referential *ta* influences the whole construction contrarily and makes them not become a ditransitive structure. That's to say, the meaningless *ta* plays its pragmatic meaning to help the verb to display the speaker's kind of emotion.

Conclusion

Through the comparative study in domestic current researches for the special expression, the writer finds out that the current domestic researches on this theme mainly focus on whether *ta* in this construction has its original reference function. Then from the above study, the writer aims to work out the conditions of estimating the referential function of *ta* and further study the semantic inference of *ta* from Chomsky's construction transformation. *Ta* in this kind of special expression has two possible syntactic functions and one possible pragmatic function. When it is used as a pronoun to reveal its syntactic function, it is meaningful and it can be an attribute or indirect object; when it is used as non-referential pronoun, it is meaningless but it has its pragmatic function.

References

- Chomsky, N. (1965). *Aspects of the Theory of Syntax*. Cambridge, M A: MIT Press.
- Lei, D. P. (2012). The Research on the Formation of the Kind of Construction He Ta Ge Tongkuai and Its Semantics, *Linguistic Sciences*, 3, 134–147.
- Liu, L. L. (2012). Logic Reflection on Constructions and the Base Issue of Chinese Language Study, *Journal of Sichuan University (Social Science Edition)*, 5, 77–82.
- Liu, N. Z. (2001). A Few Questions on “ ‘Smashing him four cups’ and Binding Theory”, *Studies of the Chinese Language*, 6, 555–557.
- Lu, J. M. (2002). A Double-object Analysis of the Mandarin pattern of “chi le ta san ge pingguo”, *Studies of the Chinese Language*, 4, 317–382.
- Ma, Q. Z. (1983). *Constructions with Double Objects in modern Chinese*, Language Series (eds.), Beijing: The Commercial Press, 10, 166–196.
- Wang, Y. (2009). New Interpretation of “chi ta sange pingguo”: Inheritance and Integration Approach. *Foreign Languages in China*, 7, 22–30.
- Wang, Y. (2011). *Researches on Construction Grammar (Vol.I): Theoretical Explanation*. Shanghai: Shanghai Foreign Language Education Press.
- Wu, L. (2014). The Cognitive and Logic Inference of “Ta” in Construction of “V(le) +Ta+Q(Quantities)+C”, *Journal of Inner Mongolia University of Finance and Economics*, 12, 129–132.
- Xiong, X. L. (2008). The Pragmatic Analysis of the “V+NP+NP” Structure, *Foreign Languages and Their Teaching*, 6, 1–3.
- Xu, J. (2004). The Semantic Relationship of Co-reference and Syntactic Construction of Double Objects, *Studies of the Chinese Language*, 4, 302–383.
- Xu, J. (1999). “Smashing him four cups” and Binding Theory, *Studies of the Chinese Language*, 6, 185–191.
- Yuan, Y. L. (2002). *On the Syntactic and Semantic Functions of Non-Referential Pronoun Ta: from the Perspective of Prosodic Syntax and Focus Theory*, YUFA YANJIU HE TANSUO (2003) (eds.). Beijing: The Commercial Press, 12, 44–64.

Zhang, A. L. (2008). Cognitive Investigation of “V+ta+ge C” Structure, *Journal of Nanjing University of Aeronautics & Astronautics (Social Sciences)*, 6, 67–72.

Zhang, L. (2012). On the Grammatical Quality of ‘ta’ in the “V+ta+geVP” Construction —with a Concurrent Discussion on the Source of the “V+ta2+geVP” Construction, *Journal of Nanyang Normal University (Social Sciences)*, 4, 46–49.

Zhu, D. X. (1982). *YU FA JIANG YI*. Beijing: The Commercial Press.

Acknowledgements

This article is the research achievement of the Pseudo-Ditransitive Research Based on the “V+O_[Ta]+O_{QC}” Construction of Modern Chinese supported by Social Science Fund Youth Program of Fujian Provincial Education Department (JAS160409).

SEMANTIC PROSODY AND SEMANTIC COERCION OF CHINESE EXCESSIVE DEGREE ADVERBS

Wu Zhong

School of Foreign Languages, Jiangnan University, Wuhan, China

Email: zhongwu2000@163.com

[Abstract] *The semantic prosodies and semantic coercion of two excessive degree adverbs are investigated by searching a balanced corpus of modern Chinese, the ToRCH2014. It is found that “guoyu” (过于 ‘over’) has a negative semantic prosody and “tai” (太 ‘too’) has a neutral one. In addition, as excessive degree adverbs signify “exceeding the limit”, they have the function of semantic coercion. According to statistics, all “guoyu + X” demonstrate negative affective meaning as “guoyu” is a typical excessive degree adverb, while context should be taken into consideration when judging the associative meaning of “tai + X” phrases.*

[Keywords] *Excessive Degree Adverbs; Semantic Prosody; Semantic Coercion*

INTRODUCTION

Degree adverb is a significant sub-category of modern Chinese adverbs and falls into excessive degree adverbs, intensifiers and downtoners according to the magnitude and characteristics. Generally, the excessive degree adverbs mainly include “guoyu” (过于 ‘over’), “guofen” (过分 ‘too much’), “guo” (过 ‘over’), “tai” (太 ‘too’) and so on.

Although adverbs “guoyu” and “tai” both indicate “excessive”, they have slight differences. Zhang (2001) believes that “tai” closely associate with unsatisfactory things when it means “too much”, and points out that when “guoyu” modifies commendatory words, the phrases often have derogatory connotation. However, the above conclusions mainly derived from intuition, without sufficient statistics and experimental data. Therefore, corpus and semantic prosody provide a new perspective to study such linguistic phenomena.

PROSODY AND RELATED RESEARCHES

Semantic prosody, focusing on co-occurrence of two or more words, describes the way in which nodes can be perceived with positive or negative associations through frequent occurrences with particular collocations. Louw (1993, p. 157) states that semantic prosody is “a consistent aura of meaning with which a form is imbued by its collocates”. When a keyword frequently co-occurs with a certain linguistic unit having the same or similar semantic features, this word will generate a special semantic atmosphere. From the functional perspective, semantic prosodies are usually divided into three categories, namely, positive prosody, neutral prosody and negative prosody (Stubbs, 1995).

RESEARCH DESIGN

Corpus

The corpus used in this research is ToRCH2014 Corpus (Texts of Recent CHinese), which consists of 1,029,385 tokenized words and 53,321 word types in 657 files. The sampling frame of the Brown Corpus was closely followed, including four genres: press, general, learned, and fiction. Thus, the size and structure of the corpus is sufficient for present study.

Research methods

A software AntConc3.3.4w will be used to search the ToRCH2014 Corpus with two common degree adverbs, “*guoyu*” and “*tai*”, as the node words. Then, the number of hits can be found directly and all concordances can be downloaded from the corpus. After that, the number of hits, ratio will be counted and the prosodies of selected concordances will be analyzed.

Research questions

As “*guoyu*” and “*tai*” are degree adverbs, they are modifiers of head words. In order to study the semantic prosodies of them, this research tries to answer the following questions: a) Are semantic prosodies of “*guoyu*” and “*tai*” positive, neutral or negative? b) Are affective meaning of “*guoyu* + X” and “*tai* + X” positive, neutral or negative? c) If excessive adverbs have the function of semantic coercion, what are possible reasons for that?

RESULTS AND ANALYSIS

After searching the ToRCH2014 Corpus with the node words, 44 valid concordances containing “*guoyu*” and 410 concordances containing “*tai*” were found. Then, “Randomizer”, a software was used to choose the downloaded and numbered concordances randomly. After that, all concordances with “*guoyu*” and 200 selected concordances containing “*tai*” will be counted and analyzed.

As “*guoyu*” and “*tai*” are degree adverbs, the colligation of these two words in the corpus fall into two categories: “*guoyu/tai* + AP” and “*guoyu/tai* + VP”.

The prosodies of “guoyu” and “tai”

Because no software can automatically recognize positive, neutral and negative connotation of collocated AP and VP of “*guoyu*” and “*tai*”, the classification has been done by three native speakers. In the selected concordances, the heads which are modified by “*guoyu*” and “*tai*” will be judged by their affective meaning. For example:

Eg 1. (我) 恐怕 很 难 对 此 抱有 过于 乐观 的 预期。

(wo) Kongpa hen nan dui ci bao you *guoyu leguan* de yuqi.

(I) am afraid it is difficult to have over-optimistic expectations about this.

Eg 2. 数学 教学 过于 关注 知识 的 掌握。

shuxue jiaoxue *guoyu guanzhu* zhishi de zhangwo.

Mathematics teaching is **focused too much** on the mastery of knowledge.

Eg 3. 原因 是 太 油腻 了。

Yuanyin shi *tai youni* le.

The reason is too greasy.

As the software can not automatically recognize the affective meaning of words, three native Chinese speakers were invited as the judge in the study. In the 3 cases above, the excessive degree adverbs “*guoyu*” (过于 ‘over’) and “*tai*” (太 ‘too’) modify “*leguan*” (乐观 ‘optimistic’), “*guan Zhu*” (关注 ‘concern’) and “*youni*” (油腻 ‘greasy’). And these head words are classified as positive, neutral and negative respectively. In the light of this standard, all selected concordances were analyzed and filled in the following table:

Table1: The Semantic Prosody of “*Guoyu*” and “*Tai*” in ToRCH2014 Corpus

	Positive		Neutral		Negative		Total	
	Hits	Ratio	Hits	Ratio	Hits	Ratio	Hits	Ratio
guoyu	12	27.27%	11	25.00%	21	47.73%	44	100.00%
tai	58	29.00%	76	38.00%	66	33.00%	200	100.00%

The statistic shown in Table 1 indicates the hits and ratio of positive, neutral and negative concordances of “*guoyu*” and “*tai*”. It shows that the ratio of positive, neutral and negative is 27.27%, 25.00% and 47.73% respectively for “*guoyu*” while it is 29.00%, 38.00% and 33.00% for “*tai*”. And a safe conclusion can be reached that “*guoyu*” has a negative prosody while “*tai*” has a neutral one.

The Semantic Coercion of “*guoyu* + X” and “*tai* + X”

The study of semantic prosody in the past, as shown above, mainly focused on node words. However, many linguistic phenomena could not be found by observation of a single word. As such, the linguistic unit can be extended to a phrase or a construction.

Generally speaking, when the degree adverb modifies the head word in “XP (adverb + X)”, it is the head word “X” that determines its associative meaning, while the degree adverb only acts as a fine adjustment. For instance:

Eg 4. 这 招待 得 也 太 寒酸 了...

Zhe zhaodai de ye tai hansuan le...

The reception is **too meanly**.

In the above example, the head word “*hansuan*” (寒酸 ‘meanly’) in “*tai* + X” is derogatory. Thus, the whole phrase is negative in itself. However, the construction and context also play a key role in determining the affective meaning of the “XP”. For example:

Eg 5. 该 反思 的 ...还有 过于 宽容 的 媒体 和 大众。

Gai fansi de... haiyou guoyu kuanrong de meiti he dazhong.

He who should reflect... includes the media and the public who are **too tolerant**.

The head “*kuanrong*” (宽容 ‘tolerant’) in Eg. 5 is a commentary word. However, when it is modified by the typical excessive degree adverb “*guoyu*”, the phrase is derogatory. That is to say, construction and context are also critical in determining the affective meaning of the collocations. In this way, three judges were asked to classify all selected concordances and the number and ratio are shown in the following table:

Table2: The Affective Meaning of “Guoyu + X” and “Tai + X” in ToRCH2014 Corpus

	Positive		Neutral		Negative		Total	
	Hits	Ratio	Hits	Ratio	Hits	Ratio	Hits	Ratio
<i>guoyu</i> +X	0	0.00%	0	0.00%	44	100.00%	44	100.00%
<i>tai</i> +X	48	24.00%	12	6.00%	140	70.00%	200	100.00%

The statistics of affective meaning of “*guoyu* + X” and “*tai* + X” is demonstrated in table 2. The hits of positive, neutral and negative affective meaning of “*guoyu* + X” are 0, 0, 44, and the ratio are 0%, 0%, and 100%. As for “*tai* + X”, the hits of positive, neutral and negative are 48, 12 and 140 respectively, and the ratio are 24.00%, 6.00% and 70.00%. It is clear that, regardless of its associative meaning of “X” itself, all concordances with “*guoyu* + X” and most of concordances containing “*tai* + X” are negative.

It can also be seen from the above table that when two excessive degree adverbs, “*guoyu*” and “*tai*”, modify the head word “X”, the affective meaning of “X” and “XP” are not identical. No matter which word is modified by “*guoyu*”, “*guoyu* + X” is negative. However, “*tai* + X” is a little different from “*guoyu* + X” in this respect, which can be seen in the following table:

Table3: The Affective Meaning of “Tai + X” in ToRCH2014 Corpus

	Positive		Neutral		Negative		Total	
	Hits	Ratio	Hits	Ratio	Hits	Ratio	Hits	Ratio
<i>tai</i> +X(positive)	41	70.69%	3	5.17%	14	24.14%	58	100.00%
<i>tai</i> +X(neutral)	9	11.84%	10	13.16%	57	75.00%	76	100.00%
<i>tai</i> +X(negative)	0	0.00%	0	0.00%	66	100.00%	66	100.00%

It is shown in table 3 that 200 selected concordances with “*tai*” can be classified as 3 categories according to the associative meaning of “X”. When context is taken into consideration, the positive, neutral and negative ratio of “*tai* + X (positive) ” are 70.69%, 5.17% and 24.14% respectively, and that of “*tai* + X(neutral) ” are 11.84%, 13.16% and 75.00% while all “*tai* + X(negative) ” are negative.

From above statistics, a conclusion can be drawn that excessive degree adverbs have coercion function in “adverb + X” construction. According to statistics, “*guoyu*” has a negative prosody, whereas, all “*guoyu* + X” phrases are negative. Similarly, the prosody of “*tai*” is neutral but “*tai* + X” phrases are negative.

Explanation of the Semantic Coercion of Excessive Degree Adverbs

There are several reasons for semantic coercion of “*guoyu*” and “*tai*”. First, as for a language unit, conceptual meaning is the cognitive basis of the associative meaning. Excessive degree adverb usually indicates that a property, action or behavior “exceeds a certain degree or limit”, which often means inappropriate or unreasonable. Therefore, “*guoyu* + X” and “*tai* + X” inevitably associated with derogatory or negative attitudes.

Second, “*guoyu*” and “*tai*” are common excessive degree adverbs and both of them have the function of semantic coercion. The difference lies in that “*guoyu*” is a typical excessive degree adverb while “*tai*” is an atypical one. Therefore, when “X”, whether it is positive, neutral or negative, is modified by “*guoyu*”, all “*guoyu* + X” is nega-

tive. On the other hand, besides the meaning of “excessive degree”, “*tai*” also indicates “extremely high levels”, which is not the typical connotation of excessive degree adverbs. Under these circumstances, the phrase “*tai* + X” expresses admiration in most cases. It is shown in Table 3 that all “*tai* + X” phrases with negative “X” are negative, of 76 “*tai* + X” phrases with neutral “X”, 75.00% is negative and 13.16% is neutral while only 11.84% is positive. From these statistics, a conclusion can be reached that excessive degree adverbs indeed have the function of semantic coercion when they modify adjectives or verbs.

Third, when semantic coercion cannot be identified at the lexical and construction level, context emerges as an indispensable factor for semantic interpretation (Liu, 2019). The “*tai* + X” phrase is a typical example. Of all 58 “*tai*+X” phrases with commentary “X”, 41 of which are positive, 3 are neutral while 14 are negative, accounting for 70.69%, 5.17% and 24.14% respectively. As a general rule, when judging the affective meaning of these phrases, the head word “X” is the decisive factor. For example:

Eg. 6 这个 帅哥 太 专业 了...
Zhege shuaige tai zhuan ye le...
 This handsome guy is too professional ...

In example 6, “*zhuan ye*”(专业 ‘professional’) is a commendatory word. Thus, the phrase “*tai zhuan ye*”(太专业 ‘too professional’) is positive. However, the example below is a bit difficult to judge, and context should be taken into consideration:

Eg. 7 动作 有点 夸张, 确实 是 太 激动 了。
Dongzuo youdian kuazhang, qushi shi tai jidong le.
 The action is a bit exaggerated and it is really too exciting.

In example 7, “*tai jidong*”(太激动 ‘too exciting’) is positive. However, from the context, we know that the speaker think “his action is a bit exaggerated” and he “apologized” for his “action”. Hence, “*tai jidong*” is negative according to the context.

Sometimes, even the same “*tai* + X” phrase has different affective meaning when context is taken into account, as shown in the sentence bellow:

Eg. 8 时光 给 她 太 多, 又 索求 太 多.....
Shiguang gei ta tai duo, you suoqiu tai duo,
 Time gives her too much while asks too much.....

When node word co-occur with neutral one, it is not easy to identify the affective meaning of the collocation. Therefore, researchers need to investigate the context and extended it to a larger language units (Wu, 2019). In the above example, it is difficult to determine the affective meaning of “*tai duo*”(太多 ‘too much’) without context, as “*duo*”(多 ‘much’) is a neutral word. When the linguistic unit extends from the phrase “*tai duo*” to the whole sentence in Eg. 8, it is clear that “gives her too much while asks too much” is an antithesis, indicating that “gives her too much” is positive, and “asks too much” is negative. This example shows that context is a indispensable factor when deciding the affective meaning of language units.

CONCLUSION

Based on the Torch2014 Corpus, this research explores the semantic prosodies and semantic coercion of the excessive degree adverbs “*guoyu*” and “*tai*”. It is found that “*guoyu*” has negative semantic prosody and “*tai*” has a neutral one. As excessive degree adverbs signify “too much is as bad as too little”, “*guoyu*” and “*tai*” obviously have the function of semantic coercion when they modify adjectives or verbs. It is also found that all “*guoyu* + X” phrases are negative, while the affective meaning of “*tai* + X” partly depends on context as “*tai*” is not a typical excessive degree adverb.

REFERENCES

- Liu, F. (2019). Operations of Semantic Coercion: Interpretations for “Emotive Intensifiers + X” Construction. *Journal of Central- South University (Social Sciences)*, 3, 171–179.
- Louw, B. (1993). Irony in the text or insincerity in the writer? The diagnostic potential of semantic prosodies. M. Baker, G. Francis & E. Tognini-Bonelli. *Text and Technology: In Honour of John M. Sinclair*. John Benjamins, Amsterdam, 157–176.
- Stubbs, M. (1995). Collocations and semantic profiles: On the cause of the trouble with quantitative methods. *Function of Language*, 2, 23–55.
- Wu, Z. (2019). The Semantic Prosody of “*Youyu*”: Evidence from Corpora, In Jia-Fei Hong, Yangsen Zhang and Pengyuan Liu (Eds.). *Chinese Lexical Semantics* (pp. 654–660). Switzerland.
- Zhang, B. (2001). *Modern Chinese Dictionary of Function Words*. Beijing: The Commercial Press.

ACKNOWLEDGEMENTS

This research was financially supported by Hubei Provincial Department of Education (2017300, A Research on Interactive Translation Teaching Model – Take *Changjiang Weekly* Parallel Corpus as an Example).

Part II :
Literature & Culture Studies
(Volume B)

The Intralingual and Interlingual Construction and Spread of Du Fu's Images

Chen Wenhui

Kunming University, Yunnan, China

Email: chenwenhui716@126.com

[Abstract] Du Fu is one of the Chinese most famous classical poets and his poems are also valuable. However, his image as the Sage of Poetry was not constructed since his poems were composed. The process of Du Fu's images construction at home and abroad is reviewed in this paper. The intralingual images are constructed from non-mainstream poet in the Tang Dynasty, to the Sage of Poetry in the Song Dynasty, to the diversification of the images including the Sage of Feelings in the modern times, to the Political Poet at the beginning of the establishment of the People's Republic of China and the Sage of Poetry with more feelings in the present times. Interlingually, Du Fu is regarded as the top Chinese poet and even is compared favorably with Shakespeare and Dante. Nowadays, Du Fu and his poems are accepted by the readers in the English world and almost gains the world fame.

[Keywords] Du Fu; poem; image; translation

Introduction

Poetry, as almost the most ancient literary style, is both the living modes for literati and the folk individual interest. Poetry can always give readers endless topics and interpretation. Therefore, poetry translation is also an eternal research topic, and it continuously develops with the literary globalization. As far as the Chinese literature is concerned, poetry is always the most important part which is compared with the most brilliant pearl on a crown. Furthermore, Chinese classical poetry, as one part of Chinese classical literature, belongs to the world literature and then, the translation and transmission of these classics to the English world, even to the whole world, are the significant tasks for translation research.

It is almost impossible to make clear the number of the Chinese classical poets and Chinese classical poems. When Chinese classical poems are talked about, Tang poems are the most magnificent and Du Fu is the undisputed top one of the whole Chinese poetry history. Every Chinese classical poet owns his unique features for his poetry creation and so is Du Fu. From the Tang Dynasty to the present era, the image of Du Fu is constructed gradually as the Sage of Poetry because of his patriotism, which is recognized by readers of different dynasties. With the development of China, more and more significance of Du Fu and his poems are researched and with the development of the whole world, Du Fu's poems attract more and more sinologists' eyeballs and they are translated and introduced to the English readers. The images of Du Fu cannot be changeless, and the construction of his images are sorted out from the original construction in China to the cross-cultural spread in the English world in this paper.

The Diachronic Construction of Du Fu's Image in China

In 712, Du Fu was born in a comparatively rich family in which his forefathers and father were officials and his grandfather was even a contemporary famous poet. In this wealthy and literary family, Du Fu was well-educated as a child and then grew into a smart and healthy young man. Du Fu had a study tour at the age of 19, from which he learned a lot. After the tour and also at his age of 23, he returned home to take part in the imperial examination. However, he failed in this examination. After that, his family supported him to finish his second study tour. Surprisingly, he failed in his second imperial examination, and furthermore, with the death of his father, he had to begin his poor and frustrated life. Later in his life, though Du Fu was given minor officials, poverty and frustration were the mainstream in his adult life. Du Fu was almost 40 years old when the An-shi Rebellion broke out, which became the most important transition for his life and his poetry creation. Chinese scholars have the common idea that it is the An-shi Rebellion that made Du Fu a great first-level poet, or on the contrary, Du Fu might be a second-level poet without the breaking out of the rebellion (Xi, 2018, p. 90).

It is said that there are almost 60 volumes, totally about 1500 poems by Du Fu, and most of his poems were created after the An-shi Rebellion. That is, the poet's individual personality was formed in his middle age. Since the contemporary social conflicts, public sufferings and his patriotism and worrying for the nation can be found in his poems, Du Fu is named the Sage of Poetry and his poems the History of poetry.

The Absence of the Image Construction in the Tang Dynasty

Du Fu was not given the corresponding fame or the image construction in the contemporary era, though he is a famous poet in Tang Dynasty and his poems were also created in the Tang Dynasty, and the main reason is that his poems misfit the contemporary poetic mainstream. Before the Rebellion, the poetic style about the prosperous Tang Dynasty was advocated, and after the Rebellion, the revitalization of the literary style was needed. Du's poems are always outside of the contemporary literary mainstream and *The Anthology of Great Poets of Tang Dynasty* (《河岳英灵集》) is one of the classic example. 234 poems by 24 poets in Tang Dynasty are collected in The Anthology of Great Poets of Tang Dynasty which was collected by Yin Pan, who is the editor of this book. However, according to the scholar Weng Yuling, there are two acceptable reasons for the absence of Du's poems in this anthology. One is that Du Fu did not gain his fame when this collection was edited, and the other major reason is that the conflicts exist between the Du's poetic style, the aim of this anthology and the contemporary poetic aestheticism. (Weng, 2006, p. 48–51)

The poems which are about the prosperous Tang Dynasty from 714–753 are collected in *The Anthology of Great Poets of Tang Dynasty*. Du Fu is a poet in the prosperous Tang Dynasty, but his great poems were mainly created after in his middle age and even in his old age, or after 756. So, the timing gap can be found between the poem creation and the anthology. Furthermore, as the editor, Yin Pan wants to collect the poems which can be the representatives for the prosperous Tang Dynasty and the poems are characteristic of vigor. From this perspective, Du's poems which are famous for his melancholy and suffering do not meet the contemporary literary aestheticism and the editor's literary aim. There are still some other examples to show the absence of Du Fu image construction. Du Fu's poems did not collected in another poetic anthology in the Tang Dynasty edited by the Tang scholar, Yuan Jie, whose requirements for the poets were honesty and benevolence without any official ranks. Thus, Du's poems were again rejected into this anthology. Generally, Du Fu's image is not clear enough to be constructed in the Tang Dynasty.

The Construction of the Image in the Song Dynasty

In the late Tang Dynasty, Du Fu's poems were more and more acceptable and attracted increasingly academic

eyeballs. Till the Song Dynasty, Du Fu's poems were praised highly because of their main ideas and thoughts, and his image as the Sage of Poetry has been constructed. With the timing development, Du's poems came into the contemporary poetic mainstream, and a lot of scholars or poets regarded him to be their poetic idols, including Wang Anshi. Wang composed a poem named *The Painting of Du Fu*, in which Wang praised Du's extraordinary and rare poems, gave his sympathy to Du Fu's unsuccessful official career and suffering familyhood, and finally, admired Du's individual charm. Du Fu and his poems are Wang Anshi's favorite and Wang always appreciates the usage of words in Du's poems since the exquisiteness, deepness and vigor of the words shows the dimensions of the universe, the various differences between beauty and ugliness, and the vitality in the poems describing the power of the universe.

Besides Wang Anshi, other poets are the fans of Du Fu and his poems. Wang Anshi's close friend, Wang Ling also one of the Tang poet, regarded Du's poems as the mirror, in which everything of the world can be found and the springs of the four hundred years can be shown as well. The famous patriotic general Wen Tianxiang read Du's poems almost every day when he was put into prison and he thought that the feelings and emotions which he wanted to express had been in Du's poems and he signed that Du Fu's poems could be believed as the representative of his inner world. The Song Dynasty is the most important era for the image construction of Du Fu. A lot of scholars, poets and even officials admire Du Fu's poems and their appreciation and efforts construct the image of Du Fu as the Sage of Poetry.

The Diversification of the Images in the Modern Times

From the late Qing Dynasty to the Republic of China, Du Fu and his poems gained continuous research and Du's images were constructed diversely with more perspectives. Li Bai and Du Fu by the scholar, Fu Donghua, was published in 1927, reprinted in 1929 and in 1933, by the Commercial Press, and in this book, poems from *Li Bai and Du Fu* are compared from different perspectives. (Fu, 1927, p. 11) In 1928, the scholar, Wang Jingzhi's academic research book and the comparison of Li Bai and Du Fu was printed by the Commercial Press in Shanghai for the first edition and the two poets and their poems are studied from the perspectives of thinking, poetic styles, poets' individualities, life experiences and their hobbies, and Wang summaries that Du's poems are public literature. (Wang, 1935, p. 151) Then, in *Du Fu's Life* by Xie Yiwei published in 1929 by the World Books in Shanghai, the author thinks that readers can master Du's poems better with the understanding of the poet's personal experience. (Xie, 1929, p. 12) Later, in 1933, *The Non-Combat Thoughts in Du Fu's Poems* by Gu Pengnian, was printed by the Commercial Press, and as far as the author is concerned, the combats in Du's poems are the reflection of the contemporary social situations and furthermore, the combats in Du's poems show the non-combat thoughts from the poet on the contrary. (Gu, 1933, p. 8)

The research of Du Fu and his poems in this period of time makes a lot of achievements, and among them, Liang Qichao is the most representative. Responding to the literary thoughts in which public literature was advocated in this period of time, Liang Qichao not only accepted the image of the Sage of Poetry for Du Fu, but also regarded Du as the Sage of Feelings because of his admiration of Du's deep love to ordinary people and the concerning with the reality. (Liang, 1982, p. 70) The "love" here does not refer to the feelings between lovers or couples but means the true love of broad meaning between human beings. It is the reflection of the universal love in Chinese traditional culture, and Liang believes that Du should be the top one who composed poems with deep love in Chinese literary history. (Zhang, 2015, pp. 47-53)

The Image Construction at the Beginning of the Establishment of the People's Republic of China

At the beginning of the establishment of the People's Republic of China, that is, from 1949 to 1966, the re-

search of Du Fu and his poems were also prosperous and the image of Du Fu was constructed differently from those in the previous periods of time. In this period of time, Du Fu's image was constructed as People's Poet based on the contemporary special social and historical situations. (Wu, 2012, pp. 58–66)

In this period of time, Du Fu's poems were commented as the political poems when Chairman Mao Zedong visited Dufu's Thatched Cottage in 1958 and gave Du's poems the connotation of politics after he went through some memorials and Du's poems. Along with Chairman Mao's viewpoint, Du Fu was regarded as the People's Poet for the first time in 1962 by the scholar Xiao Difei. Xiao believes that Du Fu is a great sympathetic poet for the public in Chinese history and his poems are full of patriotism for the homeland and the public. (Xiao, 1979, p. 1) Therefore, Du's poems at that time were given the characteristics of realism and were believed as the peak of realism.

The Image Construction in the Present Time

With the development of time and society, the image of Du Fu has changed a lot and is constructed differently again with those in the past time. Du Fu's images are enriched with the various perspectives by different scholars.

The scholar, Xi Chuan, thinks that Du Fu's image which the public always talk about refers to the poet's image in his old age. Though he had a rich life from his childhood to his youth, Du Fu composed most of great poems in his middle and even old age, and his image which is now always talked about represents his old age. In his new book, Xi Chuan analyzes Du's image which is spiritually lone, physically withered and literarily thin with realism. In a word, Du Fu's image is generally sad and suffering with a little happiness sometimes. (Xi, 2018, p. 129)

Another scholar, Ding Qizhen, reconstructs Du Fu's image in his academic book about Du and his poems. Based on the reading of the chronological books about Du Fu, Ding analyzes Du from the various historical perspectives. He agrees with the historical ideas that Du Fu is the Sage of Poetry, his poems are the Historical Poems and even Du is Sage of Feelings, and Ding gives his own interpretation about these appellations. Furthermore, Ding summarizes that the true image of Du Fu is absolutely not the single one which is sad, suffering and worrying, but the great poet who coined a lot of idioms, composed many famous sentences and made great achievements for the Chinese language on one side, and is versatile and interesting on the other side. (Ding, 2018, p. 10)

Generally chronological speaking, Du Fu's images in the domestic research experience vary from their beginning construction to those of nowadays, that is, from the non-mainstream in the Tang Dynasty, to the great the Sage of Poetry in the Song Dynasty, to the Sage of Feelings in the modern times, to the People's Poet in the beginning of establishment of new China, even to image of the more richful personalities and features.

The Image Construction of Du Fu in English World

In 1741, the first English-translated poem by Du Fu was published in English world, which begins the transmission of Du's poems to the western countries and the peaks of the transmission from his poems with the deep exchanges of Chinese and English cultures in the 20th century. With the translation and transmission of Du Fu's poems, Du's images are constructed in the heterogeneous culture which is so far away from the Chinese culture.

Kenneth Rexroth (1905–1982), as one of the poets of American literary history to begin the new era, also a translator, critic and philosopher, learns many languages including Chinese language since he was a child. When he learns about the Chinese poems, he is attracted by them, especially Du Fu's poems, which are believed by Rexroth to be the poetic history. Rexroth believes that for him and most of the scholars who learn about and research Du's poems, Du Fu is the greatest poet of non-history and non-drama in all the languages, and Rexroth immerses himself in Du's poems for more than 30 years, and it is Du Fu and his poems make him to be a man with more nobility, more nationality and more insight.

After Rexroth, Stephen Owen is the representative, who is the professor of Harvard University, for the translation and research of Chinese poetry including Du Fu's poems. Stephen finished the translation of all the Du's poems within almost 8 years and the translation was published in 2016. Stephen regards Du Fu as a genius and he also thinks that Du is very special, just as Shakespeare in English literary history, and whatever the culture and values change, readers from every era can find the values of their times from this great poet. Du, not just on behalf of the past, helps readers to understand the current era since a lot in his poems can be found to be similar with those in present time. For Stephen, Du Fu has the Chinese literary position as important as Shakespeare in English literature.

Conclusion

The launch of the research on Du Fu and his poems in the English countries is later than that is in China, but the researches have something in common both abroad and domestically. That is, with the development of the society, the research perspectives have been variously rich and the poet's images have been multi-dimensional. Meanwhile, the development and the variety of the poet's images are the reflection of the contemporary social situations, and Du Fu gains greater and friendlier images than he did in the past. Especially in 2020, the documentary *Du Fu* by BBC introduced this poet to the world again and regarded Du as the greatest poet in China who is comparable to Dante and Shakespeare. This is the similar cognition from the western culture to the eastern culture. Du Fu epitomizes the past world, and his poems tell the whole world that feelings and tolerance are human being's the most valuable spiritual treasures. When COVID-19 is prevalent tragically in the world, the hostilities between countries are increasing and ethnic conflicts are stronger, Du Fu's image is the model to show more understanding and tolerance facing disasters with humanitarianism.

References

- Ding, Q. Z. (2018). *On Du Fu*. Beijing: Oriental Press.
- Fu, D. H. (1933). *Li Bai and Du Fu*. Shanghai: Commercial Press.
- Gu, P. N. (1933). *The Non-combat Thoughts in Du Fu's Poems*. Shanghai: Commercial Press.
- Liang, Q. C. (1982). *The Comment of Poetry*. Beijing: People's literature Publishing House.
- Wang, J. Z. (1935). *On the Research of Li Bai and Du Fu*. Shanghai: Commercial Press.
- Weng, Y. L. (2006). On the Reasons for the Absence of Du Fu's Poems in *The Anthology of Great Poets of Tang Dynasty*. *Journal of Henan Institute of Education*, 25(5), 48–51.
- Wu, Z. S. (2012). The Images of Du Fu and the Comments on Du's Poems at the Beginning of the Establishment of the People's Republic of China. *Journal of the Research on Du Fu*, 113(3), 58–66.
- Xi, C. (2018). *Reading Poems of the Tang Dynasty*. Beijing: Beijing Publishing House.
- Xiao, D. F. (1979). *Notes on Du Fu's Poems*. Beijing: People's literature Publishing House.
- Xie, Y. W. (1929). *On the Life of Du Fu*. Shanghai: The World Books.
- Zhang, F. (2015). On the Du Fu Complex in Liang Qichao's Literary Concept, *Journal of Chengdu University*, 160(4), 47–53.

An Interpretation of Metaphorical Art in *Zootopia*

Deng Xin

Jilin University of Finance and Economics, Jilin, China

Email: 2639355806.qq.com

[Abstract] Analyzing film and television works from the angle of metaphorical art is helpful to deeply interpret the characteristics of the characters in the film, excavate the values and ideological connotations that the works want to express, and help the audience to understand the meaning of the film more reasonably. Taking *Zootopia* as an example, this paper interprets the role of metaphorical art in film works in detail from the conceptual metaphor of film naming, the metaphorical connotation of role shaping and the metaphorical expression of the social reality of the whole United States, thus it will bring new enlightenment to Chinese animation films by conveying the connotation of Chinese traditional culture.

[Keywords] metaphor; metaphorical art; *Zootopia*; role shaping; American social reality

Introduction

Overview of Metaphors

The study of metaphor has a long history. More than two thousand years ago, Aristotle, the ancient Greek philosopher, put forward a systematic elaboration of metaphor in his works. Aristotle's definition of metaphor is that metaphor gives words belonging to other things to another thing, from "genus" to "species", from "species" to "genus", from "species" to "species", or by analogy. (Aristotle, 1981, p. 40) Aristotle's interpretation of metaphor is to regard metaphor as a rhetorical device. Meanwhile, Richards thinks that metaphors are all around us, "we can not get through the ordinary fluid discourse of the three sentences without metaphor". (Richards, 1936, p. 61) But with the development of the ages, many scholars think that metaphor is not only a rhetorical device, but also a thinking activity. American scholar Lakoff, in his book *Metaphors We Live By*, co-authored by Johnson, points out: "Metaphors are everywhere, not only in our language, but also in our thoughts and actions. The conceptual system by which human beings think and act is fundamentally metaphorical" (Lakoff & Johnson, 2003, p. 8). Their definition of metaphor is that the essence of metaphor is to understand and experience something through another thing. According to this definition, metaphor is not only a linguistic phenomenon, but also a cognitive phenomenon. Metaphor gives other things different connotations with the connotation of one thing, makes different things connect and gives people a new feeling. Metaphor is a rhetorical way to interpret a word or phrase correctly in different ways, without changing its meaning. Rather than simply saying what you want to say, it's a different choice to use metaphors to say something more beautiful. (Leezenberg, 2001, p. 70) Because people are the main body of metaphorical cognition and people live in different cultural environments, metaphor becomes the bridge of communication between different cultures. In some

film and television works, metaphor has become an important means of creation and expression, which is helpful to deepen the expressiveness of film visual art and language art, to make the image of film characters more vivid, and to deepen the theme of film. The use of metaphor in movies can not only make movies more attractive, but also bring more thinking space to the audience.

Introduction to Zootopia

In 2006, *Zootopia* is Disney took three years to produce a 3D animation film! *Zootopia* invented a whole urban system, a modern characteristics of the animal city divided into the city center, desert, glaciers, rain forest. The protagonist Judy, who lives in rabbit nest town, dreams of becoming a policeman from an early age. Under the incomprehension and contempt, Judy comes to the metropolis alone from the small town, and she becomes the first rabbit police officer in the animal city. But in a group of large animal police, Judy is often ignored, she can only be reduced to a traffic policeman to issue a ticket. In order to prove her strength, Judy decided to work hard to solve a mysterious case of serial disappearance of carnivores. In the process of seeking the truth, Judy met a fox named Nick, who experienced many hardships and challenges from the initial mutual distrust to the final joint investigation. Finally, they found a huge plot hidden behind the case that could subvert the peace of the animal world. As more and more carnivores become “savage”, the original harmonious relationship between carnivores and herbivores becomes increasingly tense. Judy and Nick’s friendship was also tested, and Nick was hurt by Judy’s unconscious “carnivore DNA that made them savage” biased remarks and silently turned away. At the end of the film, Judy stumbled upon the real cause of the predator's loss of control, found Nick’s old friendship, and joined hands to see through the plot of the deputy mayor of the biggest villain sheep, the animal city returned to life, and carnivores and herbivores coexisted peacefully.

The Embodiment of Metaphorical Art in *Zootopia*

Conceptual Metaphors

“In particular, some cultural representations of the metaphor, enable people to certain aspects of the conceptual metaphors’ transfer to the culture in the world, so that people use language in problem solving, decision making, and so on, do not need to rely solely on inner mental representation.” (Gibbs, 1999) Crazy Animal City is called *zootopia*, and it is a synthetic word of zoo and utopia. The literal translation is the meaning of animal utopia. Utopia is meant to be “nowhere” or “good place”. To extend to the ideal, That’s impossible. Utopia is the best society in human ideology. In Thomas Moore’s eyes, Utopia is a symbol of “bright future”, “ideal country”, “perfect life”. But in today’s society, the metaphorical connotation of topia is more derogatory and mocking. When it comes to Utopia, people think of words with strong derogatory meanings, such as utopia, fantasy, and dream. *Zootopia* means animal utopia, an idealized animal city of social system, where all animals can live together freely, equally and lovingly. Through the situation setting of modern urban interpersonal relationship, the film constructs an “equal” animal world. Here, carnivores and herbivores can coexist, animals have their own profession and life, and everybody has their own ideals and goals. *Zootopia* the word in the film is a metaphor for American society, a country that looks rich, democratic, free, equal and peaceful to outsiders. But does this utopia with the ideal of a better life exist? Indeed, as the film describes it, even in this “animal utopia” town, “anti-Uniak” factors are hidden everywhere: gangs, thieves, swindlers lurking in the dark corners of the city, racial discrimination between herbivores and carnivores, inefficient government functions and lazy staff. After watching the film, you will find that this is a great irony to American society, *Zootopia* through a series of metaphors to expose the lies behind the freedom of American society. Because of the strong similarity be-

tween the target field of conceptual metaphor created in the title, the audience associate the image conveyed by the film at the moment of seeing the title, it evokes rethinking of the beautiful world represented by Utopia.

Metaphorical Representation of Role Shaping

The film shapes different characters from the perspective of metaphor, making each character have connotation significance. And different characters have different metaphorical meanings. Next, this paper makes an analysis of the metaphorical meanings of the Three main characters.

Rabbit Judy

At the beginning of the film, from the rabbit nest town alone to the animal metropolis Zootopia, Judy, is not the true portrayal of many young people fighting alone in the first-tier cities? Judy is the representative of quite a few young people in modern society. She is too much like each of us. She has dreams, knows what she wants. Even if this dream is not recognized by friends and relatives, she will still struggle with her fantasy. However, reality is always vulnerable, living alone in a narrow apartment, enduring the unfriendly and noisy neighbors, eating waxy fast food, and suffering from the blow of work. Even so, when you call your family, you still have to laugh and report good news. Isn't it through Judy that the disappointments and frustrations of this scene come to us all? Work unsatisfactory, other people's ridicule, can not talk to parents, can only silently bear this frustration and loneliness. At the end of the film, the weak Judy overcame the contempt of his boss and his colleagues, broke the traditional prejudice and solved a major case with Nick, unraveling the truth and saving the peace of Animal City. In shaping Judy's overall image, the director deliberately turns to set off Judy's positive hero image. The happy ending inherent in Disney animation also seems to inspire the audience to struggle for the dream like Judy.

Fox Nick

The film's other protagonist, Nick Fox, is on the appearance of the fox's cunning. The audience unconsciously labeled Nick "cunning, treacherous, untrustworthy" and other biased labels. Is this biased picture of people in real life inevitably wearing colored glasses to see people, unconsciously "label" others, always unconsciously biased against a certain group, region, race. It is true that Nick first showed a cunning, using other people's characters, but the film then created Nick's brave, witty, kind and humorous positive image. It can be seen that prejudice does not define a person's inner. Isn't it because of the lack of understanding, discrimination and prejudice that Nick slowly became cynical and tactful. Those who are labeled in life may be as innocent as Nick, but can not change people's views and live forever in the shadow of prejudice.

Sheep Deputy Mayor

The sheep, vice mayor, is the unexpected character in the film. At the beginning, the audience find that the deputy mayor of sheep has no real power in her hands, and her work is more like the private secretary of the mayor of the lion, and can only do some trivial and complicated things. As the plot progressed, the sheep deputy mayor, who looked docile, submissive and obedient, was essentially a calculated, ambitious, ruthless conspirator who tried to stir up public anger and manipulate public opinion to seize power. The role of the deputy mayor of sheep is sinister and cunning, and the political metaphor conveyed by her negative image is self-evident. By a strong contrast with the lion mayor in size, character, power, to imply the class differences in police stations. At the same time, the ambition of the deputy mayor of sheep is also a microcosm of the real society. Many people are ambitious to seize power and interests by any means, but in the end they are disgraced. The film presents a series of social problems that may arise under the guidance of wrong values and the incitement of negative characters.

Metaphor of American Social Reality

Zootopia seems to be a dream as the theme of the film, telling a rabbit through her continuous efforts to overcome all kinds of obstacles, and finally realized her ideals. In fact, the relationship between the animals and their background all reflect the complex reality of American society today, including racial discrimination, social and political ecological problems. A cultural metaphor is a unique or very distinctive institution, phenomenon, or activity of a nation's culture that most or all of its citizens consider to be very important and with which they identify closely. (Canon, 2001, p. 9)

A metaphor for racial discrimination in American society

In "mad animal city", rabbit Judy dreams of being a cop, and although she does well in all subjects in the academy, it just doesn't fit in with the bull officer's eye. Bison police officers suspected she was a weak rabbit, so she was sent to be a traffic police. Although this appears to be a professional discrimination, it is essentially racial discrimination between animals. Fox Nick is even more pathetic. He has been subjected to this discrimination in the animal kingdom and labeled cunning by other animals. So we will see that the salesman elephant refused to sell ice cream to Nick, just because of his fox status. In the film, the racial discrimination is also reflected in the discrimination of herbivores against predators. As the largest group, herbivores have always discriminated against predators. Although predators have been reformed and no longer eat meat, herbivores are still biased against them and are always on guard against them. With this racial discrimination, it was that the deputy mayor of the sheep dared to carry out his own political conspiracy. All in all, the intricacies of racial discrimination in the film are a replica of racial discrimination in American society. By carving animal relations, the film is extremely simplified and reflects the various racial disputes in real society. As a multi-ethnic social society, the internal racial relations are not harmonious. Although the United States government has always told the world that its own countries attach great importance to human rights, but this is not the case. Every year, there are many serious incidents of racial discrimination in the United States. The film mentioned that herbivores and carnivores should eliminate discrimination, mutual respect, and the principle of permanent peaceful coexistence, which immediately reminiscent of the spirit of democracy and human rights promoted in American law, but the true racial status of American society is consistent with the plot of the film. It seems that the whole social ecology is very harmonious, in fact, the flow of racial contradictions has been constantly disrupting the social order. However, *Zootopia* is not to insist on criticizing and insinuating the real world race, it still gives people hope. So, the film ended up with a perfect ending on the racial theme, and the viewer would see Judy the rabbit win respect in the end, and Nick the fox would no longer be discriminated against by other animals, and even it would become a hero. Of course, the ending of the film is only a beautiful vision in the artistic context, but in the real world, the American race problem is a long way to go.

A metaphor for the political ecology of American society

America's political ecological problems were also revealed by the film. The film is a metaphor for American politics in four ways:

The first is the power struggle. The sheep deputy mayor in the film is affable, conscientious and hard-working. It always appears in front of the public in the animal city as a pro-people image. However, in order to seize power and gain its own interests, it does not hesitate to harm predators. Also good at speaking in front of the media, inciting public sentiment, creating social order turmoil. This is clearly an American politician's face, a face, a set behind, like to win public opinion with political show, but always do shady things behind, and the mayor of the lion, as the supreme leader of the animal city, but it is bureaucratic, in the work of the deputy mayor of sheep, demanding, which is one of the reasons for the deputy mayor of sheep to seize power. When the mayor of the lion found signs of conspiracy, but did not make the facts public, but for his own personal interests, deliberately hide the truth, the result not only let

himself in prison, but also almost let the vice mayor of sheep conspiracy to succeed. The lion mayor also symbolizes the typical image of American politicians.

The second is the electoral system. Because it skillfully used the political election system of Animal City: it succeeded in taking office and becoming mayor by demagoguing the people and winning the support of the people who did not know the truth. Have real power. And the plot design in the film, is the United States multi-party elections, street politics ruthless satire and criticism. They seem democratic but hide huge crises, and American politicians can easily take advantage of people's ignorance and blindness to gain public support, complete power grabs, and then suppress political opponents and realize their plots. In a popular American play *Game of Rights*, we can also see the defects of the American electoral system, but unlike this *Animal Madness City*, it is not a fairy tale fable, but more directly from the perspective of critical realism. To reveal the stain of the American electoral system.

The third is the political black gold of the United States. In the film, there is a particularly memorable passage, when the rabbit Judy and Fox Nick went to work, they were imprisoned by a small mole. The Mole lived in a luxurious villa, surrounded by a group of polar bear thugs, who haughtily and disdainfully interrogated Judy and Nick, and immediately ordered them to be executed when he learned that Judy the Rabbit was a policeman. From here we can see that the mole is very social, it is not afraid of litigation, even the police are not afraid, we can see that it insinuates the United States' large wealth. It is they who use black gold to control American political elections and arrange their own representatives in the government, so they are not afraid of the law and can kill people. Had it not been for Judy the rabbit to save the mole's daughter, they might have been thrown into the ice hole under the floor.

The fourth is extremely low government efficiency. In the film, Judy Rabbit and Nick Fox, in order to solve the case, went to the government vehicle management office to inquire about the license plate, and the civil servants who received them were slow and took a long time to go through the formalities for them. This scene becomes a big joke in the film. It is a metaphor for the inefficiency of the real government in the United States. More ironically, the sloth is called lightning, and it is so dull. As viewers watched, they immediately felt the slackness of government officials in their day-to-day work, despite the president's frequent talk to the public through speeches and the media, promising to devote himself to serious profit and service.

Conclusion

Zootopia is a very good animation film, in commercial, it uses superb stunt means and exquisite storyline, perfectly presents a group of lovely animal images, attracted countless viewers to the cinema to watch. In the humanities of art, it is also very outstanding, by the market praise, it uses Disney's fairy tale fable, metaphor of many of the current situation of American society, to viewer a bright behind the dark America, Therefore, it is very realistic and critical. Overall, it is one of the best films Disney has ever produced. Of course, as an excellent fable film, the viewer can also interpret its exquisite metaphor from more angles, explore its connotation in depth, and reveal the truth of American society.

References

- Aristotle. (1981). *Rhetoric, On Poetics*. Franklin Library.
- Richard, I. A. (1936). *The Rhetorical of Philosophy*. Oxford and New York: Oxford University Press.
- Lakoff, G. & Johnson, M. (2003). *Metaphor We Live By*. Chicago and London: The University of Chicago Press.
- Leezenberg, M. (2001). *Contexts of Metaphor*. Oxford: Elsevier Science Ltd.
- Gibbs, Jr. R. W. (1999). Taking metaphor out of our heads and put it into the cultural world. In: R. W.
- Gannon, M. (2001). *Cultural Metaphor: Readings, Research Translations, and Commentary*. Thousand Oaks, CA: Sage Publication. In: R. W.

Deviating While Inheriting: The Traditional Cultural Elements in Western Aestheticist Poetics

Gao Yan

Bohai University, Jinzhou, China

Email: 762682183@qq.com

[Abstract] Western Aestheticism originated in Europe in the latter half of the 19th century. At this time, with Europe in turmoil, the people were confused, bewildered, spiritually decadent, and even felt that life was just for death. Art has become the only emotional sustenance. The people believed that they would have a common language and try to get rid of the fetters from tradition through art. This kind of aesthetic criticism seems to be contrary to tradition, but in fact there is an inseparable relationship between the two. For example, traditional literature originally contains the color of aestheticism, and traditional concepts also affect the attitude and perspective of aestheticism on life.

[Keywords] Aestheticism; Secularization; Modernity; The traditional culture

Introduction

Aestheticism, mainly originating in the 19th century when the people had preliminarily acquired a sense of modernization, is a trend of thought with a long history. “Art for art” has run through all the theories of aestheticism, which does not follow the masses and is independent. This is why academic circles believe that there is a gap between aesthetic criticism and traditional culture. In academia, people are used to thinking that there is a huge gap between aesthetic criticism and traditional culture and traditional theories while this is not the case. In reality, with careful analysis, there is a deviation as well as a connection between aestheticism and traditional culture where there is an exploration and analysis of the relationship.

Aestheticism in Traditional Literature

Aesthetics, in order to advertise not to be associated with the “ugly” reality, preach that true art is in conflict with bourgeois life and is opposed to bourgeois hypocritical morality. Therefore, it believes that art should not reflect life and need not take into account morality. The only thing for art to pursue is the form of appealing to feelings and impressions. Most of the works focus on love and joy as their basic themes, with privileged figures for pastime as the main character, emphasizing rhetoric and rhythm, and attaching importance to the description of still life to create visual and auditory beauty. It excludes the elements of nature, society, time, science, and morality from art, which is neither desirable nor possible. Therefore, at a certain point, people will naturally abandon it. But just as it existed, it had a wide and far-reaching impact on Western modernist literary theory and literature.

From the perspective of general and traditional poetics in the West, literature and art are the imitation, reflection and cognition of real life. The social function of literature and art is mainly to influence people through its content

factors, and then to improve people. The way to realize the reality. Aesthetic criticism completely denies the cognitive nature of literature and art for real life, and further denies the content factors of literary works, which advocates that literature and art do not improve people's cognition but use continuous innovation of formal factors, fundamentally change the way people know how to play their social role.

Aesthetic, cognition, and behavior are three concepts that are marked out according to human psychological activities, and "beauty" is generally regarded as a pure form. The construction of aestheticism poetics was initiated under the touch of Kant's aesthetics. The application of Kant's aesthetics in the field of literature and art not only directly generated the poetic topic of aestheticism literature autonomy, but also implied another poetic topic of aestheticism. The establishment of individual subjectivity. However, Kant's aesthetics only provides a theoretical starting point for the generation of aestheticism, and it is difficult to cover the entire poetics of aestheticism in terms of specific connotations. When we inspect the history of aestheticism poetry students in France and Britain, we can clearly see that the field of poetry is expanding, and the theme of poetry is also in a state of change to a certain extent. In the 18th century, Kant put forward the concept of independence of aesthetic activities, and literary self-discipline also came from this theory of Kant. But if beauty is only regarded as a pure form, then there are a lot of aesthetic factors in Western literature. The concept of aestheticism has a long history in traditional Western literature. From the perspective of literary concepts, the aestheticist literary concept derived from Kant's aesthetics is a complex of contradictions. It not only advocates that "aesthetics does not involve interests", but also believes that "dependence of beauty cannot but involve purpose, knowledge and morality, and therefore involves utility." It not only emphasizes that "art does not care about reality", but also believes that "the more abstract and idealistic art is, the more it can reveal the characteristics of the times to us." "When talking about beauty, most of medieval scholastics believed that beauty was only in form, but few discussed the beauty in terms of content.", said Mr. Zhu Guangqian.

In fact, as early as the Greek period and the late ancient Rome, aestheticism has already had an inkling of the matter. On the basis of history, the Pythagorean school was the first to explore literary problems. It was the Pythagorean school that ascribed beauty to a category of form. According to the available data, the basic philosophical proposition of the Pythagorean School is: The element of number is the element of all things, and the whole universe is also a number, and should be an overall tune. The Pythagorean school pointed out a direction for the later aesthetic research, which led to the subsequent development of aesthetics after the Pythagoras school to beauty as an abstract idea. But this abstraction manifests itself in a pure form in reality (Lai & Qu, 2016, p. 2). Plato, Aristotle, Plotinus, Augustine, Thomas and so on are all representatives of this type of literature. Everyone has a different view on this.

For instance, Baudelaire believes that text creation is noble, it can purify all evil, transform ugliness into beauty, and it can even generate beauty; while Flaubert believes that the core of beauty is form; Plato is a utilitarian including art, he believes that art should be useful. Art and beauty are inconsistent in his eyes, and Plato distinguishes them well (Gao, 2019, p. 84). Aristotle is more changeable who has different opinions in different fields. For example, in political science, Aristotle thinks that beauty is kind, but sometimes he insists that there is a difference between beauty and kindness (Gao, 2019, p. 84).

Aestheticist poetics, as a modern ideological system, naturally does not leave room in its theoretical system for the super-temporal ideals in the sense of God and Plato. However, the sublation and abandonment of traditional culture by aestheticism is not holistic, but only partial. It discards the specific content of its alien world, and adopts a reserved and absorbed attitude to its entire cultural generation logic and generation structure. This kind of overall absorption and utilization is most prominently manifested as the emphasis on the realistic meaning of imagination and literature and art in aestheticism poetics.

In fact, as early as the middle ages, there were some people who had the idea of aestheticism. But only by the in-

vestigation and analysis of the above, it can be basically believed that aestheticism is not as novel as we imagined, it is one that has existed for a long time. Or it can be said that the promotion of aestheticism is not a novelty. Aestheticism has been produced in the Western civilization and has existed in large numbers in the later period.

Traditional Culture and Aesthetic Criticism

Aestheticism may seem difficult to understand, but if we conduct in-depth understanding and analysis, its secular influence is actually very strong. It originated from the collapse of the Western civilization system, and the birth of its literary works was a rapid response to social changes at that time. It came about when the western religious and cultural system collapsed sharply. The literature at that time could be said to quickly reflect the turbulent society at that time. According to thinking and reasoning in general, literature construction must conform to the monistic logic, but British critics of aestheticism believe that art is the purpose of life (Du, 2009).

“Art is higher than life” is the world-view of aestheticism, which naturally derives the concept of “life imitating art” while calling for artistic self-discipline, trying to carry out aesthetic enlightenment in the field of artistic life, and make ordinary people’s perceptual ability be promoted to the artists. Therefore, in the process of the development of aestheticism, it is often accompanied by the trend of “aesthetic education”, which was inspired by German aesthetics and was put into practice in the British arts and crafts movement. It was developed by publishing houses, galleries, museums, charities, etc. A series of artistic social organizations, artistic activities and membership, and spread to many countries, promoted the wave of “new art movement” in Europe.

One of the most celebrated representatives of aestheticism is Oscar Wilde (1856–1900), who is an advocate of aestheticism theory and a practitioner of aesthetic creation. In terms of the relationship between art and reality, Wilde believes that art should transcend reality and free life. “Realistic events are the enemy of art.”; “All the disadvantages of art come from the sense of reality.”; “Nature is understanding, but understanding is not art.”; “All bad art work is produced from the description of returning to nature and the objective description of life. Therefore, I believe that all art that ‘returns to life and nature’ is bad, and the more art is far away from reality, the better it is. The only beautiful things are things that have nothing to do with us.” As for the role of art in life, Wilde believes that it is not art that reproduces life, but that life imitates art. Art is not a mirror of human social life, life is only a student of art, and art is supreme. Some people believe that this fundamentally denies the historical materialism view that social existence determines social consciousness. Others believe that Wilde did not completely deny that social existence determines social consciousness, but that social consciousness is relatively independent. Society. Consciousness may change and develop before social existence, and art, as an advanced social consciousness, has a positive reaction to social existence and positively promotes social development.

Therefore, in the eyes of Wilde, a person can only live in absolute freedom, and only by constantly exploring and enriching the range of his own experience; and a society and an era can only be fully realized when every individual member Only when life is truly realized can it be full of vigor and newness from time to time. However, the actual situation is inevitably different from it, and Wilde clearly see this.

The absorption and utilization of the dual logic model of traditional culture by aestheticist poetics does not only exist in the criticisms of the above critics, but as the most basic thinking mode for aestheticist criticism of the entire poetics construction. The most prominent and vivid manifestation of this existence is that the issue of literary self-discipline constitutes a core issue of aesthetic criticism, and it also constitutes a significant mark of the boundary of aestheticist criticism schools.

From a general view, aestheticism is still at a perceptual stage or still at a problem raising stage for the exploration of the poetics of literature and art to save the worldly life, and lacks detailed analysis and microscopic investiga-

tion for some specific operation mechanism of salvation. But, in spite of this, aestheticism's poetics exploration as well has the quite important value and the significance to the development of this poetics question.

Aestheticism insists that art is everything that can fill up the spiritual emptiness as the result of the times. It is precisely because of aestheticism that people who were vacant in their spiritual life due to the dissolution of their religious beliefs were given life the guidance, and they were given a new meaning to life.

Inherent Concepts of Traditional Culture and Aesthetic Criticism

Aestheticism has not been only influenced by the Western concept of "conformity", but also by the Chinese concept of "Tao". According to this, the existence of the so-called "God", "Idea", and "Tao" in all their meanings in reality is an eternal existence regardless of the gap between time and region, but it is just the opposite of aestheticism in real life, which is confined to time and territory constraints. God and Heaven do not exist, but humans do exist, so humans need to create a world they want, a world of literature.

Another aesthetic factor with significant aestheticism in ancient Greece, ancient Rome and medieval aesthetics is the non-utilitarian and non-interested concepts of beauty and art. We generally believe that the non-utilitarian and non-interested concept of beauty and art is an aesthetic concept of modern Westerners, but in fact, such ideas existed in the aesthetics of ancient Greece, ancient Rome and the Middle Ages. The aestheticism of the implication of the function of "form" by ancient Greek, Roman and medieval aestheticians can be more clearly highlighted if compared with the corresponding poetic views of aesthetic critics.

Aestheticism is an existence of modernization with modern thinking mode. During its long boom years, the religion was in a period of decadence. At this time, aestheticism critics did not believe in the existence of God and extra-sensory perception beyond time. They only believed in senses and time (Du, 2009, p. 4). Therefore, aesthetic critics can only heal the world and transcend reality in the one dimension of sense and time. It is in such a realistic situation that aestheticism has embarked on a different journey, trying to achieve the goal of transcending reality by enriching the senses in time portion.

In a series of critical articles such as *The Decay of Lies* and *As an Artist's Critic*, Wilde has repeatedly pointed out the mediocrity, boring, humble, and lack of form of real life, and believed that with the development of society and civilization, people will Gradually lose interest in real life. In short, in the eyes of aesthetic critics, whether real life or the natural world is not complete, there are all kinds of defects, so they are all places that need to be surpassed.

Another problem that still exists is that aesthetic criticism places the entire human race in the senses and time. Aesthetic criticism advocates literary self-discipline, that is, the alienation of literature and art. The purpose is to grind people's hearts and broaden people's horizons through innovative literature and art, thereby strengthening the development and enrichment of human perception and experience.

As well as Western traditional culture and Chinese Taoist culture, aesthetic critics also take a contemptuous attitude towards real life and the natural material world, believing that the entire existing world and real life have huge defects.

In the past, the academic circles of China usually restricted the practice of aestheticist criticism to the pure field of art, and believed that aestheticist criticism separated literature and art from society and the times, and belonged to a decadent school of bourgeois criticism, which is actually misunderstood. Aesthetic criticism is not only based on the society and the times, focusing on the solution of practical problems; it is also integrated into the cultural trends of the whole times, consistent with the development direction of society and culture, and even to a degree it is also consistent with the socialist movement.

Modern Chinese literary criticism developed under the influence of Western literary thoughts. Aestheticism not

only injected fresh vitality and theoretical passion into modern Chinese literary criticism, but also promoted the diversification of modern Chinese literary expression, aesthetic forms and aesthetic style. The modern transformation of Chinese literary concepts and criticism began in the early 20th century. With the continuous advent of Western literary works and literary theories translated and introduced by Lin Shu and others, China's ideological and literary circles have received unprecedented shocks, and the Chinese literary world, which is eager for the transformation of Chinese literature, has been refreshed.

Implications and Conclusion

Through the above analyses and observations, we can find that the concept of “conformity” in Western culture and traditional Chinese “Tao” has a profound influence on aesthetic criticism. The aestheticism criticism places the whole human being in the unitary world of sense and time, and advocates to create a self-disciplined literature and art field which is different from reality. However, whether influencing or assimilating, in general, the effects of “conformity” and “Tao” on aestheticism have a great impact on the heart and soul of human beings, which touched the origin of aestheticism exploration, but no specific path to research was given, so on this road, various paths of exploration continued to emerge.

References

- Lai, D. R. & Qu, D. (2016). A Special Case in the Aesthetic Turn of Contemporary Western Literary Criticism — An Analysis of Harold Bloom's New Aesthetic Criticism. *Learning and Exploration*, 0, 130–134.
- Du, J. G. (2009). Bipolar Aestheticism, Positivism, and Naturalist Poetics of Modern Poetics. *Hunan Social Sciences*, 6, 143–148.
- Du, J. G. (2009). Salvation of Life in Reality — A Theme of Poetics of the Western Aesthetic Criticism. *Journal of Langfang Teachers College (Social Science Edition)*, 25(5), 1–5.

A Contrastive Study of Russian and Chinese Social Address Terms

Li Na

School of Foreign Languages, Xi'an Shiyou University, Xi'an, China

Email: lovelife68@126.com

[Abstract] *As cultural embodiments of language, social address terms play an increasingly important role in modern society. The use of social address terms is related to the power and status relations, formality of the situation, seniority and familiarity of both parties in communication. This paper compares classifications of Russian and Chinese social address terms, and analyzes potential differences between them from socio-cultural perspectives. It was found that Russians tend to use general and fictive kinship address terms, while Chinese prefer to use general and profession/title address terms, which reflect the differences in cultural values and national characters of the two nationalities.*

[Keywords] *social address terms; contrastive study; classification; reasons*

INTRODUCTION

As common communicative signals and channels, address terms often reflect the social relationship and status between speakers, which embodies the “power” and “status” relations involved in communication (Jia, 2003). The use of address terms is affected by social structure, traditional ethics, blood and clan relationship, occupation, gender, age, education level, and various other factors in communication (Meng, 2004).

Modern Chinese Dictionary defines address terms as terms to greet each other in face to face communication, e.g., “*tongzhi*” (comrade), “*gege*” (elder brother). “Face to face” stipulates the way and occasion of communication. In practical use, address terms are not just confined to “face to face” occasions. Many scholars also include greetings in letters and the appellatives in monologues as address terms (Zhu, 1992). Therefore, address terms can be both face-to-face and non-face-to-face.

As an important part of daily communication, address terms play an increasingly important role in modern society. This paper investigates classifications of Russian and Chinese address terms, and analyzes potential differences between them from socio-cultural perspectives.

CLASSIFICATIONS OF RUSSIAN AND CHINESE ADDRESS TERMS

Address language is common in almost all languages, and it often embodies characteristics of various aspects of different languages. However, due to the different geographic locations and thinking habits, address terms differ considerably in terms of their quantities and varieties.

According to their functions, address terms could be classified into kinship address terms and social address terms. This paper focuses on a contrastive analysis of Russian and Chinese social address terms. Social address terms mainly refer to the appellative language people use to refer to each other according to their identity and social status

in daily communication. Based on the communicative relationship, social address terms could further be classified into three different categories, including general address terms, profession/title address terms and fictive kinship address terms (Wang, 2000, p. 71).

General address terms

General address terms are generic terms to refer to a specific group or class of people. Along with the change of social system and the times, the connotations and applications of some address terms may also change, which therefore have been labeled with marks of specific times (Chu, 2013).

General address terms in Russian

There are many general address terms in Russian, including *товарищ* (comrade), *гражданин* (male citizen), *гражданка* (female citizen), *молодой человек* (lad), *девушка* (lady), *друзья* (friends), *коллеги* (colleagues), *мальчики* (boy), *девочки* (girl), *мужчина* (men), *женщина* (women), *дамы и господа* (ladies and gentlemen), etc. In terms of actual usage, some of these terms have either died out with the changes of social and political systems, or are rarely used by people, while new terms have mushroomed and are being used more and more widely in verbal communication.

In recent years, the use of original gender-differentiating words, such as *мужчина* (men) and *женщина* (women), has aroused strong disputes in Russia. Some scholars consider it pure insult to use such primitive language to categorize people, therefore should be discarded. Nevertheless, such usage has been accepted by the majority of average Russian people, and are considered appropriate terms to address unfamiliar middle-aged and elderly people. Russian scholar Колесов (1998) argued that the Russian word *женщина* (women) could refer to middle-aged and elderly women of all categories while the primary gender-indicating meaning has conceded to the second place, thus it has become a commonly used neutral address term in daily life.

The use of *мужчина* (men) and *женщина* (women) as address terms reflects the equal social status between men and women in modern Russian society. However, these two address terms are not accepted by all. Many scholars, linguists in particular, have always opposed to the use of these two words as address terms. They could not accept being addressed as *мужчина* (men) or *женщина* (women). Therefore, when they do not know how to address other people properly, they simply use such polite language as *простите* (sorry) and *извините* (excuse me) to take the place of address terms. Thus, they not only show their respect, but also craftily avoid such controversial address terms.

The development of language is restricted by social systems and cultural conventions. Their development or extinction are directly related to the communicative needs of the society.

General address terms in Chinese

There are also many general address terms in Chinese, including *tongzhi* (comrades), *shifu* (masters), *xiansheng* (Mr.), *xiaojie* (ladies), *nvshi* (Miss), *taitai* (Mrs.), etc. The semantic evolution of the word “*tongzhi*” (comrades) has seen duality (Zhu, 1992). On the one hand, it is used to address strangers, people with unknown titles, or unfamiliar people when it is semantically unmarked; on the other hand, it also reflects an equal relationship between the two parties of the conversation when it is semantically marked. Therefore, “*tongzhi*” (comrades) is commonly used as a neutral address term to refer to unknown government officials.

Though “*tongzhi*” (comrades) is still being used to address government officials and soldiers, the applicability of “*tongzhi*” (comrades) has been narrowed since some words that denote administrative positions have replaced it, such as secretary, director, Minister, and so on. In addition, “*tongzhi*” (comrades) had also been used to refer to homosexu-

al people in recent years.

The word “*shifu*” (master) was originally used to refer to workers by intellectuals, which is a reflection of the cultural background of the times. However, the applicability of this word has been more and more restricted in actual use. Presently, “*shifu*” (master) has been frequently used to address technical workers and craftsmen.

Profession/title address terms

Profession/title address terms are generally related to the professions, social titles or academic titles of addressees. People often use profession/title address terms to address each other on formal occasions.

Profession/title address terms in Russian

There are relatively few profession/title address terms for face-to-face communication in Russian. Only a few profession-denoting words such as “*доктор*” (doctor) and “*отец*” (god father) could be used as profession/title address terms, which is closely related to the unique cultural traditions and conventions of the Russian people.

The subordinates generally use “given name + paternal name” to address their superiors to show respect and politeness, regardless of the age or social status of the addressees. This kind of address term is omnipotent and is the most commonly used address term in communication. Nevertheless, people also use “Mr./Miss + Professional title” for etiquette considerations on formal occasions, e.g., *господин председатель* (Mr. Chairman). The address term “given name + paternal name” is universal, even when addressing Russian president. Whether it is ordinary Russian people or senior government officials, they address President Putin as “*Владимир Владимирович*” (Vladimir Vladimirovich) or “*господин президент*” (Mr. President), both of which are considered appropriate and polite.

In daily conversations, subordinates also use “*шеф*” (head) to address their superiors, which suggests the informal nature of communication and the intimate and harmonious relationship between the two parties. Military rank titles are often used among soldiers, which can stand on their own or used together with “*товарищ*” (comrade).

However, under certain circumstances, address terms denoting academic titles, professional titles and/or positions can be used to express tones of dissatisfaction, irony, contempt, or threat towards the addressees.

Profession/title address terms in Chinese

Address terms related to occupation and titles have been well-established in Chinese, which is closely related to the hierarchical relationship in Chinese culture.

Profession address terms refer to terms that people address each other with reference to the occupation of the addressee or those professions that enjoy high status in society. The high-status professions generally refer to those involving mental work, e.g., teachers, doctors, engineers, manager, coaches, lawyers, journalists and so on. On the other hand, people just use “*shifu*” (master) to address all people in the technical/labor work occupations, such as drivers, cooks, hairdressers, electricians, lathe workers, instead of addressing them with their specific professions.

Title address terms refer to practices of addressing others with their official titles, academic titles, and/or military rank titles.

Chinese official titles mainly include *zhuxi* (Chairman), *mishuzhang* (Secretary), *zongli* (Prime Minister), *buzhang* (Minister), *shengzhang* (Governor), *zhuren* (Director), *kezhang* (Section Chief), *xiaozhang* (Principal), *zongcai* (President), etc.

Academic title address terms are generally used to address senior intellectuals, such as *jiaoshou* (Professors), *yanjiuyuan* (researchers), *gaogong* (senior engineers), etc. Nevertheless, junior and intermediate titles are generally not used to address other people. One thing worth noting is that Chinese people seldom address people with terms that imply “deputy/vice” status, which might be related to the cultural and psychological conceptualizations. Only

“*boshi*” (Doctor) is used to address others among all the academic titles, whereas “*shuoshi*” (Master), “*xueshi*” (Bachelor), and “*boshihou*” (post-doctor) are not used as address terms at all.

There are many words to refer to military ranks in Chinese, such as *yuanshuai* (Marshal), *jiangjun* (General), *shangjiang* (Admiral), *zhongjiang* (Lieutenant General), *shaogjiang* (Major General), *daxiao* (Senior Colonel), *zhongxiao* (colonel), *shaoxiao* (major), *shangwei* (captain), *zhongwei* (Lieutenant), *second lieutenant* (shaowei), *zhongshi* (Sergeant), *xiashi* (Corporal), etc. When used as address terms, those above the colonel levels are generally called “*shou-zhang*” (chief) by the lower levels, and the superiors normally call the lower levels as “rank + comrade”, e.g., “*shaoxiao tongzhi*” (comrade major).

Fictive Kinship Address Terms

Fictive kinship address terms refer to the practice of using kinship terms to address each other even though there is no such kinship between them. In daily communication, people often use kinship terms to address each other according to age and seniority, which are often used among relatives. These fictive kinship address terms are widely used among various relationships such as neighborhood, colleagues, classmates, friends and so on. The use of such address terms can make the addressees feel respected and cordial, thus will narrow the distance between the two parties of communication, and it generally achieves good communication effect.

Fictive Kinship Address Terms in Russian

Fictive Kinship Address Terms in Russian are generally used to address non-relative people, and they mainly include *бабушка* (grandma), *дедушка* (grandpa), *мать* (mother), *мамаша* (aunt), *отец* (father), *папаша* (grandpa), *дочка* (girl), *сын* (son), *браток* (brother), *сестрица* (sister), *дядя* (uncle), *тетя* (aunt) as well as their various suffixes.

“*Бабушка*” (grandma) and “*дедушка*” (grandpa) are generally used to address the elderly who live in the countryside or those who have moved to the city, but still appear quite aboriginal in speech and appearance. “*Отец*” (father), “*папаша*” (father), “*мать*” (mother) and “*мамаша*” (aunt) are mainly used by people with little education and low social status to address the elderly. The use of such terms indicate that the addressers’ grassroots identity and status in society. If the two parties share similar social status, then the communication will run smoothly. If not, the addressee need to intentionally select more secular and easier words to adapt to the circumstances, or else the communication will be severely held up. Similarly, “*браток*” (brother), “*сестрица*” (sister) and “*сестренка*” (elder sister) are also used by those people with little education and low social status to address the juniors. “*Дядя*” (uncle) and “*тетя*” (aunt) are often used by pre-school or low-grade students to address unfamiliar adults. Besides, these two terms are also used to address the middle-aged or the elderly in the service industry, such as cleaners, guards, etc.

Fictive Kinship Address Terms in Chinese

The fictive kinship address terms in Chinese are very complicated. Seniority in the family or clan plays a key role in interpersonal relationship. The Chinese language has various address terms to refer to people of different generations. When addressing each other, people will consider seniority status with the addressees. If the addressee of the older generation is apparently older than the addresser’s father, he/she would be addressed as *dabo* (uncle)/*dama* (aunt); on the contrary, if the addressee of the older generation looks younger than the addresser’s father, he/she would be addressed as *shushu* (uncle)/*a’yi* (aunt).

Other fictive kinship terms that address seniors include: *daye* (grandpa), *bofu* (uncle), *dashu* (uncle), *laonainai* (grandma), *bomu* (aunt) etc.

REASONS FOR THE DIFFERENCES

Social address terms reflect the mainstream culture, social values and conventions of a society, as well as its changes and developments. The differences in the use of social address terms in Russian and Chinese could be attributed to many factors, among which two are of essential prominence.

Cultural values

Cultural values are holistic judgments people make on the basis of their senses and cognition, which reflect their critical thinking and cultural orientation.

When addressing others with their professional title, Chinese people not only show the respect for the addressees, but also extend a kind of flattery. This could be attributed to the effect of social hierarchy deeply rooted in the mindset of people.

However, few profession/title address terms are used in Russian. This could be related to the effect of the equality-oriented ideology of western society. Plus, Russian people have better ways of addressing, i.e., “given name + paternal name”. In the views of Russians, title is only the external embodiment of one’s ability, which could be very unstable and non-sustainable. However, the name is accompanied with people for life, therefore, is more important than the title.

National characteristics

If language reflects the character of a nation (and it does), then the character of the Russian people is particularly diversified, rich and contradictory. And all these characteristics are embodied in language (Лихачов, 2003).

The vast land of Russia has cultivated a nation of passion, enthusiasm, clear love and hate. Russian people attach great importance to their sincere quality, and they are willing to show their true feelings in public. The widespread use of term of endearment in Russian reflects the externally passionate characteristics of the Russian people.

In contrast, Chinese traditional culture takes Confucian ethics as its core value, which lays great importance on ethical relations and moral norms. Under the influence of this traditional culture, Chinese people are more introverted and reserved, and they generally do not verbally show their feelings in daily communication. They prefer to keep the romantic relation to themselves instead of announcing it to the public. People rarely address each other in intimate terms such as “dear” or “baby”.

CONCLUSION

Social address terms entail extremely rich social and cultural connotations, which might be related to the power or status relations, formal or informal communication, seniority, and familiarity of both parties involved. There are distinct socio-cultural preferences in the use of social address terms between Russian and Chinese. Russians tend to use general and fictive kinship address terms, while Chinese prefer to use general and profession/title address terms, which reflect the huge differences in cultural values and national characters of the two nationalities.

References

- Chu, M. (2013). Changes in Salutation of Russian Language. *Foreign Language Research*, 2, 93–96.
- Jia, Y. X. (2003). *Intercultural Communication*. Shanghai: Shanghai Foreign Language Education Press.
- Meng, L. X. (2004). A Sociolinguistic Perspective of T/V Address Forms in Russian. *Journal of Mudanjiang Normal University*, 3, 55–58.
- Wang, J. L. (2000). Comparison Between Russian Social Address Forms and Chinese Ones. *Journal of Changc-*

hun University, 1, 71–75.

Zhu, W. J. (1992). *An Introduction to Sociolinguistics*. Changsha: Hunan Education Press.

Лихачов, Д. С. (2003). *Understanding Russia*. Beijing: Peking University Press.

Колесов, В. В. (1998). *Культура речи–культура поведения*. Л.: Лениздат.

Acknowledgements

The research is sponsored by the “Youth’s Science and Technology Innovation Fund” of Xi’an Shiyou University: Cultural and Pragmatic Study of Russian Address Terms (2014QN008), “2019 Higher Education Scientific Research Project” of Shaanxi Provincial Higher Education Academy (XGH19126), and “Special Projects of Foreign Language Discipline of Major Theoretical and Practical Research Projects in Shaanxi Social Sciences” (20WY–221).

A Bibliometric and Visualized Analysis of *Rickshaw Boy* Research in China (2000–2019)

Li Zhen

School of English Studies, Beijing Language and Culture University, Beijing, China

Email: 1027921302@qq.com

Wu Ping^①

School of English Studies, Beijing Language and Culture University, Beijing, China

Email: wuping@blcu.edu.cn

[Abstract] With the China National Knowledge Infrastructure (CNKI) as the data sources and the application of CiteSpace software, this paper presents a metrological visualized analysis of 395 journal articles related to *Rickshaw Boy* research in China from 2000 to 2019. This paper finds 3 main points: (1) The number of journal papers published on the studies of *Rickshaw Boy* has been increasing each year with some fluctuations; (2) The research primarily focuses on topics including contrastive analysis between *Rickshaw Boy* and other novels in China and abroad, exploration of the theme of *Rickshaw Boy* from new perspectives, interpretation of the main characters of *Rickshaw Boy* and study of the translation of *Rickshaw Boy*; (3) On the one hand, those 4 topics will continue to be researched and be further explored in the future. On the other hand, new topics like the spreading of *Rickshaw Boy* will become the new development trend. By exploring the trending topics and research trends of *Rickshaw Boy*, this study intends to shed light on the *Rickshaw Boy* research in the future and offer guidance to novice researchers.

[Keywords] *Rickshaw Boy*; CiteSpace; a visualized analysis; research trends

INTRODUCTION

Written in the 1930s, *Rickshaw Boy* is treated as a milestone in the history of Chinese literature that is not only beloved by Chinese people but also attracted a large number of foreign readers overseas. In the past 80 years, researchers have explored this novel from various perspectives and fruitful achievements have been made. However, most of the previous research is based on the qualitative approaches, a bibliometric one has not been adopted yet. In order to fill this gap, by employing the approach of bibliometrics, this paper attempts to analyze a sample of 396 journal articles retrieved from CNKI with *Rickshaw Boy* as their keyword, aiming to explore the existing popular research topics and research trends of *Rickshaw Boy* from 2000 to 2019.

RESEARCH METHODOLOGY AND INSTRUMENT

Different from the documentary research that mainly draw conclusions based on researchers' personal reading

^①Wu Ping is the corresponding author.

and subjective inferences, a combination of the qualitative and quantitative approach is employed in this paper. Thus, all the analyses and conclusions made in this paper are based on objective data.

CiteSpace is the main instrument that is used in this paper to explore the trending topics and research trends of *Rickshaw Boy* research. Invented by Chen Chaomei in 2004, CiteSpace has become an influential visualization software after constant updates and improvements. The version of CiteSpace used in this paper is CiteSpace5.0.

RESEARCH QUESTIONS AND DATA PROCESSING

Through the application of CiteSpace, this paper attempts to seek answers for the following 3 questions:

- (1)What is the status quo of *Rickshaw Boy* research in China?
- (2)What are the trending topics of *Rickshaw Boy* research?
- (3)What are the research trends of *Rickshaw Boy* research?

All the data in this paper are downloaded from the CNKI with the time range setting from 2000 to 2019 and *Rickshaw Boy* used as the retrieving words. To guarantee the quality of the research, the data source is only limited to the journal articles. As a result, 503 journal articles were found, and then those articles were examined carefully to exclude the irrelevant ones. Eventually, 395 journal articles, including 79 core articles, [Core articles include the Chinese core journal criterion of PKU and CSSCI.] are selected. The data processing was done on 10th February 2019.

RESULTS AND DISCUSSIONS

The Status Quo of Rickshaw Boy Research from 2000 to 2019

In this section, a picture of the status quo of *Rickshaw Boy* research in terms of annual output of the journal articles is drawn, as is presented in Figure 1.

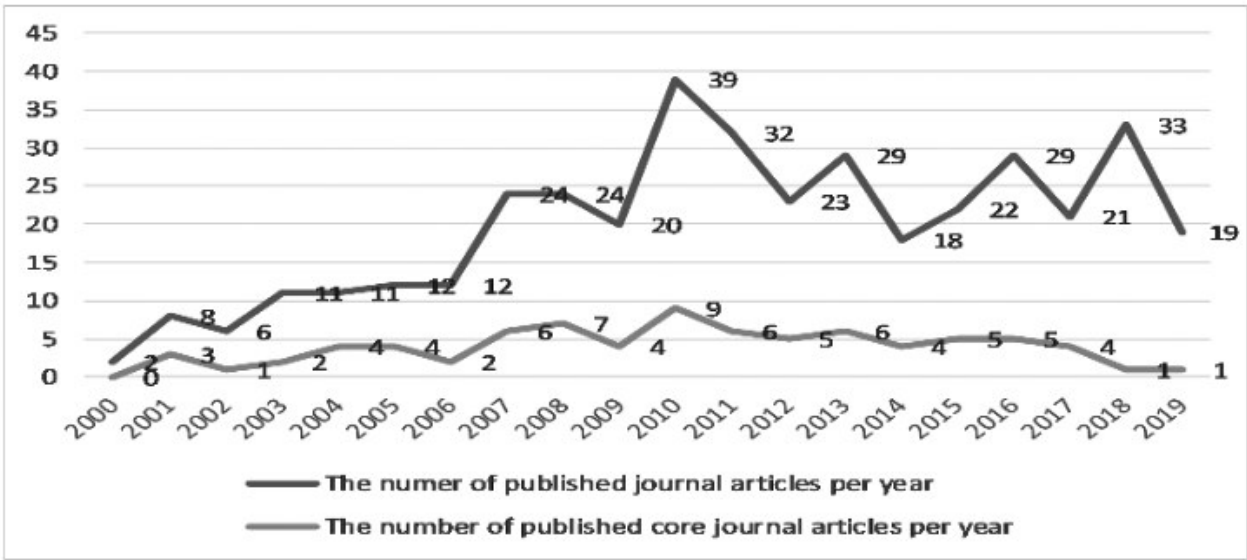


Figure 1. Annual Publication Record of *Rickshaw Boy* Research in China

As shown in Figure 1, based on the publication records per year, it is found that the number of journal papers published on the studies of *Rickshaw Boy* has been increasing each year with some fluctuations from 2000 to 2019. Generally speaking, the research in the 20 years can be divided into 3 phases: the first phase, from 2000 to 2005, is defined as an accumulation stage since there is only limited number of articles published annually; the second phase, from 2006 to 2010, is regarded as a fast development stage due to the rapid increase in these 9 years; the third phase,

from 2011 to 2019, is defined as a stable development stage as the amount of published articles per year tends to stabilize.

The Exploration of Trending Topics of Rickshaw Boy Research

In this section, with the application of CiteSpace, the word frequency analysis is made to explore the trending topics of *Rickshaw Boy* research from 1999 to 2019.

The frequency refers to the number of occurrences of certain topics that the keywords stand for. And keywords with high frequency indicates that these topics have attracted more researchers' attention. Centrality stands for keywords' ability to have connections with others. Thus, keywords with both high frequency and centrality can best reflect the trending topics of research in *Rickshaw Boy*. The statistics generated by CiteSpace suggests that 20 keywords occurring more than 3 times in the analysis, as shown in Figure 2.

Keywords	Frequency	Centrality	Keywords	Frequency	Centrality
<i>Rickshaw Boy</i>	272	1.23	Howard Goldblatt	5	0.03
Tragic Fate	9	0.05	Relevance Theory	5	0.01
Translation Strategy	8	0.01	Tragedy	5	0.02
Individualism	7	0.02	Realism	4	0.04
Lao She	6	0	Social Environment	4	0.01
Skopos Theory	6	0	Folk Literature	4	0
Literary Translation	6	0.02	Contrastive Analysis	4	0
English Translation	6	0.01	Conrad	4	0.01
Social Tragedy	6	0.01	Corpus	4	0.02

Figure 2. Detailed Information about Keywords Occurring More than 3 Times

As shown in Figure 3, apart from the *Rickshaw Boy*, keywords with both high frequency and centrality include “Tragic Fate”, “Translation Strategy”, “Literary Translation”, “Social Tragedy”, “Howard Goldblatt”, “Relevance Theory”, “Tragedy”, “Social Environment”, “Conrad”, and “Corpus”. Based on the content of the keywords, this paper attempts to categorize the trending topics of *Rickshaw Boy* research into 4 groups: contrastive analysis between *Rickshaw Boy* and other novels in China and abroad, exploration of the theme of *Rickshaw Boy* from new perspectives, interpretation of the main characters of *Rickshaw Boy* and study of the translation of *Rickshaw Boy*. Since these 4 trending topics stand for 4 important aspects of the same research, inevitably overlapping studies exist among those trending topics. As a result, when categorizing keywords, the same keywords will likely be grouped into more than one trending topic at the same time.

The Contrastive Analysis between *Rickshaw Boy* and Other Novels in China and Abroad

Keywords, such as “Conrad”, “Contrastive Analysis”, “Social Tragedy”, “Realism”, “Individualism”, “Tragedy”, etc. will be discussed in this topic.

On the one hand, the contrastive studies are conducted between *Rickshaw Boy* and the following foreign novels,

such as *The Old Man and the Sea*, *The Great Gatsby*, *Jude the Obscure*, *Tess of the D'Urbervilles*, *L'Assommoir*, etc. The following are some representative studies: Yang (2017, pp. 93–95.) explores the influence of the western and eastern literary ecosystem on linguistic features between *Rickshaw Boy* and *The Great Gatsby*; Sun (2003, pp. 72–76) makes a comparison between *Rickshaw Boy* and *Jude the Obscure* from different aspects to explore different artistic ideas of Hardy and Lao She; Li (2011, pp. 39–40) compares *Rickshaw Boy* with *L'Assommoir* and revealed that it is the character weakness and the darkness of the society that cause the tragic end of Xiangzi and Gervaise.

On the other hand, researchers compare *Rickshaw Boy* with some Chinese tragic novels, including Su Tong's *Rice*, Jia Ping'ao's *Happy Dreams*, Chao Yu's *Thunderstorm*, etc. Among these contrastive studies, it is found that studies of *Rickshaw Boy* and Su Tong's *Rice* outnumber others, which means the comparison between these two novels has drawn more attention from Chinese researchers. For example, Li (2006, pp. 89–93), Li (2013, pp.41–44), and Shao (2014, pp. 40–45) compare these two novels from different historical views, life experience, and intertextuality respectively.

Interpretation of the Main Characters in *Rickshaw Boy*

Keywords relating to this topic are “Xiangzi”, “Tigress”, “Female Image”, “Individualism”, “Realism”, “Small Potatoes”, “Character Tragedy”, etc.

Most of studies focused on the interpretation of Xiangzi, the major character in this novel, aiming at exploring the causes that make Xiangzi, once a robust and energetic young *rickshaw boy* who was idealistic towards life, becomes degenerated in the end. Also, some studies were conducted to give a full interpretation of Tigress, another main character in the novel. For example, Zhang (2001, pp. 201–123) points out that the tragedy of character is the primary cause for the degeneration of Xiangzi in the end; Ji (2007, pp. 48–50) claims that main causes of his tragic fate are the temptation of money to buy a rickshaw and the sexual temptation from Tigress, etc.; Zhan (2014, pp. 169–174) explores Xiangzi from the perspective of psychoanalysis; Zhan (2013, pp. 64–70) also gives a pluralistic interpretation of females characters in *Rickshaw Boy*; Li (2009, pp. 147–152) attempts to redefine the Tigress by exploring three important aspects.

The Study of Translation of *Rickshaw Boy*

The representative keywords of this topic are “Translation Strategy”, “Literal Translation”, “Skopos Theory”, “Howard Goldblatt”, “Relevance Theory”, “Corpus”, “Contrastive Analysis”, “Translation Style”, etc. *Rickshaw Boy* has been translated into 38 languages (Jin, 2016, pp. 103–111) over the world, thus the studies of the translation of *Rickshaw Boy* have become a trending topic in recent 20 years. Currently, Evan King's *Rickshaw Boy* in 1945, Jean Jame's *Rickshaw: the novel Lo-t'o Hsiang Tzu* in 1979, Shi Xiaojing's *Camel Xiangzi* in 1981, and Howard Goldblatt's *Rickshaw Boy* in 2010 are the four influential English translated versions. Among those studies of translation, many scholars focus on the contrastive studies of these four translated versions to explore the translation strategy, subjectivity and style of translators, etc.

Chen (2012, pp. 149–152) explores the culture filtering in Evan King's translated version of *Rickshaw Boy*; Sun (2013, pp. 76–80) makes a comparative study of the free indirect speech in four translated version to explore different styles of translators; Lin (2018, pp. 109–118) compares the acceptability and cultural refractivity in Evan King's and Howard Goldblatt's translated version from the perspective of world literature; Jin (2016, pp. 103–111) conducts a comparative study on the prefaces of four English translated version to explore subjectivity of translators; Huang (2011, pp. 100–106) explores the shifts of personal pronoun subjects and narrative point of view in Shi's and Jame's translated versions, aiming to reveal different translational styles from the perspective of the bilingual parallel corpus.

Exploration of the Theme of *Rickshaw Boy* from New Perspectives

Keywords like “Individualism”, “Realism”, “Social Tragedy”, “Psychological Crisis”, “Character Tragedy”,

“Marital Tragedy”, “Female Image”, etc. are discussed in this section. Since the interpretation of *Rickshaw Boy* may change with the times, researchers have been attempting to reinterpret its theme from new perspectives constantly.

Shao (2006, pp. 14–20) defines Xiangzi as a stereotype of a peasant migrating into the city and considers the novel a reflection of the contemporary Chinese society; Wei (2005, pp. 100–104) explores the tragic end of Xiangzi and found that it is the social environment and traditional culture that made him to stand in a paradox of existing; Zhang (2018, pp. 1–28) explores the political philosophy and modern implication hidden in *Rickshaw Boy*; Meng (2017, pp. 58–67) claims that the theme of *Rickshaw Boy* should be explored from the perspective of Christian culture; Shi (2015, pp. 77–85) finds that apart from the tragedy of character and social factors, the primary cause of Xiangzi’s tragic fate should be considered as an original sin of Christian. Thus, the theme of the novel can reflect Lao She’s understanding of Christianity; Jiang (2010, pp. 121–125) explores this novel from the perspective of phenomenology.

Research Trends of Rickshaw Boy

Since the interpretation of the novel may change with the times, new perspectives theories will be adopted by researchers to redefine this novel in the future. Based on the previous studies, we conclude that those five trending topics listed above will continue to be the major research topics and will be further explored and enriched in the future. Meanwhile, new topics, such as the study of spreading of *Rickshaw Boy*, the study of translation from the perspective of the parallel corpus, etc. are springing up and will become the research trend in the future.

Traditionally, researchers only focus on the comparative study of different translated versions of *Rickshaw Boy* and make conclusions based on a limited number of examples or subjective readings. With the development of the corpus linguistics, it becomes an inevitable trend to use corpora to conduct empirical studies on the translation of *Rickshaw Boy* to probe into the subjectivity and style of translators.

After 30 years of development, China has become the world's second-largest economy, however, its cultural development has lagged far behind its economy. Thus, to promote Chinese culture overseas, the government is implementing the culture “going global” cultural strategy. Literature plays an important role in its culture, thus the Chinese government is carrying out the translation of classic Chinese literature project. According to the statistics, *Rickshaw Boy* has only been translated into 17 languages (2012, pp. 127–130) in 2012 and into 38 languages in 2016 (Jin, 2016, pp. 103–111). So, the study of spreading of *Rickshaw Boy* should become an important part of its translation study. However, in the past 20 years, the number of spreading studies is far from enough. As a result, this topic will become a new research trend in the future.

CONCLUSION

By employing the bibliometric approach and with the application of the software CiteSpace, this paper attempts to make a metrological visualized analysis of 395 journal papers related to *Rickshaw Boy* research in China from 2000 to 2019. According to the frequency and centrality of keywords, this paper finds 4 trending topics in Rickshaw Boy research. Based on the previous studies and the national policies, on the one hand, those five topics will continue to be researched and be further explored in the future; on the other hand, the exploration of the spreading of Rickshaw Boy, the study of the translation of Rickshaw Boy from the perspective of corpora will become the new research trend in the future. However, this paper only focuses on the study of Chinese. The comparison between Chinese and international studies of Rickshaw Boy has not been conducted and will be explored in the future.

REFERENCES

Chen, X. L. & Xu, Q. J. (2012). On Culture Filtering in Literary Translation: A Case Study of Evan King’s C – E

Version of Rickshaw Boy, *Journal of Hunan University of Science & Technology*, 6, 149–152.

Huang, L. B. (2011). Bilingual Parallel Corpus-based Studies of Translational Style—From the Perspective of Shifts of Personal Pronoun Subjects and Narrative Point of Views. *Foreign Languages in China*, 6, 100–106.

Ji, Z. Y. & Zhang, Z. (2007). The Study of Rickshaw Boy and Tragic Daily Life—from the Perspective of Money and Sex. *Masterpieces Review*, 20, 48–50.

Jiang, L. S. (2010). The Study of Reducibility of *Rickshaw Boy*. *Modern Chinese Literature Studies*, 4, 121–125.

Jin, J. & Wu, P. (2016) A Study of the Translation Philosophy and Subjectivity of Translators Related by the Prefaces in the English Versions of Rickshaw Boy. *Journal of Zhejiang University*, 5, 103–111.

Li, C. X. (2009). The Rethinking of Tigress from the Perspective of. *Literary Review*, 6, 147–152.

Li, C. Y. (2013). Same City Stramp, Different Roads of Life—A comparison between *Camel Xiangzi* and *Rice*. *Journal of Heze University*, 04, 41–44.

Li, Y. B. (2011). The Comparative Study between *Rickshaw Boy* and *L'Assommoir*. *Jilin Normal University Journal* (Humanities & Social Science Edition), 3, 39–40.

Li, Z. (2006). Different Angels, Different Views: A Comparison of Camel Xiangzi and Rice—A Historical View. *Journal of Guizhou University*, 2, 89–93.

Lin, J. X. & Chen, L. (2018). Rethinking of Two English Versions of *Rickshaw Boy* in Light of World Literature. *Tongji University Journal Social Science Section*, 4, 109–118.

Meng, Q. S. (2010). The Tour Abroad of the Classics: *Rickshaw Boy* in Americans (1945–1946). *Journal of Henan University* (Social Science), 5, 6–11.

Meng, Q. S. (2017). The Study of “Anti-development”, the Conception of Sin and Individualism. *Literature & Art Studies*, 3, 58–67.

Sao, N. N. (2006). Lao She's *Rickshaw Boy*: Stereotype of Peasants Coming to the City. *Journal of Lanzhou University*, 4, 14–20.

Shao, B. & An, Y. X. (2014). Intertextuality between Rice and Camel Xiangzi. *Journal of Dongguan University of Technology*, 6, 40–45.

Shi, X. H. (2015). The New Interpretation of *Rickshaw Boy*. *Modern Chinese Literature Studies*, 4, 77–85.

Sun, H. J. (2013). The Comparative Study of Four Translated Versions of Rickshaw Boy. *Modern Chinese Literature Studies*, 11, 40–50.

Sun, J. (2003). The Study of the Affinities between *Rickshaw* and *Jude the Obscure*. *Foreign Language Teaching*, 6, 72–76.

Wei, J. W. & Ye, W. M. (2011). The Cultural Cause for the Failure of “*Camel Xiangzi*”. *Journal of Guizhou Normal University*, 7, 1–4.

Yang, F. (2017). The Study of the Influence of Different Literary Ecology on the Linguistic Features of Eastern and Western Literature Works—A Case Study between the *Rickshaw Boy* and *The Great Gatsby*. *Journal of Jinzhong University*, 6, 93–95.

Zhan, H. (2014). Psychiatric Analysis of Hero Xiangzi in Camel Xiangzi by Laoshe. *Journal of Northwest Minzu University*, 2, 169–175.

Zhang, L. G. (2001). The Tragedy of Character in the Society Tragedy —On the Life Nature of Xiangzi in the Camel Xiangzi. *Journal of Beihua University*, 4, 70–73.

Zhang, X. D. (2019). The Study of the Modern Interpretation and Political Philosophy. *Modern Chinese Literature Studies*, 7, 1–29.

ACKNOWLEDGEMENTS

This project is supported by the Fundamental Research Funds for the Central Universities (18ZDJ02).

This project is supported by supported by the Fundamental Research Funds for the Central Universities, and the Research Funds of Beijing Language and Culture University (20YCX046).

An Approach to the Construction of National Identity in *The Wandering Earth* From SFDRT Perspective

Liu Boyu

School of English Studies, Beijing Language and Culture University, Beijing, China

Email: 455159053@qq.com

Long Yun^①

College of Foreign Languages, Guizhou Medical University, Guiyang, China

Email: 648714996@qq.com

[Abstract] *This paper is a further tentative step of exploring the textual quality of film discourse based on the framework proposed by Janina Wildfeuer (2014). We intend to focus on how the unique national identities are depicted and presented through the unfolding discourse structures in China's first science fiction blockbuster film The Wandering Earth (2019). This paper finds two main points: (1) The construction of national identities can be realized by rhetorical structures of the discourse; (2) The international identity, indigenous identity, and general identity can be constructed by different relations (result-relation, parallel-relation, and narrative-relation), as well as subordinations and dependencies of the structures. By exploring how the national identities of China are constructed in this film, this study hopes to contribute to the discussion of how a country can maximize the use of films to build its national identities and enhance international influence in the global community of today.*

[Keywords] *The Wandering Earth; national identity construction; SFDRT*

Introduction

With the advancement of globalization, how to uphold the unique national identity under the impact of multiculturalism has been an urgent issue. Current studies on the construction of national identity focus on exploring the lexical choice, discursive strategies, and intertextuality from the perspective of critical discourse analysis; analyzing the use of metaphors in foreign reports and how metaphors can help to achieve national identity construction from the perspective of critical metaphor analysis; examining how the interaction between multimodal resources in the magazine covers can serve for the national identity construction from a multimodal discourse analysis perspective. However, only a few scholars pay attention to studying the construction of national identity in film discourse from a linguistic perspective. To fill this gap, by adopting Segmented Film Discourse Representation Theory (SFDRT), this paper attempts to explore how the narrative structures can help to realize the construction of national identity by analyzing

①Long Yun is the corresponding author. Corresponding e-mail: 648714996@qq.com, College of Foreign Languages, Guizhou Medical University, Guiyang, Guizhou, China.

China's first large-scale science fiction film--*The Wandering Earth*.

Research Methodology and Theoretical Framework

A combination of qualitative and quantitative analysis is adopted in this paper. All the analyses made in this paper will follow a formal and logical approach.

The Segmented Film Discourse Representation Theory (SFDRT) proposed by Wildfeuer (2014) is the main theoretical framework that is employed in this paper to explore the national identity construction. Based on the notion of SDRS proposed by Asher and Lascarides (2003), Wildfeuer gives a formal explanation of how to transfer the visual and auditory resources within shots into discourse referents, and further construct the particular SFDRS box-style notation. Drawing from the sets of relations outlined in the studies of Asher and Lascarides (2003) for verbal discourse, Wildfeuer (2012, 2014, 2018) specifies several film discourse relations: Narration, Elaboration, Explanation, Result, Background, Parallel, and Contrast. The crucial factors for inferring the relations are default axiom and meaning postulate, which are demonstrated as follows respectively (Wildfeuer, 2014, p. 61).

$$(?(\alpha, \beta, \lambda) \wedge \text{some principles}) > R(\alpha, \beta, \lambda)$$

$$\Phi R(\alpha, \beta) \text{ conditions}(\alpha, \beta)$$

The syntax of the formal language for film discourse interpretation, which is demonstrated as follows, is essential to depict wholly specified discourse structures (Wildfeuer, 2014, p. 76).

A (film) discourse structure or S(F)DRS is a triple $\langle A, \Phi, \text{LAST} \rangle$, where:

- A is a set of labels $\pi, \pi 1, \pi 2, \dots$
- LAST is a label in A (intuitively, this is the label of the content of the last discourse segment that was added to the logical form); and
- Φ is a function that assigns each member of A, a member of Φ , the set of well-formed SDRS-formulae (Ki) assumed for the interpretation.

Research Question and Procedure

The following two questions play an important role in the process of analysis:

(1) What kinds of national identities can be constructed through the distinctive ideology and culture conveyed in this film?

(2) What are the respective narrative structures of the selected extracts, in other words, how the textual logic of the film can help to realize the construction of national identity?

The research procedure includes four steps. The first step is to identify and determine what kinds of national identities are constructed in this film according to Wodak's discursive strategies for national identity construction. The national identities conceptualized can be specified as international identity, indigenous identity, and general identity. By international identity, it means a responsible partner seeking cooperation. By indigenous identity, it means an ancient nation with a deep sense of attachment to home. By general identity, it means a developing country embracing socialist culture. The second step is to break the film up into 5 ranks: Stage, Sequence (Plot, Phrases), Scene, Shot (Mise-en-scène), and Frame, according to Iedema (2000), Bordwell and Thompson (2001). We identify three typical scenes from Stage II Complication and Stage III Resolution, which are shown in the climax of the whole film: executing the manual unlocking task, people falling into despair in Beijing No.3 underground city, and the scientist Li Yiyi assigning the three-step task. They are in accordance with the national identities we specified above. The third step is to select the samples of shots within the scope of the three scenes. We set to capture the filmic shots

every 0.2 seconds by virtue of the software QQ Player, and then delete the repetitive and indiscernible images through the manual works in order to get the final shots serving for our analysis. The fourth step is to abstract the logical forms of these shots and further construct the overall Segmented Filmic Discourse Representation Structure (SFDRS) of the discourse to elucidate how the textual coherence can help to construct the national identities.

Discursive Discussions

International Identity

According to Wodak et al. (1999, 2009), one of the strategies of national identity construction is the “presupposition of / emphasis on positive political continuity (at state/national level)” (Wodak et al., 2009, p. 37). In this film, the filmmaker highlights China’s positive political continuity—the idea of a community with a shared future for mankind to establish an international identity as a responsible partner seeking cooperation. The scene we select is when executing the manual unlocking task (1:39:13–1:39:43), which describes that a large number of rescuers from different countries join the manual unlocking task in Sulawesi No.3 underground city to reignite the Earth engine.

Nine different eventualities can be specified: report–light up–prepare–push–move forward–push–move forward–push–connect, which are the foundation for the formal construction of textual unfolding. The coherence is established by Result– and Narration–relation of which the formal accounts are given as follows:

$(?(\alpha, \beta, \lambda) \wedge \text{CauseD}(\alpha, \beta)) > \text{Result}(\alpha, \beta, \lambda)$ (Wildfeuer, 2014, p. 70)

$(?(\alpha, \beta, \lambda) \wedge \text{occasion}(\alpha, \beta)) > \text{Narration}(\alpha, \beta, \lambda)$ (Wildfeuer, 2014, p. 62)

The following formula depicts the corresponding discourse structure of this scene.

$\langle A, F, \text{LAST} \rangle$, where:

$$\bullet A = \pi 0, \pi 1, \pi 2, \pi 3, \pi', \pi 4, \pi 5, \pi 6, \pi 7, \pi 8, \pi 9$$

$$\bullet F(\pi 1) = K \pi 1$$

$$F(\pi 2) = K \pi 2$$

$$F(\pi 3) = K \pi 3$$

$$F(\pi 4) = K \pi 4$$

$$F(\pi 5) = K \pi 5$$

$$F(\pi 6) = K \pi 6$$

$$F(\pi 7) = K \pi 7$$

$$F(\pi 8) = K \pi 8$$

$$F(\pi 9) = K \pi 9$$

$$F(\pi 0) = \text{Result}(\pi 1, \pi 2) \wedge \text{Narration}(\pi 2, \pi 3) \wedge \text{Narration}(\pi 3, \pi')$$

$$F(\pi') = \text{Result}(\pi 4, \pi 5) \wedge \text{Narration}(\pi 5, \pi 6) \wedge \text{Result}(\pi 6, \pi 7) \wedge \text{Narration}(\pi 7, \pi 8) \wedge \text{Result}(\pi 8, \pi 9)$$

$$\bullet \text{LAST} = \pi 9$$

In this equation, all the labels $\pi 0$ – $\pi 9$ given in A are involved in the interpretation process. F assigns these labels to the FDRS $K \pi 1$ – $K \pi 9$. The coherence is established by Result– and Narration–relation, which reflects the dynamically unfolding structure.

The Segmented Film Discourse Representation Structure (SFDRS) box–style notation is given in the following table.

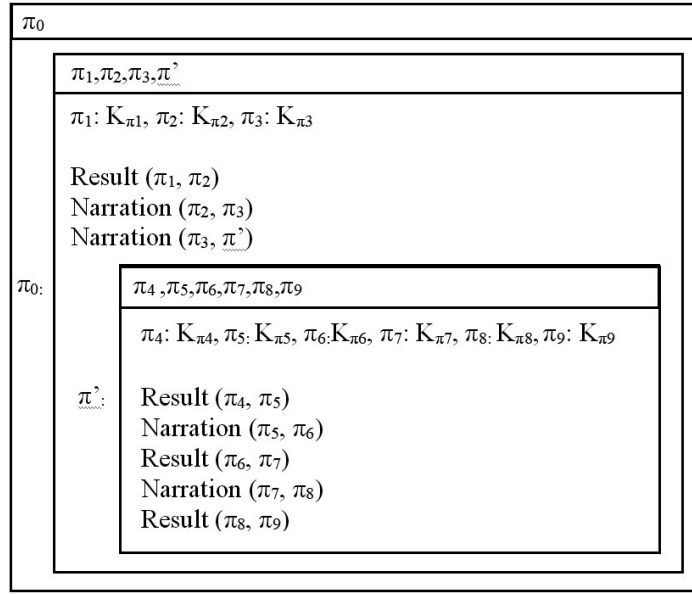


Table 1. Segmented Film Discourse Representation Structure of scene I

This formal description shows the semantic representation of the overall SFDRS of scene I as the formalized structure π_0 . There is only one subordinate SFDRS box notation named π' , which represents a series of shots showing the “pushing” action. In the actual context, what follows the “preparing” event is the rescuers’ pushing action and the engine’s movement. This subordination shows clearly the continuity of the events. The overall coherence is realized through the alternate *Narration-relation* and *Result-relation*. *Narration*-relation mainly reflects the spatio-temporal consequence between two particular events. *Result*-relation expresses a cause-effect relationship between discourse segments. During the “pushing” process, the alternation between these two relations indicates that the joint efforts of people from all countries bring about the achievement of the task. This process enhances the idea of community with a shared future for mankind. Our international identity as a responsible partner seeking global cooperation is thus highlighted.

Indigenous Identity

As suggests by Wodak et al. (1999, 2009), the strategies of imposing a specific version of national identity can be “presupposition/emphasis on intra-national sameness/similarity, including the strategy of ‘we are all in the same boat’” (Wodak et al., 2009, p. 37) and “emphasis on unifying common features / shared sorrow or worries” (Wodak et al., 2009, p. 38). The construction of indigenous identity as an ancient nation with a deep sense of attachment to home builds on the common history here, especially on our Chinese nation’s shared sorrow or worries – the despair of survival. Through appealing to our collective memory, the filmmaker reminds the audience of “we”, a homogenous nation, share, thus further emphasizes the intra-national sameness. In order to explore how this kind of national identity can be constructed here, we choose the scene that reflect people’s despair of survival, that is, people falling into despair in Beijing No.3 underground city (1:15:18–1:15:53). This depicts that despite of the joint efforts made by all countries, Earth will inevitably breach Jupiter’s Roche limit and inevitably begin the disintegration process. After hearing this news, people fell into despair.

The abstract representations of the semantic content of corresponding shots can be presented through ten eventualities: draw-destroy-shout-drag-look around-slouch-snatch-cry-bind up-drink. *Result*- and *Parallel*- relation are held between discourse segments.

$(?(e \pi 1, e \pi', \lambda) \wedge \text{causeD}(e \pi 1, e \pi')) > \text{Result}(e \pi 1, e \pi', \lambda)$

$(?(e \pi 2, e \pi''''', \lambda) \wedge \text{causeD}(e \pi 2, e \pi''''')) > \text{Result}(e \pi 2, e \pi''''', \lambda)$

Since $e \pi 3 - e \pi 10$ are all structurally and semantically similar, the most plausible relation here is the Parallel-relation, of which the default axiom can be specified as follows:

$(?(\alpha, \beta, \lambda) \wedge \text{semantic similarity}(\alpha, \beta)) > \text{Parallel}(\alpha, \beta, \lambda)$ (Wildfeuer, 2014, p. 73)

The formula in the following shows the corresponding discourse structure of scene II.

$\langle A, F, \text{LAST} \rangle$, where:

● $A = \pi 0, \pi 1, \pi', \pi'', \pi''', \pi 2, \pi''''', \pi 3, \pi 4, \pi 5, \pi 6, \pi 7, \pi 8, \pi 9, \pi 10$

● $F(\pi 1) = K \pi 1$

$F(\pi 2) = K \pi 2$

$F(\pi 3) = K \pi 3$

$F(\pi 4) = K \pi 4$

$F(\pi 5) = K \pi 5$

$F(\pi 6) = K \pi 6$

$F(\pi 7) = K \pi 7$

$F(\pi 8) = K \pi 8$

$F(\pi 9) = K \pi 9$

$F(\pi 10) = K \pi 10$

$F(\pi 0) = \text{Result}(\pi 1, \pi')$

$F(\pi'') = \text{Result}(\pi 2, \pi''''')$

$F(\pi''''') = \text{Parallel}(\pi 3, \pi 4) \wedge \text{Parallel}(\pi 4, \pi 5) \wedge \text{Parallel}(\pi 5, \pi 6) \wedge \text{Parallel}(\pi 6, \pi 7) \wedge \text{Parallel}(\pi 7, \pi 8) \wedge \text{Parallel}(\pi 8, \pi 9) \wedge \text{Parallel}(\pi 9, \pi 10)$

● $\text{LAST} = \pi 10$

This formula specifies the labels which represent the different logical forms of the discourse segments. Here, $\pi 10$ is the label which has been added finally to the formula, which means that the parallelism between the shots can be inferred until this extract ends at the corresponding shot.

The formula provides a syntax for the construction of the final Segmented Film Discourse Representation Structure (SFDRS) of scene II. This is illustrated in the following table.

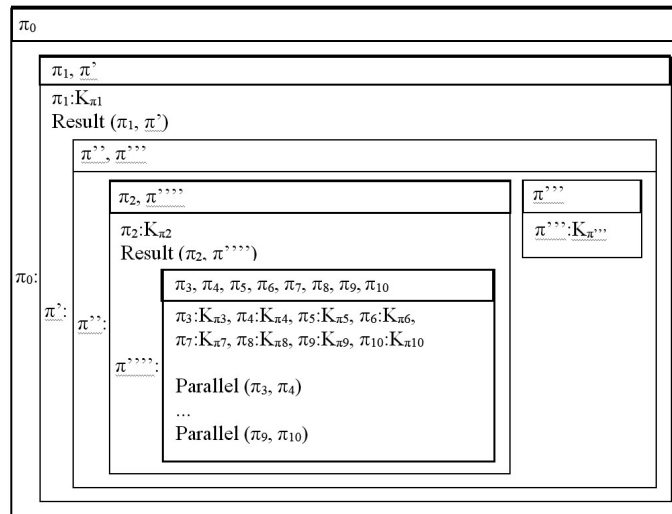


Table 2. Segmented Film Discourse Representation Structure of scene II

The extravagant structure in scene II demonstrates more subordinations. The different subordinations specified in the complete SFDRS display the multilayered organization of the scene. SFDRS $K\pi''$ depicts the destruction and chaos in the underground city. SFDRS $K\pi'''$ represents the announcement of MOSS, telling people the imminent disaster and persuading them to accept the fate of death. These two structures unfold synchronously on different diegetic levels, which highlight people's loneliness and helplessness. The coherent narration in scene II is mainly maintained by text structuring relations such as Parallel-relation, which maintains the thematic and emotional consistency, enabling viewers to feel the despair as the characters do without many cognitive efforts. The parallelism of people's reactions assumed on the screen gives viewers a holistic view of people's loneliness and helplessness when their beloved homes are at stake. Since this kind of emotion has been passed from generation to generation for thousands of years in China, and the outpouring of loneliness and helplessness exactly embodies this long-standing attachment, our indigenous identity as an ancient nation with a deep sense of attachment to home is thus enhanced.

General Identity

The specific national identity can be constructed by resorting to the strategy of dissimulation/exclusion, that is, "presupposition/emphasis on (state-internal and state-external) inter-national differences" (Wodak et al., 2009, p. 38). Highlighting the differences between nations can be an important way of portraying national identity. As Billig (1995) claims, it is impossible to distinguish national "we" without a foreign "other". Fixing differences is crucial since it enables to demarcate the national identities a country represents from the foreign ones other countries represent. National self-glorification is a notable nation-affirming strategy targeting at "gluing" the in-group through offering distinctiveness and uniqueness (Hall, 1996). Here, we hold the view that in contrast to the western ideology, the filmmaker of *The Wandering Earth* imposes a particular version of Chinese national identity through presenting our distinctive socialist culture which triggers people's emotional resonance and cultivates cultural affinities. In order to explore how the general identity as a developing country embracing socialist culture can be embodied, we choose the scene that portrays the positive image of the scientist Li Yiyi who is assigning the three-step task (1:20:25–1:22:03). This scene depicts that when almost everyone gives up, Li Yiyi comes up with a solution. On their way to the Sulawesi No.3 underground city, Li Yiyi explains the task and assigns it to everyone.

Ten eventualities can be identified here: announce-explain-explain-remind-explain-assign-explain-assign-warn-conclude. All the eventualities in this sequence are in a temporal succession and share the common topic, so the relation fitting here is Narration, of which the default axiom can be formally depicted in the following:

$$(?(\alpha, \beta, \lambda) \wedge \text{occasion}(\alpha, \beta)) > \text{Narration}(\alpha, \beta, \lambda) \text{ (Wildfeuer, 2014, p. 62)}$$

Given that there is no other meaning postulate which offers a clue for the inference of another rhetorical relation, Narration-relation here is the default and preferred discourse relation in the current context.

There are sub-events in $e\pi 2$ (explain), $e\pi 3$ (explain), $e\pi 4$ (remind), $e\pi 6$ (assign), $e\pi 7$ (explain) and $e\pi 9$ (warn). The separation of sub-events indicates that there are two narrative structures at the diegetic level. The first structure describes the explanation and assignment of the task. The corresponding explaining and assigning events are inferred by the verbal content of the audio track. The second structure depicts that everyone is listening carefully when Li Yiyi is talking. The listening event is indeed not identified through the auditory information, but inferred by virtue of the visuals. These two structures alternate with the story line developing, unfolding in parallel. Since it is difficult to find the similarities from both structural and semantic perspectives, the two structures can be regarded as operating at different diegetic levels, without influencing each other. In a broad sense, they are of course 'parallelized' to some extent, but they can not be related to each other via the film discourse relation. In other words, the meaning postulate and the default axiom for the Parallel-relation cannot be realized in this specific context.

The corresponding discourse structure of scene III is shown in the following formula.

$\langle A, F, \text{LAST} \rangle$, where:

$$\begin{aligned}
 \bullet A = & \pi 0, \pi 1, \pi 2, \pi 3, \pi 4, \pi 5, \pi 6, \pi 7, \pi 8, \pi 9, \pi 10 \\
 \bullet F(\pi 1) = & K \pi 1 \\
 & (\pi 2) = K \pi 2 \\
 & (\pi 3) = K \pi 3 \\
 & (\pi 4) = K \pi 4 \\
 & (\pi 5) = K \pi 5 \\
 & (\pi 6) = K \pi 6 \\
 & (\pi 7) = K \pi 7 \\
 & (\pi 8) = K \pi 8 \\
 & (\pi 9) = K \pi 9 \\
 & (\pi 10) = K \pi 10 \\
 & (\pi 0) = \text{Narration}(\pi 1, \pi 2) \wedge \text{Narration}(\pi 2, \pi 3) \\
 & \wedge \text{Narration}(\pi 3, \pi 4) \wedge \text{Narration}(\pi 4, \pi 5) \wedge \text{Narration}(\pi 5, \pi 6) \wedge \text{Narration}(\pi 6, \pi 7) \wedge \text{Narration}(\pi 7, \\
 & \pi 8) \wedge \text{Narration}(\pi 8, \pi 9) \wedge \text{Narration}(\pi 9, \pi 10) \\
 \bullet \text{LAST} = & \pi 10
 \end{aligned}$$

The formula gives a formal basis for the construction of the final Segmented Film Discourse Representation Structure (SFDRS) of scene III, which is illustrated as follows:

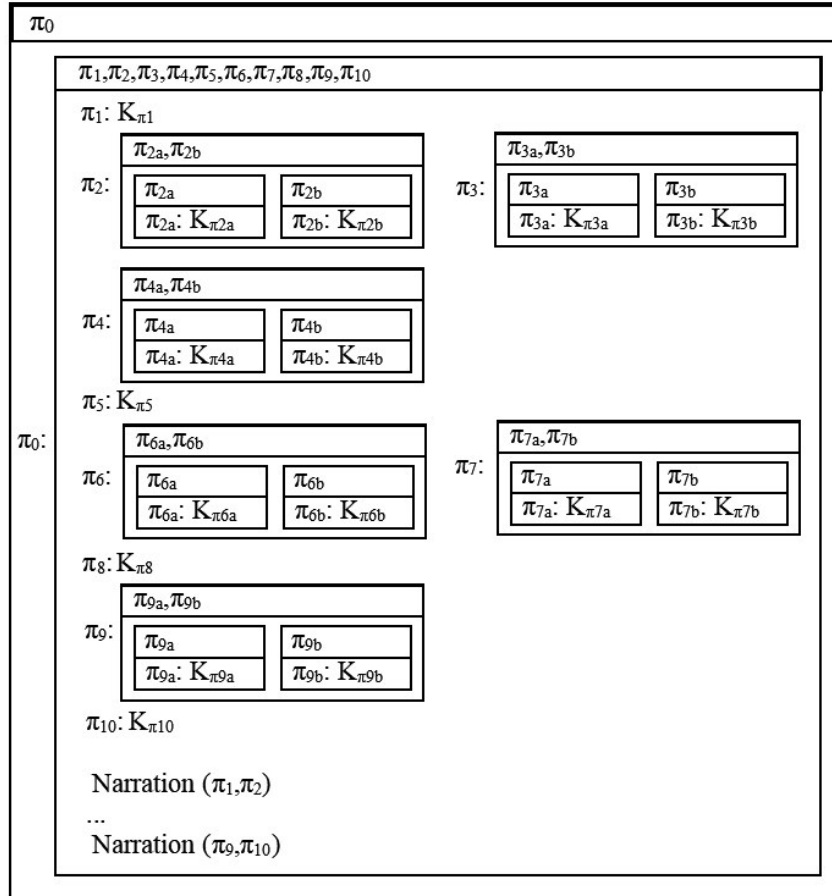


Table 3. Segmented Film Discourse Representation Structure of scene III

What is different from the SFDRS in the previous two scenes is that in scene III, the sub-SFDRS $K \pi n$ appears within one particular SFDRS $K \pi n$, which means that there are sub-events that can be specified within some specific events. Since scene III mainly depicts Li Yiyi's explanation and assignment of the whole task, the speaking and listening sub-events highlight Li Yiyi's active role in assigning the task, and others' passive role in performing the task. The coherence of scene III is maintained by *Narration*-relation, which indicates Li Yiyi is explaining the task step by step. His leading position is thus highlighted. Since the successful shaping of the positive image of a scientist is the embodiment of the socialist culture, the general identity of China as a developing country embracing socialist culture is thus enhanced.

Conclusion

After a detailed examination under the guidance of SFDRT, we find that different national identities relate to different rhetorical structures to a great extent. The discourse structure in scene I presents the cause-effect relationship and temporal consequence, which are upheld by the Result-relation and Narration-relation respectively. The alternation of these two relations indicates that each achievement of an arduous task needs to invest time and energy, and the joint efforts of people are the key to success. The international identity as a responsible partner seeking global cooperation is further embodied. The preferred discourse structure in scene II shows two unfolding structures that run in parallel. The dynamic process relates the semantically and structurally similar discourse segments via Parallel-relation, which not only gives viewers a holistic view of the chaos of the underground city but also maintains the emotional consistency when viewers empathize with the characters. This narrative pattern helps to show people's helplessness and fear in the face of losing their homes, which to some extent highlights the indigenous identity as an ancient nation with a deep sense of attachment to home. Scene III exemplifies the speaking and listening sub-events, which indicate Li Yiyi is best qualified to make the plan when dealing with the catastrophe. The verbal content of his voice supports the separation of individual eventualities and provides a clue to the inference of Narration-relation. It demonstrates that Li Yiyi is at the core of this operation, establishing a positive image of him. Since building a positive image of scientists is one way to show the socialist culture, the general identity as a developing country embracing socialist culture is thus enhanced.

References

- Asher, N. & Lascarides, A. (2003). *Logics of Conversation*. London: Cambridge University Press.
- Billig, M. (1995). *Banal Nationalism*. London: Sage.
- Bordwell, D. & Thompson, K. (2001). *Film Art: An Introduction*. New York: McGraw Hill.
- Hall, S. (1996). Introduction: Who needs "identity"? In S. Hall & P. Du Gay (Eds.), *Questions of Cultural Identity* (pp. 1-17). London: Sage.
- Iedema, R. (2000). Analyzing film and television. In T. Van Leeuwen & C. Jewitt (Eds.), *Handbook of Visual Analysis* (pp. 183-204). London: Sage Publications Ltd.
- Wildfeuer, J. (2012). More than WORDS: Semantic continuity in moving images. *Image (&) Narrative*, 13(4), 181-203.
- Wildfeuer, J. (2014). *Film Discourse Interpretation Towards a New Paradigm for Multimodal Film Analysis*. London/New York: Routledge.
- Wildfeuer, J. (2018). It's all about logics?! Analyzing the rhetorical structure of multimodal filmic text. *Semiotica*, Special SI, 95-121.

Wodak, R., De Cillia, R. & Reisigl, M. (1999). The discursive construction of national identities. *Discourse & Society*, 10 (2), 149–173.

Wodak, R., De Cillia, R., Reisigl, M. & Liebhart, K. (2009). *The Discursive Construction of National Identity* (2nd ed). Edinburgh: Edinburgh University Press.

Acknowledgements

This project is supported by the Major National Social Science Project (19ZDA041).

The Embodiment of Austin's Speech Act Theory in Wang Xifeng's Language

Libo Miao

The Tourism College of Changchun University, Changchun, China

Email: 53874873@qq.com

[Abstract] *A Dream of Red Mansions* is a Chinese classic with many characters. Among them, Wang Xifeng is a person who is good at language communication. This paper uses Austin's speech act theory to analyze Wang Xifeng's speech act and her speech skills from the three aspects of locutionary act, illocutionary act and perlocutionary act, in order to give inspiration to People's Daily communication.

[Keywords] speech act; *A Dream of Red Mansions*; locutionary act; illocutionary act; perlocutionary act

Introduction

The basic proposition of speech act theory can be summed up as a sentence: "speaking is acting". As long as the speaker says something that is meaningful and understandable to the listener, he can say that he has performed an act. This act is called a speech act. According to the speech act theory that people act in words. The effectiveness of speech is not only the semantic problem of the literal syntax, but also the pragmatic problem. Therefore, speech act theory has become one of the important contents of pragmatics. It derives from the assumption that the basic unit of human communication is not sentences or any other means of expression, but the accomplishment of certain actions. For example: statement, request, command, question, apology, congratulation, etc. Speech acts are characterized by the speaker performing one or more of the behaviors listed above by speaking a sentence or a number of sentences. Moreover, the realization of these behaviors may have some consequences for some listeners.

A Dream of Red Mansions is a Chinese classic with many characters. Wang Xifeng is the most life-like, vivid and full figure in *A Dream of Red Mansions*. She is also the most life-like person. Her verbal communication skills are unsurpassed among the characters in *A Dream of Red Mansions*. She had different languages for different people, was proud of being the housekeeper of Jiafu, and was able to deal with all kinds of people with ease and without being overbearing. Her great language skills have always been admired by readers, and her sophisticated interpersonal skills have been admired by many. This paper attempts to use speech act theory to analyze the typical speech of Wang Xifeng when she first met Lin Daiyu. It reveals how Wang Xifeng uses locutionary act, illocutionary act and perlocutionary in the process of interpersonal communication, analyzes how she reads and guesses each other's psychology in such a complicated interpersonal relationship, and adjusts her language strategies in time to achieve her own goals.

Austin's Speech Act Theory

According to Austin, people perform three actions at once when speaking a single sentence: the locutionary, the

illocutionary, the perlocutionary (Austin, 1980, p. 12).

Speech act is conventional, which is achieved by certain discourse forms and by the steps and forces of the agreement, so the illocutionary act is conventional. The illocutionary act depends on the context and may not be obtained by the utterance itself, so it is uncertain. Since “the locutionary” belongs to the linguistic system, “the illocutionary” itself is not a linguistic action, and the listener's response is not a linguistic process, but a complex psychological process. So linguists used to focus less on “the illocutionary act” and more on “the perlocutionary act”. It is only recently that some scholars have expanded the field of language research by writing valuable articles combining language problems with cognitive psychology.

Austin (1980, p. 14) pointed out that for a long time philosophers (or logical positivists) assumed that statements were either used to describe the state of things or to state a fact, and that statements were used to describe only truth or falsehood. Philosophers have traditionally been concerned only with verifiability, how to verify whether a statement is true or false, and what conditions must be met for a true statement to be true. Austin argues for the distinction between sentences that are true or false and those that are appropriate or inappropriate. The former is a statement. (The function of the constable is to assert or state facts, to describe states, to report states of affairs.) The utterance of a statement is verifiable, either true or false. The latter is performative. Sentences are unverifiable; they are neither true nor false. They do not have the function of reporting, describing and expressing, but have the function of implementing certain behaviors.

One of the criteria for distinguishing expressions from expressions is whether a sentence contains performative verbs. According to Austin (1980, p. 24), there are as many acts as there are verbs. He divided them into five categories: 1. Verdictives ruling class, such as estimated, declare; 2. Expressives expression, such as description, certainly; 3. Commissives commitments, such as promise, guarantee; 4. Behabitives, such as thanks, welcome; 5. Exerctives: an exercise class, such as command or forbid. Austin's distinction between declarative and actionable sentences is a great contribution to overturning the conventional wisdom that logical-semantic truth conditions are central to language understanding.

Austin (1980, p. 16) stressed that although the sentence is not true or false, there are certain conditions that must be met before it can be used to implement the action. These appropriate conditions include the appropriate procedure, person, situation, and state of mind of the person concerned. Now it is summarized as follows:

- 1)The speaker must be qualified to perform an action. In addition, there must be a suitable object to perform the act, for example, without a watch, there would be no bequest.
- 2)A speaker must have good faith, without which he can do nothing.
- 3)A speaker cannot go back on what he has said.

However, Austin's efforts to find the linguistic form of the act sentence inspired us from the opposite: the judgment of language function cannot be based solely on the linguistic form, which has become a focus of pragmatics research.

An Analysis of Wang Xifeng's Classical Speech Act in the First Chapter of *A Dream of Red Mansions*

There are many classic speeches of Wang Xifeng in *A Dream of Red Mansions*. Many parts in the book reflect Wang Xifeng's super language skills. The author selects a case from the first round and analyzes it from the three aspects of the speech act theory: the locutionary act, the illocutionary act, the perlocutionary act.

When Lin Daiyu entered Jia Mansion, Wang Xifeng saw her for the first time. “There really is such a beautiful girl in the world”, she said with a smile, “Now I have seen her! Besides, she is not like the ancestor's daughter's

daughter, who was really like her son's daughter, No wonder the old ancestor never forgets and mention every day. Only pity my sister who has such a miserable life. Why should aunt die?" (Cao & Gao, 2001, p. 17)

Wang Xifeng's words are very sophisticated, a short three sentences, not only praised Lin Daiyu, but also pay attention to the three sisters as old as Lin Daiyu, and conveyed jia mother's love for Lin Daiyu. Here, the author uses speech act theory to conduct an analysis of these three sentences deeply.

Firstly analyze the first sentence: "There really is such a beautiful girl in the world, now I have seen her!" (Cao & Gao, 2001, p. 17) The locutionary act is that I did not believe there was such a beautiful girl in the world before, but today I finally saw her; The illocutionary act is I have never seen such a beautiful girl before, Lin Daiyu is by far the most beautiful girl I have ever seen. As soon as this remark is made, you can imagine its perlocutionary act is very positive for Lin Daiyu. Any girl likes to be praised for her beauty. Wang Xifeng's expression "There is such a beautiful girl in the world" and the word "unexpectedly" expresses her surprise and sets off Lin Daiyu's beauty. Lin Daiyu heard such praise of Wang Xifeng, the heart must be happy. Therefore, for Lin Daiyu, the illocutionary act behind this sentence was joy.

But at the same time in addition to the presence of Lin Daiyu, and Sanchun, Wang Xifeng used such words to praise Lin Daiyu, virtually in the disparage Sanchun. To show that Sanchun's beauty is not as good as Lin Daiyu's. Although this was true, as a girl of the same age, the heart was somewhat uncomfortable when sister-in-law praised Lin Daiyu for being more beautiful than them. Therefore, for Sanchun, the perlocutionary act after this sentence was negative.

Smart Wang Xifeng just said this, it seems to be aware of its speech to Sanchun produced after the illocutionary act. So her second sentence followed closely, surface praise Lin Daiyu, in fact, is to appease the mood of Sanchun

The second sentence "the temperament, she is not like the ancestor's daughter's daughter, who was really like her son's daughter, No wonder the old ancestor never forgets and mention every day" (Cao & Gao, 2001, p. 17). From the locutionary act, Wang Xifeng is saying that Lin Daiyu style is not like the daughter's daughter of Jia mother, but as the son's daughter as three Sanchun, no wonder the old ancestor never forgets and mention every day. The perlocutionary act is Lin Daiyu is not only beautiful, but also very imposing, and grew up in jia fu Sanchun, do not lose the demeanor of noble young lady, jia mother love her like love son's daughter.

This word in the eyes of three Sanchun, is wang Xifeng in the affirmation of the temperament of Sanchun, although in the appearance of their less than Lin Daiyu, but in style is beyond her, and jia Mother love Lin Daiyu is like the love of a legitimate granddaughter. This was also an announcement that Jia's mother loved her legitimate granddaughter very much, and that even though Lin Daiyu was a daughter's daughter, Jia's mother would love her just as much as her legitimate granddaughter. Wang Xifeng in front of everyone for jia mother show concern and love for Lin Daiyu, but do not let a person feel that jia mother partiality. Therefore followed by the second sentence not only praised Lin Daiyu, but also praised the Sanchun, and spoke the heart of jia mother, won the joy of Jia mother, it can be said that an arrow three.

After praising Lin Daiyu, comforting the Sanchun, welcoming to the arrival of Lin Daiyu, Wang Xifeng realized that Lin Daiyu came to jia fu because of the death of her mother, blindly happy is not good, so the third sentence, shrewd Wang Xifeng immediately change the topic, express the condolences to her aunt and the love of Lin Daiyu.

The third sentence: "only pity my sister so miserable, how aunt slant to die"! (Cao & Gao, 2001, p. 17) From the point of view of the illocutionary speech, this sentence is very concise, natural transformation, no trace. A "only" word, the topic will be turned to the dead aunt. Wang Xifeng said this to show everyone that I sympathized with Lin Daiyu's experience and loved her very much. I was very sad when my aunt died.

Wang Xifeng also immediately put into action and wiped her tears with a wipe. "People speak not only to give

information, but also to perform certain actions” (Austin, 1980, p. 25), Austin said. This is exactly what Wang Xifeng said. She laughed when she praised Lin Daiyu, and then she talked of the death of her aunt in a sad voice, even in tears, just like an excellent actress, whose joy and sorrow were at ease in an instant. Her words and dramatic expression infected all the listeners, who followed her first into happiness and then into sorrow, expressing their deep sympathy for Lin Daiyu.

This is one of Wang Xifeng’s most classic languages, and her superb language skills are displayed incisively and vividly in this passage.

From the above analysis, we can see that the smart Wang Xifeng has extraordinary verbal skills, she had a quick mind and was very perceptive, and seemed to read minds. Sometimes, even before the other person has finished speaking, she can immediately figure out the intention and say the right words to the other person’s heart. Once she realized that she had said something against her, Wang Xifeng would immediately change her words, change her way of speaking, and even change her original attitude. Taking appropriate measures, she could say both the positive and the negative in an instant without any fault.

Conclusion

The theory of speech act emphasizes three kinds of acts produced by language, namely, locutionary act, illocutionary act and perlocutionary act. Generally speaking, in the process of daily interpersonal communication, in order to better achieve a certain purpose, the communicator, that is, the speaker, should not only organize his or her locutionary act, so that it can express illocutionary act most effectively, but also pay close attention to its perlocutionary act. Once the perlocutionary act is negative and has a bad effect on the speaker, the speaker should adjust the locutionary act quickly and reorganize the language in order to make up for the previous mistakes and strive to achieve the expected purpose.

This requires the speaker to have a keen observation ability, pay close attention to the response of the audience, namely the listener, and guess the listener’s mind while speaking, so as to carry out his or her speech act accordingly. When listening to others, we should not only listen carefully to the locutionary act, but also figure out the illocutionary act through the locutionary act, so as to infer the speaker’s purpose and heart, and make appropriate responses accordingly. Only in this way, can grasp the initiative, in the process of communication effectively achieve their goals. It is obvious that Wang Xifeng has done a good job in this respect.

References

- Austin, J. L. (1980). *How to Do Things with Words*. London: Oxford University Press.
Cao, X. Q. & Gao, E. (2001). *A Dream of Red Mansions*. Changsha: Yuelu press.

Acknowledgments

Thanks to the joint efforts of the members of Jilin University of Finance and Economics; thanks to The Higher Education Teaching Reform Research Project of the Education Department of Jilin Province in 2019. This paper is one of a series of Paper Program —Evaluation Research and Practice of College Teachers’ Wisdom Teaching Ability from the Perspective of TPACK.

On the Transnational Identity of Ha Jin, the First Chinese American Winner of National Book Awards for Fiction, and His Works

Li Shi & Dongliang Xu

School of Foreign Languages, Tonghua Normal University, Tonghua, China

Email: thnuedu@126.com

[Abstract] *With winning National Book Awards for Fiction as the first Chinese American winner, Ha Jin enters the ranks of transnational literature. The development and realization of transnational identity lies in his writing and publishing Chinese stories in English language. With the writing materials about China, and writing skills gained in the U. S., his personal transnational identity has been achieved, which may contribute to the fusion of world literature and mutual exchange of different cultures.*

[Keywords] *National Book Awards for Fiction; Transnational Identity; Ha Jin; Chinese American Writer; World Literature*

Introduction

Transnational identity, as an important attribute of world literature, has constituted the major object of world literature in the globalized era with canonization. Canonization needs to be verified for a long time in the literary history, while transnational identity can be found by the readers, including from different culture background. Since these works have transcended the traditions of the people that their writers belong to and incorporated the common values and aesthetic tastes shared by other nations (Jiang, 2011, p. 11). According to Goethe, the intermediary form that occurs between the literature of different nationalities is regarded as a kind of world literature.

Ha Jin's winning the National Book Awards for Fiction by virtue of profound transnational identity in his works can be regarded as the intermediary form between Chinese literature and American literature. Transnational identity of Ha Jin and his works can be shown as the following aspects: winning National Book Award for Fiction as the first Chinese American winner, writing Chinese stories in English language, and transmutation of Ha Jin's identity from a Chinese to a Chinese American writer.

Winning National Book Award for Fiction as the First Chinese American Winner

American writer Ha Jin, who was born in a small town in Northeast China, won the 50th National Book Awards for *Waiting* (1999), by which he entered the field of vision of domestic and foreign literary criticism circles. National Book Awards in academic circles is regarded as "American Nobel Prize for Literature", a number of American writers have been honored world-wide with this prize. Ha Jin became the third minority winner of National Book Awards since Isaac Bashevis Singer and Jerzy Kosinski, and the first Chinese American writer to receive this honor in the

form of novels as well. Since then, Ha Jin won the Faulkner Prize for Fiction twice for *Waiting* and *War Junk*, and was shortlisted twice for the Pulitzer Prize for Fiction and the Kiriama Prize for Literature.

The mission of National Book Award is “to celebrate the best of American literature, to expand its audience, and to enhance the cultural value of good writing in America.” *Waiting* as Ha Jin’s award-winning novel in 1999, is based on a true story that Ha Jin heard from his wife when they were visiting her family at an army hospital in Northeast China. The protagonist Lin Kong worked in a military hospital in Muji. He married Shuyu, a rural woman from his hometown under the arrangement of his parents instead of from the wholehearted love in the bottom of heart. So he was forced to wait the prescribed 18 years before he could obtain a divorce and marry another woman. So the title “*Waiting*” of the novel refers to Lin’s waiting to divorce Shuyu so he can be with Manna in the story, and also “a notionally transient circumstance, a temporary stop between two points, takes on permanence in his life” (Varsava, 2015, p. 130) from the perspective of philosophy of life.

All he could do was helplessness, void, and confusion in the second unhappy marriage, which make him fall into a new pain. Marrying his beloved Manna finally, he discovered that the marriage neither means the happiness nor warmth he had hoped for. Beginning in 1963 and stretching a twenty-year period, *Waiting* presents a portrait of a decent but deeply flawed man, Lin Kong, whose life is spoiled by his inability to experience strong emotions and to love wholeheartedly. The ups and downs in the plot of the novel make it quite readable, as Chairman of the 2016 National Book Awards for Fiction James English (2017) points out that “the selected works should be loved by readers at first reading, and can be successful in both readability and seriousness.”

The description of the Northeastern customs and secular sentiments in the novel still sets it apart from other emotional novels that describe the family and marriage entanglements in urban and rural China, which adds to the seriousness of the novel. Apart from a critical and commercial success, *Waiting* won a National Book Award for Fiction and the PEN/Faulkner Award for Fiction. The same as Te-hsing Shan (2012), Ha Jin’s work transcends regional and national restrictions and has universal value in the literary world.

After *Waiting*, Ha Jin won a second PEN/Faulkner Award again for *War Trash* (2004), set during the Korean War. And *War Trash* also ranked him with Philip Roth, John Edgar Wideman and E. L. Doctorow who are the only other authors to have won the prize more than once, and was also a finalist for the Pulitzer Prize. While the reasons for his winning so many prizes in American literary circle, including the outstanding National Book Awards, are attributed to not only description of the social customs and special culture in Northeast China, but also the philosophical reflections on the depths of human nature, that is identity of human problems rather than differences between nations.

Writing Chinese Stories in English Language

All of Ha Jin’s creative inspiration comes from his life experience in the Northeast China. Not only his life experience in Northeast is concerned in his novels, but also many Chinese Northeast elements are contained. What Ha Jin insists is writing Chinese stories about Chinese people, Chinese culture and Chinese history, and Chinese spirit.

Ha Jin’s works are full of native elements of the Northeast China, including some details such as the name of places. Although he has been writing novels in English, his stories basically happen at two fixed points in space. One is a virtual city in northeast China: Muji City (based on Jiamusi); one is the Northeast town of Xiemating (based on Liangjiadian Town in Jin County as the prototype). For example, his short story collection “The Groom”, the ten stories in it are all concentrated in Muji.

The surroundings in the Northeast China that Ha Jin loves deeply are an inexhaustible source of his creation. Ha Jin said that he “likes those northern cities and even the snow-covered winters”, which of course includes the local characters and their languages. Many of his short stories take place in the town of Xiemating, based on Jin County, Li-

aoning, where Ha Jin was born. Out of his familiarity with his hometown, this story contains not only a large number of vivid and refined descriptions of the scenery in Northeast China, but also a large number of Northeastern dialects and sayings. Even if these contents are presented in English, after being re-translated into Chinese, they still allow us to feel the Northeast rural atmosphere beyond the lines.

In addition, the tenacious and unyielding spirit of Chinese people has also entered the classic American literature through Ha Jin's works. The characters in Ha Jin's novels also has a typical Northeastern mark. The longing for life and the factors of positive optimism in the nature of the Northeastern people are also fully demonstrated in Ha Jin's works. In his short stories and novel *War Trash*, Ha Jin's main male characters Li Wan, Yu Yuan, etc. have a tenacious and persistent in adversity, this kind of strong spirit of life and destiny emotions such as fearlessness, stubbornness have everything to do with the people of Northeast China in the midst of snow and ice, must long-term struggle with the harsh natural environment. Most of plots in his works are unfolded by portraying the hard work of ordinary people and the emotional problems of urban people.

While different from other works of new immigrant writers [New immigrant writers mainly refers to the writers who went abroad after the reform and opening up in mainland China but still wrote in Chinese language overseas, and their works are called as new immigrant literature.], such as Geling Yan and Xiaolong Qiu, Ha Jin's are all in English written and published. Their works are all known for expressing Chinese society and Chinese culture, the world described in their works is in line with the history, society and the history of mainland China. There is a direct or indirect connection with social reality. And the mother tongue of new immigrant writers is Chinese, English is their acquisition language.

Writing in Chinese language for new immigrant writers is straightforward and easy, but Ha Jin chose the other harder path written in English, even he has to self-translate his work in a cultural and historical milieu of bilingualism, cultural hybridity, and transnationalism. As Hui Meng & Hong Cai (2020, p. 1) suggests, Ha Jin's self-translated work *A Good Fall* employs "nativized" discourse norms and strategies to convey the particularities of two language systems, but the practice of his self-translation might open up new fictional paths and new ways of writing, challenging monolingual rules and generating more bi- or multilingual texts that define the future of global literature. With much labor, some despair and freedom, eventually, the transnational identity of Chinese culture is achieved in English countries in Ha Jin's works with his hand.

Transmutation of Ha Jin's Identity

Just as his works, Ha Jin's identity has undergone a threefold change: born in China, grew up in the United States, and became a Chinese-American writer. He has completed the transmutation of his identity with recognition by American academic circles.

The life experience in China has enriched him the content of writing. Ha Jin was originally named Jin Xuefei. He was born in a remote town in Jin County, Liaoning Province in 1956. After joining the army, he served as a soldier in the communications company of Hunchun County, Jilin Province. After studying for four years, he took the pen name Ha Jin because of his love for Harbin a city in northeast China. Before he went to study in the United States in 1985, Ha Jin's life in the country was mainly limited to the three northeast provinces. Although he has not created any works during that time, his hometown has left an extremely deep mark on his life, leading to his future creations not only based on the life of Northeast China, but also the people of Northeast China. The enthusiasm, optimism and vitality in his character are also fully demonstrated in his works.

The growth process in the United States has enabled him to gain writing skills and language expression skills. After receiving an M.A. in 1984 at Shandong University, he came to the United States to begin his doctoral work at

Brandeis. In the meantime, he was accepted into Boston University's Creative Writing Program in 1991 with the novelists Leslie Epstein and Aharon Appelfeld. After teaching poetry, fiction and English Literature at Emory University in Atlanta for nine years, he returned, as a faculty member, to Boston University teaching creative writing as a full professor until now.

With writing materials about China, and writing skills gained in the U.S., Ha Jin is insisting writing stories about China in English. In the eyes of American readers, he is praised for his style of writing like Dickens. It is notable that he has achieved such an achievement in the acquisition language rather than mother tongue.

As an American writer who insists on writing stories in Northeast China in English language, Ha Jin has won many important American literary circles, including the Flannery O'Connor Award for Novels, Hemingway Foundation Award, and National Book Awards for Fiction. Through the internal research techniques of Northeast China dialects, Chinese cultural images, metaphors and symbolic symbols, as well as the characteristics and strategies of self-translation in Ha Jin's literary works, it is obviously seen that the inevitability of Ha Jin's great literary achievements in the United States. Especially the "defamiliarization" of English in his works and the English expression of Northeast idioms can fully demonstrate the influence of Ha Jin's literature on the value trend of the American and cross-cultural literary circles.

Ha Jin has entered the list of American literary classics, in 2006 was even elected to a fellow of American Academy of Arts and Sciences. Among the many Chinese American writers, Ha Jin has won many important awards in the literary world, has also been nominated several times for the Pulitzer Prize for Fiction, and is known by American readers as the "winning professional household" among Chinese writers. Professor Ning Wang in Tsinghua University has also pointed out that "Ha Jin would be the most competitive person for the Nobel Prize in Literature, and his works will also be included in various authoritative selections of world literature" (2012, p. 9). Currently, he has become a keen object of criticism by Chinese and American literary critics. Ha Jin's understanding of the human living environment transcends national boundaries and time, and is aimed at the living conditions of human beings all over the world. Ha Jin's novels show the social conscience shared by all intellectuals instead of an element of political ideological field.

Conclusion

As the only Chinese American writer who has won both the National Book Awards and the Faulkner Award for Literature, Ha Jin has been the most well-known Chinese American writers in the American literary world today.

With winning National Book Awards for Fiction as the first Chinese American winner, Ha Jin enters the ranks of transnational literature. It is undeniable that the reason why Ha Jin's work has achieved great success in the American literary world is because it fits into the mainstream of literary significance in the pursuit of literary significance and the mainstream of creation in the contemporary literary world, and can satisfy the Western society's curiosity about the Eastern mysterious aesthetic impression. According to definition of "Weltliteratur" by Goethe, world literature refers to all the ways to understand, learn, tolerate, accept and love other national literature. The story *Waiting* about China can be regarded as an intermediary form of acceptance and communication between the Chinese culture and American literature.

The development and realization of transnational identity lies in his writing and publishing Chinese stories in English language. He was regarded as a miracle by American literary critics, and even was named as "the writer among writers" by New York Times. He has entered the vision of international literary criticism. And the abundant Chinese elements, such as the large-scale presentation of Northeast China's folk customs, natural environment factors, as well as Northeast's slang, Chinese spirit in his novels make readers from China form a strong Chinese feel-

ings, so many Chinese literary critics tend to belong to Ha Jin as a member of the Northeast region writer group.

Besides his works, Ha Jin himself also completed the transmutation of his identity: from a Chinese boy born in Northeast China, to a young man growing up in the United States, and to Chinese–American writer with recognition by American academic circles. With the writing materials about China, and writing skills gained in the U.S., the personal transnational identity has been achieved, which may contribute to the construction of Ha Jin's distinctive style, diversified American contemporary literature, and even the fusion of world literature and mutual exchange of different culture.

References

- English, J. & Rui, X. H. (2017–04–19). Views on the Selection of the National Book Awards. *China Reading Newspaper*. 017.
- Jiang, N. K. (2011). World literature: Classic and Transnational identification. *Comparative Literature in China*, 2. 11.
- Meng, H. & Cai, H. (2020). Cultural hybridity and bilingual creativity: Ha Jin's Self-translation in *A Good Fall*, *Asia Pacific Translation and Intercultural Studies*, 15. Jan. 2020.
- Shan, T. (2012). Sublimating History into Literature: Reading Ha Jin's *Nanjing Requiem*. *Amerasia Journal*, 38 (2), 25–34.
- Varsava, J. (2015). Spheres of Superfluity in Ha Jin's China Fiction. *Literature Interpretation Theory*, 26(2), 130.
- Wang, N. (2012). Chinese Diasporic Writing and Its Value in the Context of World Literature. *Journal of Shenzhen University (Humanities & Social Sciences)*, 29(6), 9.

Acknowledgments

This paper is funded by *A Study of National Book Awards*, a Project of 2018 Humanities and Social Science Research Planning Project of Education Department of Jilin Province, the Project serial number: JJKH20180875SK; and *A Study of Regionality and Internationality of Chinese American Writer Ha Jin*, a Social Science Fund Project of Jilin Province, the Project serial number: 2019B185. I would like to express my thanks to everyone who has helped me.

A Study of the Climate Fiction *Flight Behavior* from the Perspective of Ecofeminism

Sun Yujie

Beijing Language and Culture University, Beijing, China

E-mail: 15733131307@163.com

[Abstract] The contemporary American woman writer Barbara Kingsolver's seventh novel *Flight Behavior* tells the story that Dellarobia Turnbow, a housewife leading an impoverished and monotonous life with her family on a farm in Appalachia, participates in the process of saving the monarch butterflies which are affected by global warming and have to change the hibernation habitat to survive. The living predicament of the monarch butterflies strikes a chord with Dellarobia who is imprisoned in the patriarchal family. This thesis aims at analyzing *Flight Behavior* from the ecofeminist perspective, showing the author's expectation to break the boundary between human and nature, human and non-human species and the inequality between the two sexes as well.

[Keywords] *Flight Behavior*; Ecofeminism; the Other

Introduction

Barbara Kingsolver's novel *Flight Behavior* is a typical climate change fiction, which is centered on two protagonists—the Monarch butterflies that are in existential crisis and Dellarobia who is in the marriage crisis. At the beginning of the novel, the “Flight Behavior” of the butterflies to escape from extinction is in parallel with Dellarobia's “Flight Behavior” to escape from marriage. And at the end of the novel, both Dellarobia and the butterflies “take flight to” the “new earth” successfully. The researches abroad on *Flight Behavior* are largely concerned with “the transformation of localities faced with global climate change” (Mehnert, 2016, p. 56), “global connectedness” and “deterritorialization”, exploring the reconstruction of the living space of human beings and non-human species under the background of climate change and global warming. In *Climate Change Fiction: Representations of Global Warming in American Literature*, Antonia Mehnert (2016, p. 59) points out that “*Flight Behavior* illustrates that natural and cultural processes shape each other without regard for local or national borders”. Although the geographical boundaries do exist, under the effects of climate change, people's sense of regionalism is becoming weaker and weaker. And also Sylvia Mayer (2016, p. 499) studies *Flight Behavior* from the perspective of ecological cosmopolitanism, claiming that “with the recognition of the deterritorializing impact of global ecological, economic, and cultural forces, Dellarobia's sense of place becomes increasingly globalized”. The abnormal migration of monarch butterflies shows the invisible effects of climate change on breaking the regional boundaries. As for the domestic studies on *Flight Behavior*, they mainly focus on the interdisciplinary and ecocriticism perspective. In “The Encounter of Science and Literature—a review of Barbara Kingsolver's New Work *Flight Behavior*”, Hu Biyuan (2015, p. 88) points out the “combination of literature and science” in *Flight Behavior*, revealing the great significance of using scientific theme through fiction. And in “‘Knowledge’ and ‘Faith’: Ecological Self in *Flight Behavior*”, Hu Biyuan (2015, p. 42) uses Arne Naess's

deep ecological theory to explore the reconstruction of Dellarobia's identity from "ego" to "ecological self", pointing out "the belief in feminism autonomy from an interdisciplinary perspective".

This paper aims at analyzing Dellarobia's self-awakening and self-growth in the process of studying and protecting the monarch butterflies that have changed their hibernation habitat due to the weird weather caused by global warming, exploring *Flight Behavior* from the perspective of ecofeminism. "Ecofeminism has contributed a great deal both to activist struggle and to theorizing links between women's oppression and the domination of nature" (Plumwood, 2003, p. 1). And also in *Climate Change is a Feminism Issue*, Laurie Zoloth (2017, p. 151) emphasizes the strong connection between feminist consciousness and climate novels by saying that "we must develop a practice of feminist ethics that foregrounds the urgency of climate change on both a personal and political level". Dellarobia, as a rural woman leading impoverished and monotonous life, empathizes with the monarch butterflies that are oppressed by anthropocentrism. The butterflies "led astray" (Kingsolver, 2012, p. 244) by the climate change stimulates Dellarobia's self-awakening and further leads her to form a new ecological view. Ecofeminism regards anthropocentrism led by male discourse as the source of ecological crisis. Under the oppression of patriarchy and anthropocentrism, the subordinate position of women and nature as "other" promotes women to resonate strongly with nature in their actions against ecological destruction. Furthermore, Wei Qingqi and Li Jialuan (2019, p. 85) in *Ecofeminism* believe that "ecofeminism focuses not only on women and nature, but on all oppressed objects, including minorities, the bottom people, non-human species and so on". "Ecological feminism provides an excellent framework for the exploration of interconnections" (Plumwood, 2003, as cited in Ruther, 1989). In *Flight Behavior*, this kind of "interconnection" is presented as the interrelationship between Dellarobia and the butterflies, further the harmonious coexistence between human and nature, human and non-human species.

The Inseparable Relationship between Dellarobia and the Monarch Butterflies

In *Flight Behavior*, the monarch butterflies migrate several hundred miles from its normal habitat in Mexico to settle for the winter on the Tennessee farm due to the climate change caused by global warming. However, Dr. Byron predicts that the new habitat is not the safe place for the Monarch either since the crisis of climate change influences their new habitat too. As is described in the novel, "The weird weather must have bewildered everyone to some extent... It felt like no season at all" (Kingsolver, 2012, p. 93). So it is very possible that the butterflies which will not survive the cold winter in Feathertown are threatened with extinction. "The butterflies had no choice but to trust in their world of signs, the sun's angle set against a turn of the seasons, and something inside all that had betrayed them" (Kingsolver, 2012, p. 263). And the arrival of them is of enormous consequence to Feathertown. However, "nobody was asking why the butterflies were here; the big news was just that they were" (Kingsolver, 2012, p. 228). Someone wants to exploit the butterflies for sightseeing; someone never cares about the butterflies' death, determining to sell the woods which are the hibernation habitat of the butterflies to pay off a looming debt. And at the same time, a lot of reporters and tourists are attracted by the spectacle and mystery brought by the butterflies. Someone even suggests to "make the butterflies Disneyland kind of thing" (Kingsolver, 2012, p. 274). Even though Dellarobia said that "the butterflies are all going to die, as soon as the temperature goes down into the teens. This could be it already, they might be dying now" (Kingsolver, 2012, p. 274), her husband Cub treats the death of butterflies indifferently as usual by attributing the appearance of the Monarchs and climate change to the "Lord's business" (Kingsolver, 2012, p. 280), "The Good Lord supplies the butterflies, and Feathertown gets the economics" (Kingsolver, 2012, p. 274). Cub, just like most people, puts either the climate change or the survival of those butterflies outside his mind, which is no doubt the anthropocentric opinion. "They need things to be a certain way, financially, so they think nature will organize itself around what suits them" (Kingsolver, 2012, p. 275). Val Plumwood (2003, p. 2) in her book

Feminism and the Mastery of nature said that:

I argue that western culture has treated the human/nature relation as a dualism and this explains many of the problematic features of the west's treatment of nature which underline the environmental crisis, especially the western construction of human identity as 'outside' nature.

The butterflies are materialized and consumed, just as Dellarobia points out that "what those guys are saying about the butterflies, is that it's all centered around what they want" (Kingsolver, 2012, p. 275). Likewise, the social media merely devotes "to shore up the prevailing view of their audience and sponsors" (Kingsolver, 2012, p. 248). For example, in the interview between Ovid and Tina, Tina as a reporter puts the emphasis onto the beauty of the butterflies in order to cater to the audiences and sponsors. However, when Ovid talks about the pervasive environmental damage and the disruption of ecosystem caused by climate change, she changes the subject deliberately for fear of messing the mystery of the butterflies.

In *Flight Behavior*, the monarch butterflies are marginalized as the other. Wang Ning (2020, p. 36) in *The "Animal Turn" in Contemporary Ecocriticism* claims that "the consciousness of caring for animals and protecting animals begin to appear frequently in today's ecological literature works and critical works, which, to some extent, marks the as a sort of "animal turn" in contemporary ecocriticism". And this kind of "animal turn" in ecocriticism can make an alliance with feminist criticism. Jiang Lifu (2013, p. 70) in *Animal Studies and Criticism in English Literary Criticism* argues that "it is necessary to combine feminist movement with animal liberation, which makes the combination of feminism and animal criticism in literary criticism". Women and animals are in similar position of being oppressed and consumed under the patriarchal power discourse. In *Flight Behavior*, the relationship between Dellarobia and butterflies is inseparable and it is obvious that the appearance of the monarch butterflies transforms Dellarobia's life. At the beginning of the novel, Dellarobia is about to trust her secret lover Jimmy, however, the monarch Butterflies that appear unexpectedly lead Dellarobia to hold back her plan. Dellarobia views them as God's sign that symbolizes the disapproval of her upcoming trust and she becomes the first person who finds the monarch butterflies, which brings her under the spotlight of social media. She becomes a celebrity immediately who begins to face many interviews. The local church of Feathertown regards the arrival of the butterflies as a sign of grace and treats Dellarobia as "the girl who is receiving grace" (Kingsolver, 2012, p. 65). And what cannot be ignored is that Dellarobia is named after "the Butterfly Venus" by the mass media and her picture is distorted as "the naked chick standing on the shell" over the Internet. As is described in the novel:

It couldn't possibly be herself, but it was, her own orange hair blowing loose from its ribbon in back, her left hand in her pocket and her right hand across her chest, posed like the naked Venus girl on the open wings of her shell. ... She was not exactly naked the picture, her clothing was faded to a neutral shade, but naked was how she felt. Scared and exposed. This thing looked vaguely pornographic. (Kingsolver, 2012, p. 230)

"The consumption of women can be presented as the visual consumption of female images" (Jiang, 2013, p. 70). Dellarobia, being shown as "the naked Venus girl" with "vaguely pornographic" color, is observed just like the butterflies being consumed and marginalized. Greta Gard (1993, p. 64) in her book *Ecofeminist Criticism: Women, Animals and Nature* points out that "animals feature more prominently in the concern of ecofeminism". And in *Flight Behavior*, Dellarobia and the butterflies are closely related because of their similar positions as the other.

The Breakthrough of Dellarobia and the Survival of the Monarch Butterflies

Flight Behavior is centered on two main subjects— Dellarobia and the monarch Butterflies, the non-human species. And Dellarobia can identify herself with those butterflies that are utilized and marginalized. Warren K. (2000, p. 126) in *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters* said that "the unjustified domi-

nations, objectification, and the commodification of woman and nonhuman animals occur in mutually reinforcing and conceptually inseparable ways". In *Flight Behavior*, after being appreciated by Dr. Byron who aims at studying the monarch butterflies, Dellarobia is hired by his lab to do some researches about the butterflies. And with the further understanding of the butterflies, Dellarobia not only begins to try her best to protect them, but also starts to have a deeper understanding of her own position as a woman under the oppression of the patriarchy. Dellarobia sympathizes with the upcoming extinction of the butterflies, gets inspiration from the butterflies and she is simultaneously angry at some people who take advantage of the monarch butterflies. When she realizes that the patriarchy which governs her home seeks to oppress the butterflies, she further gains empathy with them. She is highly stimulated by the similarity between the butterflies and herself since they are both in a passive position. Her efforts to protect the butterfly correspond to the process of fighting for herself as a woman. "She'd thought surely something had changed, for all the strange fortune those butterflies had brought her. She'd thought she could be free" (Kingsolver, 2012, p. 273). Dellarobia is determined to spare no efforts to protect these butterflies that are misguided and also get away from her failed marriage by means of pursuing her original dream, rather than by having an affair with the other man.

Li Jialuan and Wei Qingqi (2019, p. 103) in *The Rise of Cli-Fi and Its Theoretical Dimensions* assume that "the most direct embodiment in many climate novels is that the positive protagonists are women, and the negative characters are often men who stick to the traditional way of life". In *Flight Behavior*, Dellarobia, as a housewife who lives in a typical patriarchal family, has no power of discourse and cannot decide her own fate. However, after resonating with the endangered monarch butterflies, Dellarobia begins to get up the courage to stand up against the absolute authority of the family—her father-in-law Bear by pointing out that logging is the short-sighted behavior, and the destruction of the woods would not only endanger the survival of monarch butterflies, but also lead to inevitable disasters such as landslides. Eventually, with the help of his mother-in-law Hester and her husband Cub, Dellarobia manages to persuade Bear into abandoning the logging program. With her wisdom and strength, Dellarobia successfully saves the woods from being destroyed and protects the hibernation habitat of those endangered monarch butterflies.

In *Flight Behavior*, Dellarobia speaks for the monarch butterflies and speaks for herself as well. In her mind, human and the monarch butterflies, as non-human species, are equal. Through the interaction with those monarch butterflies, the combination of ecological consciousness and female consciousness begins to germinate in her mind, and her growth is not only embedded by female awakening but also her new ecological view. At first, when she was told that "the monarchs had to leave the Mexican roost sites earlier every year because of seasonality changes from climatic warming" (Kingsolver, 2012, p. 184), "she wondered whether any of this was proved" (Kingsolver, 2012, p. 185). So Dellarobia, at the very beginning of the encounter with the monarch butterflies, is wary of the truth of climatic warming. Due to the guide of the entomologist Ovid as well as her advancements of the researches on monarch butterflies, she generally forms a brand new ecological view. Instead of treating climate change as "God's business" and taking advantage of nature and the monarch butterflies just like other villagers in her town, Dellarobia is conscious of the seriousness of ecological destruction, as well as the great significance of coexisting with nature harmoniously. Just like what she said, "Men against nature. Of all the possible conflicts, that was the one that hopeless. Even a slim education had taught her this much: Man loses" (Kingsolver, 2012, p. 339), "they clear-cut the mountain, and a flood brought the whole thing down on top of them" (Kingsolver, 2012, p. 184). Dellarobia has already been conscious that human beings are not outside nature or the opposite of nature, but a part of nature. Human society and nature should be an integral organism. Dellarobia's new ecological view combined with female awakening paves way for her determination to protect the habitat of the monarch butterflies and save them from the cold winter in Appalachia.

At the end of the novel, the survival of the monarch butterflies parallels Dellarobia's decision to start a brand new life. "A perfect female is the lady that can go out and start a new colony by herself" (Kingsolver, 2012, p. 418).

Dellarobia, who is trapped by the dull marriage life caused by the accidental pregnancy, makes up her mind to start a new life. She is going to leave her unhappy marriage and go to college, making it possible for her son Preston to become a scientist as well. Just like Dellarobia who achieves the breakthrough by rebuilding her new identity, the monarch butterflies, which are predicated that “survival wasn’t possible” (Kingsolver, 2012, p. 445), achieve the reversal of fortune as well. The ending of the book is not only the embodiment the “flight behavior” of the Monarchs to find their “new earth”, but also the “fight behavior” of Dellarobia who flies away to embrace her brand new life.

Conclusion

The ending of *Flight Behavior* implies the mutual liberation of Dellarobia and the butterflies and also symbolizes the author’s intention of appealing to people to pay attention to the worsening environmental issue and the endangered animals as well. Since human’s oppression on nature and animals corresponds to man’s oppression on woman, the awareness of equality should be aroused. By analyzing *Flight Behavior* from the ecofeminist perspective, the feminist line and ecological line interact with each other, which demonstrates the interconnection and interdependence between human and nature, as well as human and non-human species.

References

- Gaard, G. (1993). *Ecofeminism: Women, Animals, Nature*. Philadelphia: Temple University Press.
- Hu, B. Y. (2015). The Encounter of Science and Literature—a review of Barbara Kingsolver’s New Work *Flight Behavior*. *New Perspectives on World Literature*, 2, 88–90.
- Hu, B. Y. (2015). Knowledge’ and ‘Faith’: Ecological Self in *Flight Behavior*. *Journal of Zhejiang Gongshang University*, 6, 42–48.
- Jiang, L. F. & Meng, Q. F. (2013). Animal Research and Criticism in English Literary Criticism. *Journal of Tianjin Foreign Studies University*, 20(03), 66–74.
- Kingsolver, B. (2012). *Flight Behavior*. New York: Harper Collins.
- Li, J. L. & Wei, P. Q. (2019). The Rise of Cli-Fi and Its Theoretical Dimensions. *Journal of Beijing Forestry University (Social Sciences)*, 18(02), 98–104.
- Mayer, S. (2016). From an Ethics of Proximity to an Ethics of Connectivity: Risk, Mobility, and Deterritorialization in Barbara Kingsolver’s “Flight Behavior”. *Amerikastudien / American Studies*, 61(4), 489–505.
- Mehnet, A. (2016). *Climate Change Fictions: Representations of Global Warming in American Literature*. Switzerland: Palgrave MacMillan.
- Plumwood, V. (2003). *Feminism and the Mastery of Nature*. New York: Routledge.
- Ruether, R. R. (1989). Toward An Ecological-feminist Theology of Nature. In Judith Plant (Ed.), *Healing the Wounds* (pp.144–150). Philadelphia, PA: New Society Publishers
- Wang, N. (2020). The “Animal Turn” in Contemporary Ecocriticism. *Foreign Literature Studies*, 42(01), 34–41.
- Warren, Karen J. (2000). *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters*. Lanham: Rowman & Littlefield Publishers.
- Wei, P. Q. & Li, J. L. (2019). *Ecofeminism*. Beijing: Foreign Language Teaching and Research Press.
- Zoloth, L. (2017). At the Last Well on Earth: Climate Change Is a Feminist Issue. *Journal of Feminist Studies in Religion*, 33(2), 139–151.

Acknowledgments

This research project is supported by the Fundamental Research Funds for the Central Universities, and the Research Funds of Beijing Language and Culture University (Grant No. :20YCX064).

Analyzing American Individualistic Culture and Its Media Demonstration—Taking *Mulan* As an Example

Wu Runzhi

Tianjin University Renai College, Tianjin, China

Email: hossy_009@163.com

Cheng Lijuan

Hebei University of Engineering, Hebei, China

Email: 164805683@qq.com

[Abstract] *This paper takes the animated film, *Mulan*, as an example to suggest that although the film is based on Chinese legend of Hua Mulan, especially on *The Mulan Ballad*, it mainly demonstrates American individualistic culture to the audience. Furthermore, the paper analyzes the influence of film medium on transmitting cultures to the audience using the cone effect theory.*

[Keywords] *Film Medium; Animated *Mulan*; Individualism; The Cone Effect*

Introduction

At present, undoubtedly, we are living in an era influenced by mass media. Although some scholars have questioned the function of media, the public unanimously agrees that mass media has great influence on people's daily life. "The contribution of mass media is significant, especially films' contribution." (McQuail, 2010, p. 43) Because movies can reach out to people all over the world with amazing speed. Therefore, as one of the art forms, film is an important medium to spread local culture and values.

Film is the carrier of culture, which can reflect the characteristic culture of a country and a region. In other words, through the films of one country, people can have access to the cultural characteristics of that country from the perspective of ways of thinking, values, attitudes, beliefs, behavioral conventions, basic assumptions and so on. Some scholars think, "The spread of the animated film itself is a process of interpreting and recording culture. The first is to show the profound connotation of local culture and try to influence the world outlook of viewers through the output of soft power, consequently, local culture can influence the world and constitute the mainstream core value system of other countries." (Zhou & Li, 2014, p. 33)

It can be clearly seen that the film conveys local culture and values of one country. The animated film *Mulan* is exactly such a movie which conveys various American cultures and values to the audience though it is based on a Chinese legend. This paper makes an analysis on the function of film medium on the output of American individualistic culture through interpreting the film text of *Mulan* along with using the Cone Effect theory.

Film Medium and American Culture Spreading

The Film medium of the United States expresses different kinds of American cultural values. The reasons are as follows:

First of all, in the academic world, western scholars put forward the concept of “universal values” and believe that there are absolutely eternal “universal values” in time and space. Concepts, such as freedom, equality, human rights and democracy, belong to this category. The western countries, especially, the United States, are the advocates of these values. Even more, the United States equates its own civilization with “universal values” and regards non-Western civilizations as non-orthodox values.

Secondly, in the political field, the United States government take “universal values” as one of its foreign strategy. For example, after taking office, Obama believed that ideological strength was more important than military strength and economic power and put forward the policy of transforming the world by using “smart power”, including human rights, social system and economic system of the US model. Specifically, the “neo-imperialism theory” initiated by the United States advocates changing the world by combining a country’s military, economic and cultural influence to persuade other countries to follow its step. For the aspect of cultural influence, America aims to export its so-called “democracy and freedom” to other countries in an attempt to build a world order with the United States at its core.

Hollywood is an important symbol of American culture and an important media tool for the United States to spread its cultural values. Undoubtedly, Hollywood films hold the absolute dominant position at the global film market. With the popularity of Hollywood films, the United States quickly spreads its cultural values around the world. With China playing a more and more important role on the world stage, the culture with Chinese characteristics has been favored by more and more people. Conforming to the market demanding, Hollywood films either adopt a lot of Chinese elements in their movies or make films based on Chinese stories. However, Hollywood movies still put American values at the core and spread them around the world.

Introduction to the Animated *Mulan*

The animated film of *Mulan* tells a story about a young woman who disguises herself as a man to join the army in order to save her elderly father in ancient China. She survives the intense training and war, and finally rescues the emperor and her country from foreign invaders which consequently bring highest honor and self-worth fulfillment to her. It is the first time for Disney to make an animated film based on Chinese folktale. After released by Walt Disney Pictures on 19 June 1998, the movie was well received by the public and the critics. It has won 304 million dollars, earned Golden Globe and Academy Award nominations, and won several Annie Awards, including Best Animated Feature. (Xu & Tian, 2013, p. 187) This statistics and awards shows the popularity of the film which shows the positive attitudes people hold toward the values expressed from the film. However, although the animated film is based on the popular Chinese legend of Hua Mulan, it expresses American values, particularly individualism.

American Individualism Reflected from *Mulan*

As we all know, during the foundation of America, the United States declared in the *Declaration of Independence* that “All men are created equal, and each is endowed by his creator with certain unalienable rights, among these are life, liberty and the pursuit of happiness.” This spirit of self-reliance, rooted in the early colonial period, developed during the American people’s frontier days, and continued to play a significant role in the country until today. In other words, individualism has permeated through every aspect of American society and culture and become an important

part of the American spirit.

Superheroes in American movies are typical product of western individualism. Since the last century, American films have created well-known individualistic hero images for audiences around the world, which has become one of the secrets for the popularity of American films. American society advocates individualism, namely, individuals should realize their dream and achieve self-fulfillment by their own efforts. Therefore, the heroes in American movies always believe that they will be successful and make miracles as long as they insist on their dreams and make continuous efforts in the face of difficulties. This belief is ingrained in the blood of every American. Under the guidance of this deep-rooted ideology, a large number of American heroes are born, such as the superman and so on.

There is no doubt that the American animated film “*Mulan*” drew on the Chinese folk tale of Hua *Mulan* and it is filled with various Chinese elements. However, the traditional Chinese spirit implied in the legend has been Americanized into individualistic culture. American cultural values, especially individualism, carried by the animated movie of *Mulan*, spread to all over the world.

According to the description at the beginning of *The Mulan Ballad* in Chinese *Yuefu Shiji*,

“Tsiek tsiek and again tsiek tsiek,

Mu-lan weaves, facing the door.

You don't hear the shuttle's sound,

You only hear Daughter's sighs.

They ask Daughter who's in her heart,

They ask Daughter who's on her mind.

'No one is on Daughter's heart,

No one is on Daughter's mind.

Last night I saw the draft posters,

The Khan is calling many troops,

The army list is in twelve scrolls,

On every scroll there is Father's name.

Father has no grown-up son,

Mu-lan has no elder brother.

I want to buy a saddle and horse,

And serve in the army in Father's place.' ” (Xu & Tian, 2013, p. 188)

we can easily get an image of a traditional Chinese woman who is elegant, brave, industrious and Xiao. But American animated film *Mulan* is not faithful to Chinese ballad and Chinese culture. At the beginning of the American film, *Mulan* is portrayed as a girl who is not elegant but a little bit wild. She feels very depressed after failing in leaving a good impression to the matchmaker. From the song, “I am not meant to play this part, that if I were truly to be myself, who is that girl I see, why my reflection is someone I don't know. Somehow I can't hide, though I tried. Who I am, who I am inside”, we can clearly see that the reason for her frustration is not the failure of having not impressed the matchmaker, but a loss in cannot find the true self. This is a typical main idea of a Disney film. According to some researchers, Disney's success is greatly due to its underlying formula one of which is exactly to demonstrate individualistic culture.

According to *The Mulan Ballad* in Chinese *Yuefu Shiji*, after joining the army, *Mulan* is very brave and tough. When the war ends, “The Khan asks her what she desires. ‘Mu-lan has no use for a minister's post.’ ” (Xu & Tian, 2013, p. 189) She just shows her wish to ride a swift horse to take her back home to express “Xiao” to her parents. And also, according to *The Mulan Ballad*, during her career of being a soldier, nobody has found out her identity of

being female—“She goes out the door and sees her comrades. Her comrades are all amazed and perplexed. Traveling together for twelve years they didn’t know Mu-lan was a girl.” (Xu & Tian, 2013, p. 189) Obviously, the story of Hua Mulan has been praised for generations in China mainly because it contains the virtues of the Chinese nation, such as loyalty, forbearance and filial piety, as well as the spirit of being responsible and defending the country.

But in the American animated film, when Mulan appears, she is portrayed to “be not a gentle but a rebellious girl” (Xu & Tian, 2013, p. 198) who loves to play trick with her dog and is holding a not positive attitude to meet the matchmaker. When her father’s name is put on the army list, she tells the officers that her father cannot go. The film gives some hints about Mulan’s father’s poor health, giving the reason why Mulan disguises herself as a man to join the army in place of her father. But the entire military journey is Americanized into a story of individual who finally finds a way to prove her own value and to be the true self. The original Chinese “Xiao” culture loses its authenticity and individualism become the theme of the film.

Furthermore, at the beginning of the military training, Mulan always fails and is looked down upon by her fellows and the captain. When she is told “you are unsuited for the rage of war, so pack up and go home”, instead of becoming a coward, Mulan never loses her heart but tries with all her strength to retrieve the arrow and finally wins. At the end of the film, Mulan becomes a superhero and almost with her own efforts, she defeats the enemy and wins the affirmation both from the emperor and the townsfolk. The emperor even bows to her and Mulan finally realizes her personal value perfectly as well. This is a typical American story showing individualistic culture. Therefore, the animated film of Mulan show us a story of praising American individualistic value under the guise of Chinese elements.

The Film Medium and the Cone Effect Theory

In the book of *Media America*, Edward Jay Whetmore puts forward the cone effect theory which is used to study the impact of mass media on audiences and real life. Whetmore puts forward two key concepts about the theory: constructed media reality (CMR) and perceived media reality (PMR). The CMR is a selective reflection of the real world, so it is more typical and exaggerated. According to Whetmore, the CMR is an entertainment world filling with various information and its purpose is to make profits by attracting as many audiences as possible. PMR refers to the audience’s selective cognition of the world reflected by CMR, from which the media exerts influence on the audience and further influences the audience’s views on real life. (Liang & Liu, 2011, p. 57)

Functionalist sociology holds that media provide social needs, such as social cohesion, cultural continuity, social control and wide dissemination of various public information, etc., and also assumes that individuals use media for related purposes, such as personal guidance, relaxation and debugging, counseling and identity identification. (McQuail, 2010, p. 345) Generally speaking, in terms of the formation of audiences, “the function of media for individuals” is more decisive than “aesthetic or cultural factors”. That is to say, what the CMR chooses to reflect from the real world will play a significant role in influencing the audience’s view on real life, for example, with the broadcasting the *Man from the Atlantic Ocean* in the mainland China, wearing toad glasses and flared jeans became very popular among young Chinese at that time.

As we mentioned above, in the Chinese *Mulan Ballad*, the reason for Mulan to join the army is due to her “Xiao” to her parents. During the war, Mulan’s bravery and toughness show her “Zhong” (loyalty) to her country. After the war, her wish to ride a swift horse to take her back home is to express “Xiao” to her parents. In a word, the core values reflected in *Mulan Ballad* are “Xiao” and “Zhong”. However, in American Hollywood film, Mulan is described to interpret American most basic value—individualism.

Specifically, through film medium, the value of individualism in the real world of the United States is selected to show to the audiences all over the world (CMR). Hollywood makes use of the addition of Chinese cultural elements to

attract as many audiences as possible, so as to make the biggest profits. In the process of watching such films, moviegoers begin to recognize the American cultural values (CMR) conveyed by the American film media and are unconsciously influenced by it. Culture is not something that we simply absorb—it is learned. Sociologists have tended to use the term “socialization” to describe the process by which we become social and cultural beings. (Baldwin, 2005, p. 7) Therefore, after watching American movies from time to time, “the media thus exerts an influence on audiences and further influences their views on real life” (PMR). This means the values demonstrated from the movie will be unconsciously accepted by the audience and help the audience to construct their attitudes toward world. The popularity of Hollywood films thus strengthens the so-called “universality” of American values, and in turn influences Hollywood’s determination on demonstrating its values.

Discussions and Implications

For Chinese audiences, Mulan’s loyalty to her family and country along with her courage and perseverance in coping with difficulties are greatly appreciated. For Hollywood, Mulan’s self-assertion, sense of individualism and a modern sense of self-consciousness are the qualities they want to show to the audience. The purpose of American films adopting Chinese stories is to borrow Chinese culture to meet the market demanding and attract more attention. Through Americanizing Chinese stories, Hollywood films not only get high commercial profits but also spread the essence of American values all over the world. Therefore, it is very important to improve the audience, especially the teenagers’ media literacy, and to cultivate their ability of making judgements on the information expressed by the media.

The media are by nature the most extensive producer and distributor of information. The mass communication and social culture is interdependent. The content conveyed by film media comes from social life. Meanwhile, the audience acquires information, and ideas through media. In China, the rapid development of the Internet industry enables the audience anywhere to be influenced by mass media, especially by film medium. The continuous improvement of Chinese people’s living standard makes the audience be willing to pay for a movie ticket or a VIP video platform. In other words, film medium has become an important channel for cross-cultural communication as well as one important way to export the culture of some countries.

Therefore, in today’s globalization era, cultural soft power has also become one of the significant means to measure a country’s comprehensive national power. In the context of the “Belt and Road”, China should take the responsibility of making best use of film medium to cultivate our Chinese people’s patriotism and to show the world our excellent national spirit and culture which on the one hand, will be good for the construction of Chinese soft power; on the other hand, will provide more ways for the world to know and understand the Chinese culture, so as to further enhance the national comprehensive competitiveness of our country in the world.

References

- Baldwin, E., Longhurst, B., Smith, G., McCracken, S. & Ogborn, M. (2005). *Introducing Cultural Studies*. Beijing: Beijing University Press.
- Frankel, H. H. (1976). *The Flowering Plum and the Palace Lady: Interpretations of Chinese Poetry*. New Haven: Yale University Press.
- Liang, H. & Liu Z. P. (2011). American Violence Culture and Its Media Demonstration: a Case Study of Natural Born Killers. *Journal of Beijing International Studies University*, 12, 56–59.
- McQuail, D. translated by Cui, B. G. & Li, K. (2010). *McQuail’s Mass Communication Theory* (fifth edition). Beijing: Qinghua University Press.

Whetmore, E. J. (1996) *Mediamerica—Form, Content, and Consequence of Mass Communication*. California: Wadsworth Publishing Company.

Xu, M. W. & Tian, C. M. (2013). Cultural Deformations and Reformulations: a Case Study of Disney's Mulan in English and Chinese. *Critical Arts: South-North Cultural and Media Studies*, 27(2), 182–210.

Zhou, Y. & Li, K. W. (2014). Animated Films and Cultural Transmission. *Design art Research*, 6, 31–35+40.

Acknowledgements

This paper is the research achievement of Hebei Social Science Fund (Project number: HB19WW010).

Part III :
Teaching & Learning
(Volume B)

A Study on the Cultivation of Intercultural Communication Competences of Foreign-related Police in Public Security Colleges and Universities

Chen Lei

China People's Police University, Hebei, China

Email: 1002655753@qq.com

[Abstract] *With the progress of globalization, China's exchanges with other countries in the world grew more frequent, thus a variety of foreign-related cases increased. Under this circumstance, in addition to public security knowledge and skills, the Chinese police must also have a good command of foreign language and intercultural communication skills, in order to better cooperate with foreign police or investigate foreign criminal suspects. This paper will explore the importance, problems and methods of developing intercultural communication skills of foreign-related police in public security colleges and universities.*

[Keywords] *public security colleges and universities; foreign-related police; intercultural communication competences*

Introduction

With the rapid development of economic globalization and regional integration, the degree of interdependence between countries is deepening. At the same time, non-traditional security threats such as transnational crimes and terrorism are becoming more and more prominent, seriously endangering the security and stability of the international community. International police cooperation involves a process of communication and consultation between national police agencies of different cultural backgrounds, and all aspects of cooperation are bound to be profoundly influenced by culture, and the smoothness of cooperation is also closely related to culture. At the same time, with the increase of foreign-related cases, there is also a need to investigate foreign criminal suspects. Therefore, in order to better communicate and cooperate with foreign counterparts, or get more effective access to the information of foreign criminal suspects, China urgently needs a large number of foreign-related police officers with intercultural communication skills. This paper will explore how public security colleges and universities can cultivate the intercultural communication skills of foreign-related police.

Intercultural Communication

When it comes to the concept of intercultural communication, the first step is to clarify what culture is. The famous scholar Hu Wenzhong summed up the various definitions of culture in the academic circles as follows: Culture is created by people through long-term efforts, and it is the heritage of society; Culture includes beliefs, values, cus-

toms, knowledge, etc., as well as food and utensils; culture is a guide to people's actions, providing answers to solutions; culture is not something we were born with, but learned after birth; and values are the core of culture (Hu, 2004, p. 40).

According to the above definitions, culture is a complex social phenomenon. We can understand and analyze culture from different angles, such as the culture as "regional culture, industry culture, national culture" and so on. Each culture has its own unique style and connotation, which produces cultural differences. Cultural differences affect the communication between people, countries, and regions (Hu, 2004, p. 11).

The so-called intercultural communication, in fact, is the communication between people with different cultural backgrounds. The cultural differences may have a very large impact on the exchange between different cultures. In order to avoid misunderstandings and conflicts, one should try to understand the cultural differences between the two sides of communication. The increasing frequency of international cooperation makes the exchange of information speed up dramatically, thus the intercultural communication ability becomes more and more important.

Foreign-related police are one special type of intercultural communication actors, for their communication with people from different cultures is not only for communication, but also bears the dual tasks of service and law enforcement, so their intercultural communication ability is particularly important. How to avoid the law enforcement difficulties and communication failures caused by cultural differences, and to perform one's duties smoothly and serve citizens of different cultures are the main problems that our country's foreign-related police should focus on solving.

There are two main categories of intercultural communication for foreign-related police officers: one is to work as a collaborator and carry out normal work communication with international police officers, and the other is to be a law enforcer, with a target language that can be decent and authoritative in the expression of law enforcement laws and regulations. To respect for cultural differences, taboos and religious practices in China and the West affects the effectiveness and efficiency of law enforcement. In today's increasingly globalized world, international police cooperation, such as cross-border joint operations against drugs and fox hunting operations against fugitives abroad, requires high intercultural communication skills of police officers (Wang, 2015, p. 144). Therefore, in the process of Police English teaching, public security colleges and universities should pay attention to the training of students' intercultural communication skills, so that they can handle foreign-related cases or exchange and cooperate with foreign counterparts smoothly after they go to work.

The Significance of Cultivating Intercultural Communication Competences of Foreign-related Police

From the point of view of foreign-related police work, on the one hand, economic globalization, market globalization, information globalization, science and technology globalization, crime globalization make China's social security show many new features. At the same time, the infiltration of western political, cultural, ideological and religious forces, the integration and conflict of cultural thinking and the intensification of contradictions make the task of public security management more challenging. These factors have led to an increasing number of foreign-related cases and a more complex situation.

As an important organ to maintain social security and stability, the work of foreign-related police is facing great pressure and challenges. The long-term practice has proved that the foreign-related police must keep pace with the changing situations. They must pay attention to the study of the cultural differences, especially between Chinese and Western cultures, and explore the impact of intercultural communication on foreign-related police work. Therefore, it is imperative to cultivate the intercultural awareness and intercultural communication ability of foreign-related police officers. Only by improving cultural sensitivity and cultural adaptability can foreign-related police officers handle

cultural differences flexibly, properly handle foreign-related cases and incidents, and achieve smooth intercultural communication between people and countries.

The Problems in Cultivating the Intercultural Communication Competences of Foreign-related Police in Public Security Colleges and Universities

No intercultural communication courses

Many public security colleges only offer college English, police English and translation courses, and do not offer intercultural communication courses, such as the author's school, where the foreign-related police major simply does not have intercultural communication courses, which is very harmful to the training of foreign-related police's intercultural communication skills. Because college English, police English and other courses usually focus on listening, speaking, reading, writing, translating and other skills, while rarely involving intercultural communication contents.

Lack of initiative in learning

In the absence of intercultural communication courses in schools, students lack the initiative and continuity of learning intercultural communication knowledge. On the one hand, students do not understand the diversity and differences of cultures, and their impacts on foreign-related police work, so they do not realize the need to learn relevant knowledge; on the other hand, cultures are also constantly changing, social customs, living habits, values, laws and regulations are not static, therefore, the police officers need to continuously pay attention to and understand the cultures of various countries, especially those that have close cooperation with China's police.

Inappropriate teaching contents and monotonous teaching method

In teaching foreign-related police students, teachers often use the common intercultural communication textbooks, which lacks convergence and integration with foreign-related police work, thus having limited guiding significance for future work. In addition, teachers use reading, translating and other methods for teaching, which can not stimulate students' interest in learning. Therefore the teaching results are not satisfactory.

Theory unconnected with practice

Although foreign-related police have mastered a certain theoretical knowledge, with no corresponding practical activities, they cannot connect theory with practice. On the one hand, some abstract aspects of intercultural theories are difficult to understand, which should be further perceived through practice; on the other hand, some theories should also be tested and corrected in practice.

Approaches to Building Intercultural Communication Competences of Foreign-related Police

To attach importance to the cultivation of intercultural awareness

Intercultural awareness refers to the sensitivity to the similarities and differences between foreign cultures and national cultures, as well as the awareness of adjusting their own language according to the culture of the target language when using a foreign language. We must avoid mistaking our own cultural norms for those accepted by others, avoid stereotypes of a culture preconceived, avoid ethnocentrism, which means "understand and measure everything

in other cultures according to the concepts and standards of their own culture”. Meanwhile, we must not put local culture above any foreign cultures, despise or exclude other cultures, and must not blindly worship the cultures of other countries (Jiang, 2005, p. 172). Foreign-related police should constantly remind themselves that people in different countries and regions have different cultural backgrounds, different customs and ways of thinking, and should learn to understand, respect and accept the cultures of other countries, and improve their intercultural sensitivity and adaptability.

To attach importance to the teaching of intercultural knowledge

(1) To offer intercultural communication courses

The foreign-related police majors in public security colleges and universities should offer special intercultural communication courses to impart students with the basic theoretical knowledge of intercultural communication and lay a good foundation for future practice.

(2) To summarize cultural differences

Teachers should summarize the cultural differences that often appear in foreign-related police work by reading literature materials and going to public security organs for research, and then organize them into teaching materials, and gradually write intercultural communication textbooks suitable for foreign-related police.

(3) To adopt the situational teaching method

In teaching, the teachers can set up situations with intercultural communication elements, so that the students can carry out simulation exercises and better understand the impact of cultural differences on police work.

(4) To hold lectures or trainings on intercultural communication

The public security colleges and universities can hold special intercultural lectures or trainings for foreign-related police students. And they can also use the Internet or the campus network to provide relevant knowledge. Or they can set up relevant search engines, web pages or develop foreign-related police training software, so that foreign-related police can understand and become familiar with the mainstream cultural differences between China and foreign countries.

(5) To learn about foreign cultures from literature, film and television productions

Foreign-related police students are encouraged to use their spare time to read a wide range of foreign literary works, newspapers, current affairs reviews, watch foreign-language films, listen to foreign songs, expand their cultural horizons, so that they realize that cultural differences are not only an obstacle to communication, but can become an interesting phenomenon in intercultural exchanges, making it a bridge for cultural integration.

(6) To establish an electronic database of intercultural communication

Public security colleges and universities can establish an electronic database of intercultural communication, including foreign-related laws and regulations, foreign etiquette, common international institutions and organizations, the natural geography of countries which have police cooperation with China, and their customs, religious beliefs, values, and so on. This electronic database is open, and police English teachers can constantly enrich their contents. The database can be used by students for daily learning or for teachers to prepare for courses.

To attach importance to the intercultural communication practices

Public security colleges and universities should provide foreign-related police students with some practice opportunities as far as possible, such as international conference security, foreign police training management or translation, internship in the public security foreign-related police departments, so that they can have the opportunity to contact foreigners, and they can observe, experience cultural differences and accumulate experience in practice.

Conclusion

With the development of globalization, the international situation is becoming more complex, and international police cooperation is becoming more frequent, which puts forward higher requirements for foreign-related police officers, who not only need to master professional public security skills, but also need to have intercultural skills. On the one hand, they must have a good command of foreign language to ensure the smoothness of communication. On the other hand, they should also have the ability to understand different cultures and rules, have an international perspective and be familiar with international rules. The role of foreign-related police officers in the intercultural field is special, because of the existence of cultural differences, who not only need to provide basic public security law enforcement and services, but also need to have the ability to carry out the tasks of cultural exchange. This invisibly increases the responsibility of foreign-related police and posts a great challenge to the comprehensive training of intercultural competences of foreign-related police.

This paper puts forward some suggestions from three levels: the intercultural awareness, knowledge and practice, in order to promote the cultivation of intercultural communication competences of foreign-related police in public security colleges and universities, thus to meet the development of public security in China, and to provide intellectual support and personnel guarantee for the implementation of the “Belt and Road” initiative and global security governance.

References

- Burell, G. & Morgan, G. (1988). *Sociological paradigms and organizational analysis*. Portsmouth: Heinemann.
- Mo, A. P. & Mo, F. (2016). *Intercultural Communication-Theory and Practice*. Beijing: Peking University Press.
- Hofstede, G. (2008). *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations*. Shanghai: Shanghai Foreign Language Education Press.
- Hu, W. Z. (1999). *A Brief Introduction to Intercultural Communication*. Beijing: Foreign Language Teaching and Research Press.
- Hutchinson, C. C. (2013). *Cross Cultural Communication: A Guide for International Students*. Charleston: Create Space Independent Publishing Plat.
- Jia, Y. X. (1997). *Intercultural Communication*. Shanghai: Shanghai Foreign Language Education Press.
- Jiang, R. F. (2005). Study on the Cultivation of Intercultural Communication Competences of Foreign Affairs Police. *Journal OF Jiangsu Police Officer College*, 20 (6), 169–172.
- Liu, S. (2014). *Introducing Intercultural Communication: Global Cultures and Contexts*. Los Angeles: Sage Publications Ltd.
- Wang, S. (2015). Study on the Cultivation of Intercultural Communication Competences of Foreign Affairs Police English Teaching. *Theory Research*, 5, 144–145.
- Zhang, L. Q. (2013). *Translation and Intercultural Communication*. Beijing: University of International Business and Economics Press.
- Zheng, C. (2017). Study on the Cultivation of Intercultural Competences of Foreign Affairs Police. *Journal of Shanghai Police College*, 27(04), 84–89.

Acknowledgements

This paper is funded by the Chinese People's Police University Youth Project “A Research of the Intercultural Communication in International Police Training” (ZQN2018058) and Lang Fang Science and Technology Bureau Project "A Study on the China-Interpol Policing Cooperation Mode (2020029065)".

Research on the Cultivating Model of Students' Intercultural Communicative Competence in College English Teaching Based on the Third Space Theory

Chi Lina

Tianjin Vocational Institute, Tianjin, China

E-mail: lina870624@163.com

[Abstract] *With the progress of the world globalization, the economic and cultural exchanges between countries become more frequent. Cultivating talents with world vision and multiple vales has become an important goal of foreign language teaching in colleges. The Third Space Theory originating from architecture, is an interdisciplinary theory which was used in intercultural language teaching to bridge the gap between native language and culture (L1/C1) and target language and culture (L2/C2). This paper starts from the relationship between language and culture and the current situation of intercultural foreign language education in Chinese colleges, and tries to explore the new language education model in colleges and find the third space between two different cultures.*

[Keywords] *cultivating model; intercultural communicative competence; the Third Space Theory*

Introduction

With the rapid development of the Internet, people of all countries in the world can communicate at any time through social networking platforms. Intercultural competence has become an indispensable competence for effective international cooperation and exchange, and the cultivation of intercultural talents has become an important mission of higher education. English teaching is at the forefront of intercultural talent cultivation. “The College English Teaching Guide” of China emphasizes that one of the most important tasks of college English courses is to carry out intercultural education to help students improve their understanding of different cultures and cultivate intercultural communicative skills. However, the current situation of intercultural foreign language teaching in China is not optimistic. On the one hand, college English teaching mainly focuses on the linguistic aspect of language education and the humanistic characteristics of language are ignored; on the other hand, foreign language teaching overemphasizes the negative transfer of mother tongue and native culture. The teaching of culture in foreign language education lacks scientific guidance. This teaching model not only ignores cultural diversity and heterogeneity, but causes cultural aphasia, that is, the lack of cultural identity of language learners.

The globalization of economy and culture has promoted the international upsurge of cross-cultural research and also gave birth to the Third Space Theory. The Third Space Theory is one of today's post-modern scholasticisms. It breaks the traditional binary opposition model and forms an open, flexible and diverse cross-cultural vision, which is used as a powerful weapon for cross-cultural communication research.

The importance of cultivating students' intercultural communicative competence

Widdowson (1983) pointed out that it was necessary to set up the purpose when learning a foreign language and the most common purpose was for communication especially for intercultural communication. Cross-cultural communication is bidirectional and is a communicative activity between native and non-native language groups. Different geography, history, customs and religions will have different influences on people with different cultural backgrounds in language habits, customs and social culture. The choice of foreign language teaching model is a process of continuous understanding, adapting to the external environment and meeting the needs of social development. The change of learners' learning purpose will inevitably lead to the change of the teaching model. For more than 100 years, culture teaching in foreign language education has developed from focusing on the cultivation of reading ability, to the cultivation of communicative competence and now focusing on the cultivation of intercultural communicative competence.

Language and culture

In "Language and Culture", Kramsch C. pointed out "Language is the expression, embodiment and symbolization of culture reality" (Kramsch, 1998, p. 98). Language and culture are inextricably linked. Language is the carrier of culture, and culture is the base of language. The acquisition of any language is not only a grasp of the knowledge of the language system, but also includes a comprehensive study and understanding of the cultural background on which the language depends, because English learning is a two-way cross-cultural communicative activity. Culture permeates in language, any language communication, no matter written or oral, is the expression, interpretation and new generation of culture. In view of the inseparable connection between language and culture, some scholars suggested generating the new word "linguaculture" to represent the comprehensive concept of language and culture.

The close relationship between language and culture has promoted the cultural turn of foreign language teaching. In 1992, UNESCO proposed the concept of cross-cultural education and issued the "Cross-cultural Education Guide" in 2006, pointing out that cross-cultural education is not an independent, new school curriculum, and its concept should be integrated into the school education system and the teaching process of various courses, especially language teaching. In 1996, the Department of Education of US revised the national standards for foreign language teaching and determined the core position of cultural teaching. The new foreign language syllabus includes five objectives, namely Communication, Cultures, Connections, Comparisons, Communities (the 5C Principle). Cultural teaching and cross-cultural communication in foreign language teaching have become two important contents in American foreign language teaching.

Under the current language teaching model, the language ability of college students has been significantly improved, but because of their cultural stereotypes, prejudices and lack of culture knowledge, their image and role of intercultural messengers have been affected. Current college students cannot meet the needs of the world economic and cultural exchanges. Foreign language education in colleges and universities should focus on cultivating students' cultural insight and emphasizing cultural differences between languages, which is an important link in improving the quality of foreign language teaching and a common problem faced by foreign language educators.

Current situation of intercultural language education

Foreign language teaching has shifted from teaching that puts too much emphasis on language itself to teaching that attaches importance to culture. However, the target language and target language culture have become the focus of teaching, ignoring the native language and culture. Most of the textbooks in foreign language teaching are lacking in the content of native culture, and there is little content about culture in the examination and evaluation. Objective teaching issues such as teachers' individual teaching concepts and comprehensive cultural qualities, teaching mate-

rials, teaching content, teaching methods, examination systems, courses and extracurricular activities are still important factors restricting cross-culture teaching.

First of all, teachers and students have the problem of lacking the awareness of the cultivation of intercultural communicative competence. For a long time, college English teaching has been dominated by teachers, and students listened to teachers passively, which has resulted in fewer opportunities for students to communicate in English. Since college students have to pass the final exam and level test, teachers pay more attention to the explanation of words and grammar during the teaching process, ignoring the cultural differences and intercultural communicative competence. Besides, due to the lack of deep theoretical research and practical goals for cross-cultural language teaching, teachers usually make the comparison between different cultures based on their own understanding, which lacks systematic teaching design and perfect curriculum. What's more, the current college English textbooks basically do not systematically arrange and scientifically display the cultural content, and the native culture has not received due attention. The ultimate goal of intercultural teaching is to understand culture through language, transcend a single world view, and form a cross-cultural personality. Therefore, in the future college English teaching, exploring new models of intercultural communicative competence becomes an important issue.

The Third Space Theory and the intercultural communicative competence

Intercultural foreign language teaching is not just language teaching, but to help learners to compare and reflect on the target culture, native culture and other cultures and better understand their own national culture and personal cultural reference frame. Kramsch C. pointed out "there was a conflict in the heart of foreign language learners, that is, the conflict between the native language culture and the target language culture." (Kramsch, 2009, p. 121). To resolve this conflict, the proper direction of intercultural foreign language teaching should be helping learners to construct a "third space" way of thinking and knowledge structure that blends their native culture and target culture, so that learners can properly handle the relationship between their native language and culture (L1/C1) and target language and culture (L2/C2), thereby achieving communication and transformation between heterogeneous cultures. This study, based on the Third Space Theory, tries to explore a new model of cross-cultural foreign language teaching and develop students' cross-cultural attitudes, knowledge and skills in view of the current status of cross-cultural foreign language teaching.

The Third Space Theory

"The Third Space" was proposed by the American sociologist Edward W. Soja, on the basis of the French philosopher Henri Lefebvre's space theory and Michel Foucault's "Heterotopia Theory". The third space, a new concept both local and global, is both a living space and an imaginary space, and is used by people as a weapon for cross-cultural communication research. Soja believes that the third space is the ontological premise of the first space as the space of experience or perception and the second space as the representation of ideology or utopian space. The Third Space Theory established by Soja is the affirmative deconstruction and enlightening reconstruction of the dualism of the first space and the second space. The third space originates from the traditional dualism of the material and spiritual space, which is beyond the reality and the imagination, which is a different space or other space involving diverse real or imaginative factors.

In Homi K. Bhabha's "The Location of Culture", he advocated a "hybrid" and "either" cultural strategy, thus looking forward to eliminate cultural hegemony, treating cultural harmony from a multicultural and third perspective and forming a new third space culture identity. As Soja said, we return to cultural identity for repositioning. After all, identity is not conferred by the narrow cultural nationalism wearing a mask of power. Therefore, the intercultural com-

munication of the third space needs to overcome the tendency of ethnocentrism or national nihilism and cultivated a third perspective. The Third Space Theory embodies the cultural communication activities produced and carried out by the joint action of the first space culture (native culture) and the second space culture (target culture) in intercultural communication. It is a process of interaction, miscellaneousness, coordination and gradual progress between different cultures.

The intercultural communicative competence

The term “cross-cultural communication” or “intercultural communication” first appeared in the book “The Silent Language” by Edward Hall, an American anthropologist and founder of cross-cultural communication studies in 1959. In his book, he proposed the idea of “Culture is to communicate”. In “Communication Between Cultures” by American famous scholar of cross-communication Samovar (1998), he defines cross-culture communication as follows: the interaction of people from different cultural backgrounds. He adds that the key element of this form of communication lies in culture and its impact on communicative behavior, and culture strongly affects the beliefs, values and worldview of communicative participants. Geof Alred (2003) thinks that communication between different cultures doesn’t mean giving up one’s own identity and social values, understanding another culture makes it easier to understand one’s own culture. In early days, “effectiveness” and “appropriateness” were used as the judgement on cross-cultural communicative competence. In 1996, Chen Guoming proposed the three levels of cross-cultural communicative competence: emotion, cognition and behavior.

Basically speaking, intercultural communicative competence and skills include: the ability to establish a connection between local and foreign cultures, sensitivity to cultural awareness, the ability to identify and use different strategies to communicate with people from different cultures. These skills play a cultural intermediary in native culture and foreign culture. With the cultural turn of modern foreign language learning, cross-cultural communication teaching method replaces language communication teaching method being an important method in foreign language learning, while intercultural communicative competence replaces language communication ability being the main goal of foreign language learning. Intercultural research and language policy expert Lo Bianco summed up the three steps of cross-cultural teaching: learning culture, comparing culture and exploring culture. Corbett (2003) proposed the framework of the cross-cultural teaching method and divided culture teaching into: teaching objects, key teaching points, cultural purpose, teaching process, teaching materials, reflection and consolidation.

Cultivation of students’ intercultural communicative competence based on the Third Space Theory

The Third Space Theory, as a new guiding theory for intercultural research, breaks through pure language teaching, advocates the use of cultural teaching to promote language learning. It deconstructs the traditional dual opposition methodology, helps students overcome nationalism or national nihilism, highlights humanistic features of language and helps students from an international perspective and intercultural personality. The Third Space Theory provides a new direction for cultural teaching in college English teaching and the cultivation of students’ intercultural communicative competence. Teachers and students need to change their cultural identity, establish a third perspective and act as the messenger of communication between native culture and target culture. From the macro curriculum setting to the micro textbook design, an objective space for cultural communication should be constructed. Internet and modern educational technology should be used as the platform for cultural exchange.

Establishing a third perspective

Kramersch (2009) once pointed out that the only way to understand C1 (the first space culture) and C2 (the second space culture) in a more complete and less biased way is to create a third perspective. It makes language teachers and learners to understand C1 and C2 both as insiders and outsiders, which can be considered as the third space that intercultural education seeks. The third space provides a third culture identity and perspective to view C1 and C2, which broadens the culture horizon and forms an open and harmonious “third space”. The third space of foreign language learning is no longer a process of assimilation by the target language and culture, but a process of exploring, negotiating and meeting the purpose of communication between the two languages and cultures.

As the main person in charge of teaching activities, teachers, only having a strong cultural awareness and solid cultural knowledge, can help students cultivate intercultural communicative awareness and competence and take the mission of inheriting and developing native culture. Teachers should read books about different cultures, actively participate in reaching seminars and related training at home and abroad, and constantly update our knowledge reserve. As the main body of language and culture learning, college students should establish a scientific culture view in the process of English learning. They should not blindly pursue the target culture or refuse to accept another culture. Teachers and students should learn to treat the contributions made by different cultures with speculative and objective attitude, respect and empathize with different cultures. With the input of the target culture while learning a foreign language, students should take the pride of the native culture and take the responsibility of native culture output. Only by having an objective and comprehensive view to different cultures, the first step of constructing a third space can be made.

Optimizing course setting and enriching teaching contents

From the macro perspective, the cultivation of intercultural communicative competence should be included in the compulsory content of college English teaching, thus the realization of the goal can be guaranteed by the national policy. From the micro perspective, cultural teaching and the comparison between cultures should be regarded as the indispensable content of each English class and culture becomes one of the goals of the teaching plan. College English teachers, while improving their language skills, should combine culture knowledge with the content of the textbooks to help students expand culture connotations and understand cultural differences. In addition, textbook is the main medium for college students to learn English, and its content and quality reflect the level of higher education. At present in China, the topics of college English textbooks are relatively comprehensive but basically based on Western culture. What's more, as to the layout and presentation of content, there is little comparison between Chinese and Western cultures. Therefore, one of the important tasks to achieve the balance of Chinese and Western cultural learning resources is to compile English textbooks with Chinese characteristics to promote the interaction between Chinese and Western cultures, and construct an objective third space for the spread of Chinese and Western cultures. In addition to textbooks, language experts and culture experts should have interdisciplinary cooperation in view of the limited reading materials for cross-cultural exchanges. Except for Chinese culture, European and American cultures, Asian, African, and Latin American cultures should be presented in college English teaching related textbooks and reading materials.

Changing evaluation system

Testing is the vane of teaching and learning process, and determines the direction of teaching and learning to some extent. Therefore, incorporating the relevant content of Chinese culture into English teaching can stimulate teachers and students' enthusiasm for language learning, which has a counter-productive effect on the teaching of

Chinese culture. In December 2013, the CET-4 and CET-6 examinations in China were reformed, and translation was changed to paragraph translations on Chinese history, geography, economics, and social topics. This is the first step to incorporate the assessment of Chinese culture into the national English test, and achieve the goal of active learning by students in a passive way. Under the existing education system, native culture should be included in the category of foreign language examinations from form to content, and the reform of various English examinations is gradually carried out to provide a guarantee for the construction of the third space.

Using modern technology to implement multi-mode teaching

With the development of Internet technology and modern education technology, traditional classroom teaching can no longer meet the needs of English teaching, and multimedia should be fully utilized to establish an information sharing platform. Textbooks and materials of Chinese culture that cannot be shared in time in classroom teaching are presented through micro-lectures, effectively complementing classroom teaching. Teachers should make full use of language, modern information education technology and other multi-modal means to create student-centered cooperative learning, group reports, case analysis, scenario simulation, exchange meetings and other learning contexts to increase student interest and expand their knowledge, thus promoting the balanced development of students' language skills and cultural knowledge. In view of the current shortage of textbooks and other paper reading resources, we should use Internet mobile platforms, such as WeChat, APP, and online public courses to develop dynamic textbooks to make up for the shortage of curriculum resources.

Conclusion

The exploration of the third cross-cultural space is a complex and arduous task. Cultivating students' intercultural communicative competence in college English teaching is not only conducive to students' grasp of language and cultural knowledge, but also allows students to examine the world's culture from a global perspective. As a theoretical guide, the third space theory guides teachers and students to reconstruct a new composite intercultural identity, break the duality between the target culture and the native culture, and solve the problems of cross-cultural education from a third perspective. College English teaching should carry out reforms in terms of teaching design, teaching content, teaching methods, evaluation methods and so on to meet the needs of the cultivation of intercultural communication talents. With the deepening of China's reform and opening up and the rapid development of economy, when learning the target language culture, learners always understand and interpret the target language culture through the framework of the native culture, which is called the "filter effect" of the native culture on the target culture. (Merkin, 2006). Exploring the third space of cultural exchange will become an important task for foreign language teachers in the future teaching work.

References

- Widdowson, H. G. (1983). *Learning. Purpose and Language Use*. Oxford: Oxford University Press.
- Kramsch, C. (1998). *Language and Culture*. Oxford, New York: Oxford University Press.
- Kramsch, C. (2009). *Third culture and language education. Contemporary Applied Linguistics. Volume 1, Language Teaching and Learning*. London: Continuum.
- Edward, W. S. (2005). *Third Space: Journey to Los Angeles and Other Real and Imaginary Places*. trans. by Lu Yang. Shanghai: Shanghai Education Press.
- Bhabha, H. K. (1994). *The Location of Culture*. New York: Routledge.
- Hall, E. T. (1959). *The Silent Language*, Greenwich, Conn.

- Geof, A., Michael, B. & Michael, P. F. (2003). *Intercultural Experience and Education*. Clevedon: Multilingual Matters.
- Chen, G. M. & Starosta, W. J. (1996). *Intercultural Communication Competence: A Synthesis*. Communication Yearbook.
- Lo Bianco, J., Liddicoat, A. J. & Crozet, C. (1999). *Striving for the Third Place: Intercultural Competence through Language Education*. Melbourne: Language Australia.
- Corbett, J. (2003). *An Intercultural Approach to English Language Teaching*. Clevedon, UK: Multilingual Matters Ltd.
- Merkin, R. S. (2006). *Uncertainty Avoidance and Facework: A Test of the Hofstede Model*. International Journal of Intercultural Relations.
- Sun, G., Yin, Y. N. & Li, Y. (2008). *Cross-cultural Communication of Chinese Wushu from the Perspective of “The Third Space” Theory*. Journal of Beijing Sport University.
- Li, J. M. and Wang, X. D. (2017). “*The Third Place*” and *Intercultural Competence Development*. Foreign Languages Research.

Acknowledgements

This article is the research achievement of 2019 Tianjin Vocational Institute Scientific Research Fund Project “The Investigation and Countermeasures of ‘Chinese Culture Aphasia’ in College Students’ Cross cultural Communication from the Perspective of Cultural Ecology” (Project number: 20192111).

On Chunk Acquisition from Multi-dimensional Perspectives

Cui Yimeng

School of Foreign Studies, Northwestern Polytechnical University, Xi'an, China

Email: 550293848@qq.com

[Abstract] *L2 chunk teaching and researching has gained popularity in recent years. In addition to performing empirical researches on the functions of chunk teaching, researchers turn to study the issue from multi-dimensional perspectives, among which mostly are from one particular angle. In view of this, this paper explores 3 perspectives, namely, L2 acquisition, interdisciplinary education and corpus linguistics to survey the L2 chunk acquisition and its effect.*

[Keywords] *chunk; L2 acquisition; interdisciplinary education; corpus linguistics*

INTRODUCTION

Chunk is the main component of social communication and the basic unit of SLA. The introduction and development of chunk theory finally breaks the dichotomy between vocabulary and grammar in the world of the traditional structuralism linguistics, and puts forward a double mode of language acquisition with rule-based grammar learning as one content and example-based chunk system as another. Therefore, many language teachers and researchers are increasingly interested in the chunk acquisition and teaching. In recent years, they have not only done empirical researches on the important role of chunk in SLA from the perspective of linguistics, but also explored the advantages, teaching modes and cognitive psychological basis of chunk in SLA from the perspective of language teaching. It is found in CNKI that from 2005, the researches in China began to focus on corpus-based empirical researches and multi-dimensional researches. The multi-dimensional researches are mostly to discuss chunk acquisition and its effectiveness from a specific perspective, while few about the systematic discussion on chunks acquisition from the multi-point perspective. In view of this, this paper discusses the acquisition and effectiveness of L2 chunks from the perspectives of SLA theory, interdisciplinary education and corpus linguistics on the basis of summarizing the theories and application of chunks in recent decades.

DEFINITION AND CLASSIFICATION OF CHUNK

Different scholars have different views on when and how the concept “chunk” begins. Chunk studies can be traced back to the studies of the importance of chunks to children’s language acquisition 150 years ago (Wang, 2009, p. 90). And the term “formulaic language” used by Jespersen who is considered to be the first language phenomenon represented by chunks. In the 1950s, Firth put forward the concept of collocation and pointed out that the meaning of a word is reflected from the words that appear together with it. Therefore, the study of collocation is the study of the habitual use of lexical items, that is, the mutual expectation and anticipation of lexical items in habitual collocation. This is generally regarded as the beginning of chunks researches (Wei, 2003, p. 11). At the same time, Miller put for-

ward the concept of “chunking”. He pointed out that a person’s short-term memory capacity is about 7 ± 2 information chunks. Therefore, in the form of semantic chunks, sporadic information can be recollected into larger units to increase the amount of information memory (Miller, 1956, pp. 81–97). Reviewing the terms of “chunks”, there are more than 50 of them, including Nattinger & DeCarrico’s “lexical phrases”; Lewis’s “lexical chunks”; Pawley & Syder’s “lexicalized sentence steps”; Cowie’s “read-made complex units”; Wray & Perkins’s “formula Language” etc. (Wray, 2002, p. 9). Different names as chunks are given, the nature of the phenomenon they discuss is basically the same. In simple words, chunks are multi-word units stored in the brain as a whole and can be used as prefabricated chunks for people to extract.

Many researchers have tried to classify chunks from different perspectives. The frequently cited concept is proposed by Lewis and Nattinger & DeCarrico. According to Nattinger & DeCarrico, chunks can be divided into polywords, institutionalized expressions, phrasal constraints, and sentence builders (Nattinger & DeCarrico, 1992, p. 37–47). Lewis believes that chunks include polywords, collocates, institutionalized utterance, sentence frame and heads (Lewis, 1993, p. 255). In essence, both of them classify chunks from the perspective of structure and function. It can be seen that if a lexical sequence often appears in the form of co-occurrence, is relatively stable in structure and has a specific range in pragmatic function and meaning, it will eventually be used as a chunk with practical meaning. And then the organic combination of these chunks will form a continuous coherent text. These idiomatic chunks are more likely to be remembered in speech acts, so they are often regarded as the highest priority and choice. The native language learners communicate more fluently and accurately, mainly because they have accumulated a large number of formulaic language. Therefore, foreign language learners must constantly master these formulaic chunks to reach the level of native language learners (Pawley & Syber, 1983, p. 192). However, the fact that native speakers, especially children, have the ability to create and understand countless new sentences despite their limited vocabulary shows that learners have not only to master a large number of formulaic languages, but to use the language comprehensively by a creative use of grammar rules. In simple words, the fixed formulaic language and the creativity of language use are complementary. The key to successful SLA is to establish and maintain the balance between them.

ON CHUNK ACQUISITION FROM MULTI-DIMENSIONAL PERSPECTIVES

Analysis from the perspective of SLA theories

At present, most linguists believe that there are explicit and implicit knowledge in L2 development. The former mainly refers to the consciously expressed knowledge of language learners. The implicit knowledge mainly refers to formulaic knowledge and grammar rule-based knowledge, the former of which includes chunks, while rule-based knowledge consists of internalized abstract structures. According to Cruttenden’s theory, two stages, item learning and system learning, are involved in language learning at all levels. The theory suggests that language learning changes from the original item to the abstract system. Among them, chunks provide implicit language rules for language learners. Therefore, the abstraction of language rules at any level comes from the concrete language input in the form of chunks (Cruttenden, 1981, p. 79–88). Similarly, Ellis believes that most of the language acquisition is to learn the order in which the words are combined at the level of vocabulary, sentence and discourse, and then abstract the grammar rules. In other words, the process of language acquisition includes a process from the explicit analysis of chunks to the implicit formation of abstract grammatical rules (Ellis, 1996, pp. 91–126). L2 acquisition studies have proved that L2 learners use a large number of chunks in communication, and only through the analysis of chunks can they realize the analysis of language learning knowledge. This dichotomy of explicit knowledge and implicit knowledge is consistent with Krashen’s view of “acquisition” and “learning”.

Generally speaking, L2 learners develop inter-language through rule-based learning and example-based learning, the latter of which is the construction of prefabricated chunks. In SLA and chunks researches, Peters' analytical style and Gestalt style, Nelson's referential style and expressive style, and Wray's dual system attempt to clarify the relationship between chunks and grammar. However, there are always different understandings about the relationship between chunks and grammar in chunks studies abroad. According to Lewis' lexical approach, language does not consist of traditional grammar and vocabulary, but multi-word and prefabricated chunks (Xu, 2010, p. 77). Grammar can be obtained from vocabulary.

There are many theories of SLA, ranging from the traditional point of view that grammar and vocabulary are totally dichotomous to the current theory of double mode of language acquisition. For different language learners, there will be differences in methods and strategies in SLA. How to apply the foreign theories of chunks research flexibly to the L2 teaching in China, and how to pave the way between chunks and grammar in the mechanism of double mode will be a trend in the application of chunk research in teaching in the future.

Analysis from the perspective of interdisciplinary education

Research on chunks belongs to the category of linguistic research. Studies in other disciplinary fields is developing too. At present, the study of chunks has been discussed from the perspective of philosophy of language. Dong Liyun reflected on the effectiveness of chunks in L2 learning from the angle of linguistic philosophy and found that the promotion of chunk to L2 learning is limited, chunks are partially completed, yet to be used and constantly open, and the key to the difference of learners' language fluency lies in whether they have acquired the language-game rules, rather than the chunk itself (Dong, 2010, pp. 17–22). Shi Luoxiang points out from the philosophical foundation of language such as linguistic world outlook, linguistic relativity and embodied philosophy that chunks, as part of language polite formulas is based on experience and has the characteristics of experience (Shi, 2009, pp. 97–156). Moreover, due to cultural differences and different theories of code, lexical acquisition in different languages is not simply a matter of vocabulary, but a matter of nature. a matter of constructing and developing a new conceptual system different from the category of mother tongue. This kind of research attempts to provide theoretical support for the study of chunks from the theoretical level, and provides a new perspective for SLA. It also provides the possibility to analyze all kinds of language phenomena in the process of SLA in the future and summarize the teaching strategies that can be implemented.

Another major form of interdisciplinary education is the interdisciplinary English course, namely, ESP courses, such as scientific English, business English, tourism English, medical English and so on. Compared with general English, the chunk studies in ESP courses focus on the integration of professional knowledge. Learners with certain English chunks related to their majors are able to use them freely in their own professional field. Therefore, in order to meet the needs of different ESP majors, chunks that are closely related to the interests of the learners should be stressed in teaching, so as to improve their interest and efficiency of learning English. There are, of course, some difficulties and corresponding solutions in the implementation of interdisciplinary education in chunks teaching and acquisition. In a word, the combination of English chunk teaching and ESP professional knowledge is an effective way to apply interdisciplinary education to English chunk teaching.

Analysis from the perspective of corpus linguistics

According to the corpus linguistics studies, those lexical strings that appear with high frequency and various degrees of lexicalization constitute the basic language units in English. The establishment and development of corpus provides large numbers of authentic language data for language learning. A myriad of retrieval tools such as KWIC

can make the relevant phrases and collocations easy and clear to understand. By observing the language data in corpus, learners can find the repeatedly-occurred structures and phrases, thus having an introspective judgment of language and understanding the rules and characteristics of chunks. The domestic chunk researches based on corpus from the 1980s are primarily aiming to understand the current situation of Chinese students' acquisition of lexical chunks by comparing the use of lexical chunks by English native speakers with Chinese students. They mainly involve the researches on the collocation of delexicalized words, trying to reveal the relationship between the use of lexical chunks and English speaking and writing ability, or to emphasize the important role of chunks learning in second language acquisition. There are many factors involved in chunk extraction from corpus, such as the content, the frequency of chunk occurrence, the definition of chunk length and the continuity of chunk. If there were no unified standards for these factors, then corpus-driven chunk researches have their own limitations.

Another aspect of the chunks study from corpus perspective is the corpus-based construction of chunks teaching mode. The traditional teaching mode of vocabulary, "3Ps"—Presentation—Practice—Production, cannot cultivate the full potential of learners' learning autonomy. The corpus-based teaching is based on the mode of OHE (Observation—hypothesis—experiment), that is, students put forward relevant hypotheses and discover the rules of language use by observing and examining the actual use of language. The empirical study of the mode of DPP (Discovery—Presentation—Production), a corpus-based chunk acquisition mode, proves that it is more helpful for learners to improve their ability of generalizing phrases from the corpus, to promote their output of the phrases learned, to cultivate their awareness of generalizing phrases from the corpus and to improve their output of vocabulary (Qu and Deng, 2010, pp. 47–53).

Corpus has been widely recognized as useful in chunks acquisition. Currently, computational linguistics brings many helpful mathematical devices into the use of corpus in language studies. For example, Python, or, Dependency Viewer, may be helpful for analyzing the structure and meaning of chunks available, or visualizing the dependency structure and assisting users to edit and find errors. Therefore, more studies may be conducted by combining these tools with corpus to expose language learners to a vivid and straightforward language data to master gradually the whole language system.

CONCLUSION

As the effect of chunks acquisition is well known, various studies of chunks have been widely performed. However, on the one hand, there is not a unified opinion on the definition and classification of chunk, which needs further combing and integrating by researchers. On the other hand, because of the different SLA learning environment between China and foreign countries, it is infeasible to copy foreign views and methods in Chinese foreign language teaching and research. This paper focuses only on the studies made from three perspectives, which of course has certain limitations. In view of the above analysis, only by exploring chunk acquisition and its effectiveness from a multi-dimensional perspective, can we deepen our comprehensive understanding of chunks, and thus construct a reference model suitable for our SLA environment.

References

- Cruttenden, A. (1981). Item-learning and system-learning. *Journal of Psycholinguistic Research*, 10(1), 79–88.
- Dong, L. Y. (2010). A Study of Efficiency of Prefabricated Chunks: In Perspective of Philosophy of Language. *Journal of Beijing International Studies University*, 4, 17–22.
- Ellis, N. C. (1996). Sequencing in SLA: Phonological Memory, Chunking and Points of Order. *Studies in Second Language Acquisition*, 18, 91–126.

- Lewis, M. (1993). *The Lexical Approach*. Hove, England: Language Teaching Publications.
- Miller, G. A. (1956). The Magical Number Seven, Plus or Minus Two: Some Limits on Our Capacity for Processing Information. *Psychological Review*, 63(2), 81–97.
- Nattinger, J. & DeCarrico, J. (1992). *Lexical Phrases and Language Teaching*. Oxford: Oxford University Press.
- Pawley, A. & Syder, F. (1983). Two puzzles for linguistic theory: native like selection and native like fluency. In J. Richards & R. Schmidt (eds.) *Language and Communication* (pp. 191–226). London: Longman.
- Qu, D. N. & Deng, J. (2010). A study on the corpus-based acquisition model of lexical chunks. *Foreign Language World*, 1, 47–53.
- Shi, L. X. (2009). *Chinese Learners' Acquisition of English Idiomaticalized Chunks: A Study from the perspective of Cognitive Metaphor*. PhD Dissertation. Chongqing: Southwest University.
- Wang, L. F. & Chen, X. L. (2009). Current Developments in Formulaic Sequences Teaching and Research in China. *Journal of Foreign Languages*, 6, 90–94.
- Wei, N. X. (2003). Fifty Years of Collocational Study: Conceptual Changes and Methodological Developments. *Journal of PLA University of Foreign Languages*, 2, 11–15.
- Wray, A. (2002). *Formulaic language and the lexicon*. Cambridge: Cambridge University Press.
- Xu, Q. (2010). Development and Problems of Chunk Research: An FL Teaching and Acquisition Perspective. *Foreign Languages in China*, 2, 75–79.

Integrating Chinese Culture into College English Teaching, Enhancing Students' Ability of Telling China's Stories Well

Shan Chang

Teaching and Research Institute of College Foreign Languages, Bohai University, Jinzhou, China

Email: 1308520658@qq.com

Wang Lidong

College of Foreign Languages, Bohai University, Jinzhou, China

Email: 645240128@qq.com

[Abstract] *With the globalization and especially in the post-epidemic era, it is very important to tell the stories of China well to the rest of the world to convey China's voices so as to guarantee worldwide understanding and enhance China's cultural competitiveness and build up a good image of China in the world. This paper discusses first why, and second how to introduce Chinese culture into College English education, thus enhance college student's ability to tell China's stories well; And the ways and principles are discussed in detail as well. Anyway, to tell China's story is the call of the times, and to tell China's story well is the mission of the times.*

[Keywords] *Chinese Culture; China's story; College English teaching*

Introduction

As China's international influence is increasing, it's a duty for China to establish a new international discourse system to eliminate misunderstandings in the international community, to expand consensus, and to promote harmonious and common development of mankind. Telling the China's stories well has become one of the new strategies for China's external publicity. As an international lingua franca, English has become the best medium for telling China's stories and conveying Chinese voices. At the beginning of 2020, the COVID-19 epidemic swept the world. "Telling Stories of China in English" campaign sponsored by China Education Television and New Channel International Education Group attracted wide attention among young people both at home and abroad.

The Necessity of College Student's Ability in Telling China's Stories Well

It is of great significance to tell China's stories in college English class, which can help students broaden horizons and deepen understanding of the world, while maintaining a high degree of cultural awareness and maintain Chinese traditional culture. Telling China's stories well in English can also guarantee worldwide understanding of China, display the unique charm of Chinese culture, which is conducive to strengthen cultural exchanges between China and foreign countries, improve China's cultural competitiveness and build up a good image of China in the world. General Secretary Xi Jinping has made it clear that storytelling is the best way to communicate internationally. Telling China's stories well in English has strong theoretical, practical and strategic significance.

Establishing a New International Discourse System to Eliminate Misunderstandings

As China's international influence is increasing, China tries to establish a new international discourse system to eliminate misunderstandings in the international community, expand consensus, and to promote harmonious and common development of mankind. Telling the Chinese story has become one of the new strategies for China's external publicity to shape the image of a major country and enhance cultural soft power.

Confronting with Foreign Cultural Erosion and “Aphasia” of Mother Tongue Culture

The fundamental purpose of college English teaching is to cultivate students' intercultural communication competence, which has become a common understanding in the English field. However, while actively importing English culture into college English teaching, students' awareness of Chinese culture is becoming weaker and weaker, thus hindering the formation of their intercultural communicative competence. When faced with the erosion of foreign culture, the “aphasia” of mother tongue culture followed. (Cong, 2000)

The Requirements for College English Teaching

In 2004, the Ministry of Education officially promulgated the Requirements for College English Teaching, which stated that the goal of college English teaching is to cultivate students' comprehensive application ability and improve their comprehensive cultural literacy, so as to meet the needs of China's economic development and international communication. The “comprehensive application ability” of a foreign language includes three levels: “language ability”, “communicative ability” and “sociocultural ability”, among which “sociocultural ability” is the key factor to determine the smooth progress of cross-cultural communication. The ultimate goal of foreign language teaching is to make students carry out smooth intercultural communications with the knowledge they learned, so the integration of culture learning with language acquisition is a necessary choice of cultivating intercultural communication ability. Chinese stories are an inalienable part of Chinese culture.

Integrating Chinese Stories into College English Teaching

Teachers should consciously infiltrate Chinese culture into English teaching and help students compare expressions and structures objectively between Chinese and Western culture, expanding their world vision, raise their international awareness of intercultural communication.

Adjusting the English Teaching Objectives in Teaching Syllabus

In College English teaching introduce good Chinese culture. Make sure that the teaching content should conform to the requirements of the syllabus in college foreign language curriculum, and when integrating Chinese culture, guarantee the Chinese stories should have a certain relationship with the English teaching content. In the teachers should make full use of the contents of English textbooks and infiltrate patriotism into teaching activities. Provide some Chinese-culture-related English courses including Chinese philosophy, literature, culture, history, religion, customs national paths, values, development, domestic and foreign policies etc, or setting basic teaching requirements relating to Chinese stories. (Sun, 2016)

Selecting or Compiling Textbooks Reflecting China's Stories

To enhance students' cross-cultural sensitivity and confidence in their own national culture, teachers should select or compile textbooks reflecting China's Stories. Improving the quality of translation is a decisive factor in telling Chinese stories to the World, which provides some solutions to problems arising in the international communication.

The selected content should have typical Chinese characteristics of the new era and express the inherent spirit of the national soul since the Chinese history.

Introducing Chinese Stories into English Extracurricular Activities

Extracurricular practice is an important supplement to classroom teaching and an important path to achieve the goal of English education. College English activities are rich and varied, such as English speech contest, debate contest, English song contest, etc. In these extracurricular activities, the proportion of national culture can be appropriately increased to promote the exchange and integration of Chinese and Western cultures in the process of communication.

Enabling Students to Tell Stories of China Well

One should be more active in using English as the international language to better convey China's voice and tell China's stories well. As a college English teacher, one should introduce Chinese culture consciously, systematically and completely in teaching, so that students can improve their intercultural communication ability, and even have the ability to spread Chinese culture in English. One should deeply learn the essence of Chinese and Western culture, constantly strengthen language skills, and improve cultural accomplishment and intercultural communication quality at home and abroad.

Cultural Identity

Cultural identity refers to citizens' recognition and acceptance of the country's mainstream culture and values. (Hu, 1999) Teachers should take corresponding measures, to make students fully realize the importance of cultural identity in English education, to make students realize the excellence of Chinese culture system, effectively arousing students' love of Chinese culture, national spirit and devotion. And at the same time, teachers should actively incorporate Chinese stories into English teaching, train their correct outlook on life and values. Teachers should promote students to grasp and understand cultural identity in English education. Sapir, a famous American linguist, once said: "There is something behind language, and language cannot exist without culture." Only with a full understanding of Chinese culture can one truly understand the connotation and far-reaching influence behind Chinese stories.

The love of Chinese culture can stimulate students' emotion, which is conducive to the transmission of cultural implication and the spread of Chinese stories. One need to respect the difference between Chinese and western culture, build the bridge of communication, and promote better communication between the two.

Language Guarantee

To tell a good story of China to the world, it is necessary to use the language that overseas are willing to accept, and the choice of logic should conform to the thinking mode of the audience. Such a story dissemination effect will be ideal, the story to achieve the desired effect. Telling Chinese stories well in a foreign language can not only eliminate misunderstanding and increase mutual trust, but also build up the cultural confidence of the Chinese nation. Translating consists in reproducing the receptor language the closest natural equivalent of the source language message, first in terms of meaning, and secondly in terms of style. Translation is not only the conversion of languages of different nations, but also the conversion of different cultures. It's imperative that college student mastered English Paradigm and thinking mode, and translate well and tell stories of China well and effectively.

Principles in Telling China's Stories Well

Preciseness and Accuracy

Professor William N. Brown, the first permanent resident of China, is well aware of western prejudice against China and is keen to be the “spokesman” of this land, hoping to make Westerners have a more comprehensive and objective understanding of China. In 2018, Brown published *Off the Wall--How We Feel for China* (《我不见外--老潘的中国来信》), which presents the great changes of China from reform and opening up. The book adopted a unique perspective of foreigners and with precision and accuracy of English language. It contains the distillation of The China's story summarized by General Secretary Xi and the cultural concepts of “benevolence, putting people first, keeping good faith, upholding justice, harmony and seeking greater harmony”.

To tell a story about China to the world well is to convey China's political, economic, cultural and other contents to foreign audiences in a real and objective way, so that they can have a comprehensive understanding of China's actual situation.

Classics and Modern

In telling China's stories, educators should on one hand cover traditional culture such as Chinese calligraphy (书法), the classics such as *The Analects / The Analects of Confucius* (《论语》); *The Book of Songs / The Classic of Poetry* (《诗经》); *Five Classics* (《五经》); *The Songs of Chu* (《楚辞》), *Compendium of Materia Medica* (《本草纲目》), *History Retold as a Mirror for Rulers* (《资治通鉴》) the ancient and masterpiece of Chinese culture. The Internet Celebrity Li Ziqi tried to tell the stories of China clearly and turned his patriotic aspiration into a patriotic action.

On the other hand the modern ones such as: 不忘初心 (remain true to our original aspiration) Since China's reform and opening up, a lot of new words and phrases has entered into social life, such as “the five principles of peaceful coexistence, “One Country, Two Systems” “New Normal” “supply-side reform” “Internet Plus” and so on.

Patriotism in College English Education

Patriotism is the crystallization of the wisdom of the Chinese people. Patriotism education includes political identity which is the recognition and acceptance of the country's political system and the cultural identity. (Zhao, 2016) With the development of globalization, and with the invasion of foreign culture, patriotism education in our country faces great challenge. Colleges and universities should actively carry out patriotic education, build a value system with patriotism as the core, strengthen national cultural identity, and combine cultural introduction with English education.

In 2017, the latest revised College English Teaching Guide issued by the Higher Education Department of the Ministry of Education clearly states: Socialist core values should be organically integrated into college English teaching content. Colleges and universities may offer different levels of intercultural communication courses according to their needs.

The concept of “a community with a Shared future for mankind” fully embodies the fine traditional Chinese cultural values, and displays the vision of human best civilization. Patriotism is as patriotism does.

Conclusion

As China's international influence is increasing, China tries to establish a new international discourse system to eliminate misunderstandings in the international community, expand consensus, and to promote harmonious and common development of mankind. Telling China's stories well has become one of the new strategies for China's external

publicity. Telling Chinese stories is not the ultimate goal but to convey Chinese ideas through telling stories. It is a new bridge between China and the rest of the world. One should carefully consider how to spread the Chinese voice, carry forward Chinese strength, contribute Chinese wisdom and solutions.

Under the background of developing quality-oriented education and fully implementing the fundamental task of cultivating young talents with morality, patriotism, international vision and cross-cultural communication skills. Educators should consciously integrate Chinese culture into their English teaching, to guide students to tell stories of China well in English and show a real, three-dimensional and comprehensive China.

References

- Cong, C. (2000). China's Aphasia: The Defects in English Teaching in Our Country. *Guangming Daily*. (10–19).
- Su, R. X. (2016). *Path Selection in Telling China's Stories*. *China Radio and Television*, 2, 43–45.
- Su, D. F. (2013). Meeting the Needs of National Development; Cultivating International Talents—Reform and Thoughts on College English Education under New Situation. *Journal of Foreign Language*, 6, 90–96.
- Xi, J. P. (2017). *Xi Jinping: The Governance of China II*. Beijing Foreign Languages Press.
- Hu, W. Z. (1999). *Cross-cultural Communication and English Learning*. Shanghai: Shanghai Translation Publishing House.
- Zhao, J. H. (2016). The Introduction of English Culture Aiming at Patriotic Cultural Identity. *Journal of Liaoning Teachers College (Social Sciences Edition)*, 6, 55–57.
- Zhao, Y. J. (2019) Investigation on Chinese Culture English Expression Teaching. *Journal of Chongqing University of Science and Teaching*, 5, 109–112.

A New Perspective on Teaching English Grammar—Role Shift between the Teacher and Students

Xin GUAN

School of Foreign Languages, Zhaoqing University, Zhaoqing, China

Email:guanxinfu@hotmail.com

[Abstract] *The course of grammar for English majors has drawn more and more attention owing to the fact that the acquisition of L2 grammar has the significant influence on SLA level, however there are fewer research achievements that can benefit the teaching practice. In this context, in order to improve the level of L2 grammar acquisition a new teaching model has been constructed and put into practice that shifts the roles of the teacher and the students in traditional classroom. The statistics shows that the new model works to improve English majors' grammatical awareness and competence.*

[Keywords] *English grammar teaching; role shift; grammatical awareness; grammatical competence*

Introduction

The survey done in late 1990s by the National Foreign Language Teaching Advisory Board under the Ministry of Education shows that English majors' satisfaction with the English grammar course is only around 30% (Xiang, 2008). Liu and Li (2010)'s review displays that researches on teaching English majors English grammar account for only 19%, all of which are speculative, although English grammar teaching has gradually got attention since 1996, and researchers suggest the development and application of new L2 grammar teaching methods that can motivate learners' subjectivity and learning initiative instead of traditional translation teaching method. On one hand, teachers agree that teaching English grammar is tricky and thankless, and on the other hand, most students think that English grammar course is boring and unnecessary, and take the course with resistance (Huang, 2002).

In this context, a new perspective on teaching English grammar, role shift between the teacher and students, is suggested, and the teaching has been implemented to test the performance of this teaching method.

Role-Shift L2 Grammar Teaching Method

This role-shift method is a learner-centered teaching method, and designed according to the principles of L2 grammar acquisition, which shift the roles of the teacher and students, aiming to improve learners' grammatical awareness first and then their grammatical competence.

Grammatical awareness is the degree that a learner is aware of the importance of learning grammar (Li & Chen, 2007), and is learners' objective attention to grammar, subjective perception of grammar and cognitive analysis of grammar, including learners' intentional attention to grammatical features and their implications and learners'

knowledge and thinking of learning process and contents, which helps learners consciously pay attention to and reflect on relevant grammatical forms and meanings and further develop the ability of independent study (He & Gong, 2015). Grammatical competence is learners' ability to comprehend grammatical principles and use a language (Xu & Xu, 2009). In short, grammatical awareness mirrors the degree that learners recognize the objectives of learning grammar and the importance of the objectives of learning grammar, and grammatical competence mirrors learners' ability to comprehend the knowledge of grammar, use grammar to output the language. Studies on English majors' grammatical awareness and competence in China illustrate that with the improvement of English proficiency grammatical competence will improve, while grammatical awareness will decline (Li & Chen, 2007; Xu & Xu, 2009).

Researchers agree that the learning process of L2 grammar involves paying attention, drawing inference, making hypotheses, constructing and reconstructing principles, and making auto-response (Dai & Chen, 2005). When learners intentionally pay attention to some linguistic item, they usually draw certain inference, form certain hypothesis and then construct and reconstruct certain principles based on the input in the process of learning L2 grammar. Making auto-response indicates good language proficiency that learners can output correct language on the basis of input. Kasper states that the three conditions to acquire grammatical competence are a certain amount of input, noticed input and substantial practice opportunities (Kasper, 1996). Both the process and conditions of grammar acquisition suggest that a valid L2 grammar teaching method should clarify first the ways to input grammar knowledge that can attract learners' attention so as to improve grammatical awareness, and then the ways to lead learners to draw inferences, make hypotheses, construct and reconstruct principles, and make auto-response so as to improve grammatical competence.

The role-shift method designs three ways to input grammar knowledge, which include learners' self-study, learners' lecturing and the teacher's tutoring. Four teaching steps are involved, as displayed in Figure 1, and the teaching contents of each step are delicately designed according to L2 grammar acquisition law.

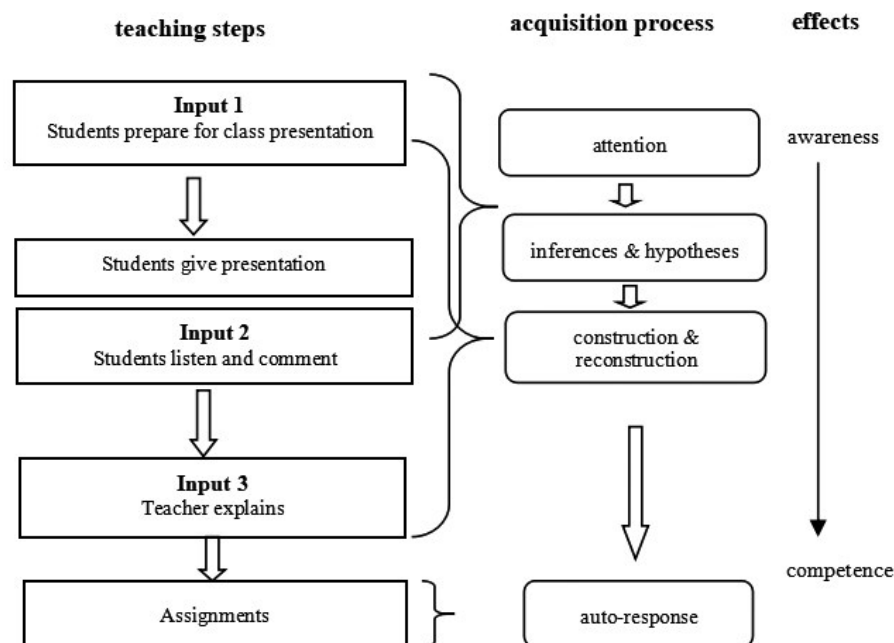


Figure 1. The Diagram of Role-Shift Teaching Method

In the phase of learners' self-study, all learners need to collect complementary materials based on text-book to first determine emphases and difficulties of some grammar knowledge, next plan teaching contents, and last make a PowerPoint and practice a lot for the class presentation. To do a teacher's work, they have to be more initiative to in-

put themselves by studying from a totally different angle, which enable them to pay intentional attention to some knowledge that may not catch their attention in the role of being students. The practices of learners' teaching in the class and other learners' listening as commenters instead of students in the class can make them intentionally pay special attention to certain grammar principles first, and then draw inferences, make hypotheses, construct and reconstruct certain grammar principles in the process of commenting or even questioning. On this basis, the teacher's focus explanation and targeted question-answering can more effectively assist learners test their inferences and hypotheses and reconstruct correct grammar principles in the end. With all the inputs, the customized assignments drive learners to transform input into output, implementing the acquisition of certain grammar knowledge and principles.

The three input phases complement each other and play their roles in turn to get students initiatively be aware of L2 grammar knowledge and gradually acquire L2 grammar competence. To begin with, learners implement self-input through reading text-books and collecting relevant materials and then output delicately screened contents to other learners. This type of inputs not only more easily catches learners' attention, but also motivates more initiative attention to the inputs in accord with their own development stages of knowledge. The process of learners' lecture preparation, presentation, listening and commenting enables learners to shift attention to micro knowledge points to macro knowledge system, which benefits correct inferences, hypotheses, construction and reconstruction of grammar principles. Next, the teacher's focus explanation and targeted question-answering take care of different levels of students, which can reduce learners' resistance to the course.

Evaluation of Role-Shift Teaching Effects

An experiment is designed to compare and contrast the teaching effects of the role-shift method with those of traditional translation method in terms of grammatical awareness and grammatical competence.

Bardovi-Harling & Dörnyei's questionnaire (Bardovi-Harling & Dörnyei, 1998) is employed to test learners' grammatical awareness and competence after they have finished the course of English grammar. The questionnaire contains 8 grammatically incorrect items and 4 grammatically correct disturbances and such basic knowledge of English grammar as noun countability, verbal collocation, and tense etc. are tested. Each test item is composed of two parts. As the following example shows, first, subjects decide whether there is a grammatical mistake or not in the sentence marked with "!" by ticking Yes or No, and get one point for each correct answer, whose choices reflect their levels of grammatical competence. Next, subjects who have ticked Yes in the first part evaluate how big the grammatical mistake in the sentence is by assigning 1 to 6 indicating the level of a mistake, and get the corresponding point for this part, whose evaluations reflect their grammatical awareness. If the No is ticked in the first part, 0 will be automatically assigned as the point for the second part.

Peter and George are classmates. George invites Peter to his house, but Peter cannot come.

G: Peter, would you like to come over to my house tonight?

! P: I'm sorry, I just can't. I'm very tired. I couldn't sleep on last night.

Was the last part correct? Yes ☐ No ☐

If there was a problem, how bad do you think it was?

Not bad at all _____:_____:_____:_____:_____ Very bad

According to Li and Chen's research (Li & Chen, 2007), high-level and low-level English-proficiency learners are selected as the subjects in this study and finish the questionnaire in the class, who are English majors in their second term and fourth term in a university in Guangdong China and have taken the course of English grammar in their first term. The role-shift method has been applied to the grammar teaching of the low-level-English-proficiency group, and the translation method has been applied to the grammar teaching of the high-level-English-proficiency

group. The basic information of the two groups is listed in Table 1.

Table 1. The Basic Information of Subjects

English-proficiency level	Number of learners	Average age	Average years of learning English
Low	36	19.7	10.5
High	33	23	12.5

T-tests are conducted in SPSS21 to evaluate the performance of this role-shift method macroscopically and microscopically. Macroscopically, both low-level and high-level English-proficiency subjects' grammar awareness and competence are assessed with the general grammar acquisition level of Chinese English majors tested and given by Li and Chen (2007), and microscopically the low-level-English-proficiency subjects' grammar awareness and competence are assessed with the high-level-English-proficiency subjects' grammar acquisition level.

Table 2 records the results of the T-test assessing the grammar acquisition level of the subjects of this study with the general grammar acquisition level of Chinese English majors.

Table 2. Subjects' Grammar Acquisition Level against Chinese English Majors' Grammar Acquisition Level

	M1	M2	t	df	Sig.
general grammar awareness	1.5587	1.5042	0.440	65	0.662
general grammar competence	0.5743	0.4852	2.470	48	0.016*
high-level group's grammar awareness	1.3826	1.3125	-0.076	31	0.940
high-level group's grammar competence	0.5114	0.5000	0.214	32	0.832
low-level group's grammar awareness	2.0104	1.6774	1.483	35	0.147
low-level group's grammar competence	0.6319	0.4718	3.354	35	0.002*

The column of M1 records the means of the subjects' grammar awareness and competence, the column of M2 records the means of Chinese English majors' general grammar awareness and competence. The data show that there is no significant difference between the subjects' general grammar awareness and Chinese English majors' general grammar awareness as well as between different levels of English-proficiency subjects' grammar awareness. However, the subjects' general grammar competence is significantly different from Chinese English majors' general grammar competence ($p = 0.016$), which is reflected in the significant difference between the low-level-English-proficiency subjects' grammar competence and Chinese English majors' general grammar competence—the former is significantly higher than the latter ($0.6319 > 0.4718$, $p = 0.002$).

Table 3 records the results of the T-test assessing the grammar acquisition level of the low-level-English-proficiency subjects with that of high-level-English-proficiency subjects. The columns of M1 and SD1 record the mean and standard deviation of the subjects' grammar awareness and competence, and the columns of F1 and P1 records the results of the T-test comparing the grammar acquisition effects between the high and low-level-English-proficiency subjects. The columns of M2 and SD2 record the mean and standard deviation of Chinese English majors' general grammar awareness and competence, and the columns of F2 and P2 records the results of the T-test comparing the grammar acquisition effects between the high and low-level-English-proficiency Chinese English majors.

Table 3. The Effects of English Proficiency on Grammar Acquisition

	Level	M1	SD1	F1	P1	M2	SD2	F2	P2
awareness	low	2.0104	1.348	5.413	0.011*	1.6774	1.26234	2.714	0.105
	high	1.3008	0.869			1.3125	0.83229		
competence	low	0.6319	0.287	0.118	0.095	0.4718	0.27140	0.874	0.354
	high	0.5114	0.305			0.5000	0.23570		

Li and Chen's survey shows that Chinese English majors' grammar competence improves while their grammar awareness declines with the improvement of English proficiency, but there are no significant differences in both grammar awareness and competence between high and low level English proficiency learners (Li & Chen, 2007). Table 3 displays that the high-level-English-proficiency subjects are more tolerant of grammatical mistakes and their grammar awareness declines ($2.0104 > 1.3008$), which is consistent with Li and Chen's survey. What is not consistent with Li and Chen's survey is that the grammar awareness of high-level-English-proficiency subjects is significantly lower than that of low-level-English-proficiency subjects. What's more, as far as the effects of English proficiency on grammar acquisition is concerned, the data disagree with Li and Chen's survey ($0.4718 < 0.500$, $F = 0.874$, $p = 0.354$)—the grammar competence of low-level-English proficiency subjects in this study is higher than that of high-level-English proficiency subjects in this study ($0.6319 > 0.5114$, $F = 0.118$, $p = 0.095$) and the difference between different levels English-proficiency subjects is bigger than that tested in 2007.

To sum up, the above statistical analysis shows that macroscopically the low-level-English-proficiency subjects in this study have significantly higher grammar competence and a little better grammar awareness than general Chinese English majors, which illustrates that the role-shift teaching method works to significantly improve the subjects' grammar competence, and improve the subjects' grammar awareness although not significantly. The above statistical analysis also shows that microscopically both grammar awareness and competence of low-level-English-proficiency subjects in this study are higher than those of high-level-English-proficiency subjects in this study, which illustrates that the role-shift teaching method works better than translation method to improve grammar acquisition level. In addition, for the low-level-English-proficiency subjects in this study, their grammar awareness is significantly correlated to their grammar competence ($r = .514$, $p = 0.000$), which illustrates that the role-shift method benefits the coordinate development of the subjects' grammar awareness and competence.

Conclusion

Although the teaching and learning of L2 grammar are catching more attention due to the fact that L2 acquisition grammar has a significant influence on L2 acquisition, there are few relevant empirical studies. In this context, the role-shift teaching method is constructed to help L2 learners acquire grammar, which is applied in the class to the English grammar teaching of the first-year university English majors in Guangdong China. The statistical analysis illustrates that the role-shift method works to improve grammar awareness and competence relatively effectively and balance the development of learners' grammar awareness and competence.

After the author's reflecting on the role-shift teaching experience, the following teaching steps need to be re-fined. In the process of teaching the low-level-English-proficiency subjects, the task of class preparation and presentation was assigned to a certain team in advance. Its disadvantage is that other teams may not implement this key step as the assigned team. To get every team as involved as the assigned team, a teaching platform is suggested on which all teams upload their PowerPoints, raise questions and discuss before the presentation task is assigned. Also, limited class hours and first-time application of the new method didn't allow enough time for the teacher to assess

students assignments, which is one important step in this role–shift method to guide students to pay attention to mis–takable grammar knowledge points. Peer revision is suggested in this step to improve grammar awareness, which creates another opportunity for students to check and make use of what they have studied.

References

- Xiang, M. Y. (2008). Teaching English Grammar the Other Way. *Foreign Languages in China*, 26(6), 58–61.
- Liu, Z. Z. & Li, X. (2010). Review and Prospect of English Grammar Teaching Studies in China over the Last 12 Years. *Foreign Language and Literature*, 26(3), 122–125.
- Huang, H. B. (2002). Cognitive English Grammar Teaching. *Foreign Languages and Their Teaching*, 155(2), 30–34.
- Li, M. & Chen, X. R. (2007). Chinese English Majors’ Grammatical and Pragmatic Awareness as Well as Their Respective Competence: An Empirical Study. *Foreign Languages in China*, 20(6), 35–41.
- He, Z. C. & Gong, Y. Z. (2015). The Developmental Trajectory and Contributing Factors of Grammatical Awareness among Chinese English Learners. *Foreign Language World*, 170(5), 52–60.
- Xu, X. Y. & Xu, L. M. (2009). Changes and Development in Chinese L2 English Learner’s Abilities of Grammar Comprehension, Controlled and Uncontrolled Production. *FLLTP*, 3, 1–14.
- Dai, W. D. & Chen, L. P. (2005). A Review of L2 Grammar Teaching Theories. *Foreign Language Teaching and Research*, 37(2), 92–99.
- Kasper, G. (1996). Introduction: Interlanguage Pragmatics in SLA. *Studies in Second Language Acquisition*, 18, 145–148.
- Bardovi–Harlig, K. & Dornyei, Z. (1998). Do Language Learners Recognize Pragmatic Violations? Pragmatic versus Grammatical Awareness in Instructed L2 Learning. *TESOL Quarterly*, 32, 233–262.

An Investigation on College Students’ U-campus Learning under OBE ——Taking Minjiang University as an Example

Hu Wenxia

School of Foreign Languages, Minjiang University, Fuzhou, China

Email: 279348910@qq.com

[Abstract] *OBE advocates utilizing students’ previous successful learning to promote further successful learning. To assist college English learning, U-campus learning is widely adopted. This paper investigates the use of U-campus learning by non-English major undergraduates and finds that the degree of students’ interest in English significantly influences the overall recognition of U-campus learning; there is greater recognition of U-campus learning among students with higher English proficiency; there is low recognition in reading practice and convenience of U-campus. It is suggested that U-campus platform should be adjusted and improved incessantly, taking into account the practicality and interest to meet the needs of students of different levels, so as to be widely accepted by users and to realize the favorable outcome under OBE.*

[Keywords] *OBE; U-campus learning; interest; English proficiency*

Introduction

“Outcome Based Education” (OBE), first proposed by Spady in 1981, is an educational philosophy oriented to students’ learning outcomes, focusing and organizing everything in an educational system around what is essential for all students to be able to do successfully at the end of their learning experiences (Spady, 1994, p. 1). Since then, the global education community has begun to discuss and practice it extensively. OBE can be summed up as “results-orientated thinking” and is the opposite of “input-based education” where the emphasis is on the educational process and where we are happy to accept whatever is the result (Harden, Crosby & Davis, 1999). The “outcome” in OBE is a collection of students’ learning results, covering different modules such as knowledge, skills, emotions and attitudes, and it is generated top-down from the school-level to the specific learning results in class (Shen & Shen, 2018). OBE takes goal realization as its guiding direction, and pays attention to how to design teaching and how to measure in order to realize the goal. It has three basic premises: All students can learn and succeed, but not on the same day in the same way. Successful learning promotes even more successful learning. Schools control the conditions that directly affect successful school learning (Spady, 1994, p. 10). In terms of classroom design, its model is to determine the expected classroom teaching results; design teaching activities; design a reasonable evaluation system; and formulate evaluation criteria (Chen & Yin, 2011).

Under the guidance of OBE, in order to promote students’ English learning, numerous universities began to apply various platforms to assist English teaching, among which is U-campus online English learning platform (U-campus), presented by “Unipus” of Foreign Language Teaching and Research Press, which aims to provide a one-stop

foreign language teaching solution with blended teaching, including teaching, learning, evaluating, testing, and re-searching in colleges and universities. When setting course learning, homework and tests, teachers can preset the minimum standard for students to reach, the method of recording scores and the learning duration, so that students can learn and practice anytime and anywhere independently according to their own situation and the instant results shown on the platform to achieve satisfactory results. Meanwhile, teachers can check on students' learning through the teacher terminal at any time, remind and supervise students to study independently after class, and find common problems of students in time to discuss, explain, and solve in class to promote learning and teaching. U-campus is in line with the focus of outcome in OBE in theory, but in reality, students' recognition of U-campus learning differs a lot, and students' recognition of different items is also different, which call for a related investigation.

Investigation

Research Questions

How is U-campus learning recognized among different types of students?

What factors affect students' recognition of U-campus learning?

How are different items on U-campus recognized by students?

Research Tools

The questionnaire of this investigation is composed of three parts. The first part is basic personal information about the subject, including gender, level of the English class (Class A or Class B), and degree of interest in English. The second part is a survey of 6 items of the recognition of U campus, including the recognition of course learning, listening practice, speaking practice, reading practice, learning effect, and convenience. The questions of the first two parts are multiple choices and the answers are rated on a Linkert rank-type five-point scale except gender and level of the English class. The third part is other information about U-campus learning including the way often used (mobile phone or computer) and whether the tasks are often forgotten (yes or no) and students' optional opinions or suggestions about U-campus learning in writing word. A total of 665 valid questionnaires are collected and SPSS20 is used for data analysis.

Research Subject

The research subject of this article is the non-English major sophomores who have conducted U-campus learning for one year in Minjiang College. There are 665 students in total, including 238 males and 427 females from various majors so they are widely representative.

Research Results

First, reliability analysis. The reliability of the research data is of high quality ($\alpha = 0.906$); second, the validity analysis shows that the commonness value corresponding to the research items is higher than 0.4, indicating that the research item information can be effectively extracted. In addition, the KMO value is 0.894, which means that the data is valid; afterwards, a factor analysis is processed to extract a factor that is the overall recognition of U-campus learning.

Difference measurement

In order to explore whether there are significant differences of the 7 items of U-campus learning among subjects of different class levels, genders, and interest degrees, relevant data has been processed.

Differences among subjects of different class levels

Through non-parametric T test, it is found that there exist differences among subjects of different class levels in 5 items, including recognition of course learning, listening practice, oral practice, learning effect, and overall recognition but not in the recognition of reading practice and convenience, as shown in Table 1.

Table 1. Result of non-parametric T test

Recognition	Class level (Median)		MannWhitney Test	p
	1.0(N=524)	2.0(N=141)		
Course learning	3	3	3.503	0.000**
Listening practice	3	3	2.74	0.006**
Speaking practice	3	3	2.036	0.042*
Reading practice	3	3	0.662	0.508
Learning effect	3	3	2.53	0.011*
Convenience	3	3	1.837	0.066
Overall	3	3	3.154	0.002**
* p<0.05 ** p<0.01				

Differences among subjects of different genders

Through non-parametric T test, it is found there exists a significant difference among subjects of different genders in the recognition of course learning on U campus, as shown in Table 2.

Table 2. Non-parametric T test

recognition	Gender (Median)		MannWhitney Test	p
	1.0(N=238)	2.0(N=427)		
Course learning	3	3	2.163	0.031*
* p<0.05 ** p<0.01				

Differences among subjects of different degrees of interest

Through analysis of variance, it is found that there exist significant differences among subjects of different levels of interest in English in all the 7 items, including the recognition of course learning, listening practice, course learning, reading practice, speaking practice, learning effect, convenience, and overall recognition, as shown in Table 3.

Table 3. Variance analysis

recognition	Degree of interest (Mean \pm SD)					F	p
	1.0(N=26)	2.0(N=38)	3.0(N=306)	4.0(N=219)	5.0(N=76)		
Course learning	1.92 \pm 1.16	2.53 \pm 1.11	2.81 \pm 0.83	3.05 \pm 0.86	3.17 \pm 0.97	13.716	0.000**
Listening practice	2.08 \pm 1.13	2.32 \pm 1.07	2.80 \pm 0.80	3.09 \pm 0.76	3.01 \pm 1.04	14.259	0.000**
Reading practice	1.65 \pm 1.02	2.03 \pm 1.03	2.54 \pm 0.93	2.67 \pm 0.98	2.89 \pm 1.17	11.172	0.000**
Speaking practice	1.81 \pm 1.13	2.05 \pm 1.21	2.55 \pm 0.92	2.83 \pm 1.03	2.87 \pm 1.08	11.175	0.000**
Learning effect	1.88 \pm 1.14	2.34 \pm 1.02	2.81 \pm 0.84	3.06 \pm 0.83	3.16 \pm 0.99	16.524	0.000**
convenience	2.04 \pm 1.18	2.29 \pm 1.14	2.83 \pm 0.88	3.03 \pm 0.91	3.20 \pm 1.07	12.669	0.000**
overall	1.98 \pm 0.96	2.32 \pm 0.82	2.76 \pm 0.70	2.99 \pm 0.71	3.05 \pm 0.86	17.856	0.000**
* p<0.05 ** p<0.01							

Correlation analysis

In order to further study whether the 3 items showing significant differences above are related to U-campus learning items, a correlation analysis is carried out, and it is found that there exist significant positive correlations between the gender difference and the recognition of course learning, between the class level and the five items including recognition of course learning, listening practice, speaking practice, learning effect and overall recognition, and between the interest degree and all of the seven items, as shown in Table 4.

Table 4. Pearson correlation analysis

Recognition	gender	interest	class
Course learning	0.086**	0.263**	0.132**
Listening practice	0.056	0.250**	0.113**
Reading practice	-0.026	0.233**	0.025
Speaking practice	-0.002	0.236**	0.088**
Learning effect	0.019	0.284**	0.099**
Convenience	0.062	0.253**	0.07
Overall	0.062	0.291**	0.113**
* p<0.05 ** p<0.01			

Regression analysis

In order to further explore whether different interest degrees and class levels have an impact on the overall recognition of U campus learning, linear regression analysis is processed with the interest degree and English class level as independent variables, and the overall recognition of U campus learning as the dependent variable. It is shown that the degree of interest has a significant positive impact on the overall recognition of U campus ($R^2=0.084$, $F=20.274$, $P<0.01$), but the English class level doesn't have a significant influence on the overall acceptance of U campus, as shown in Table 5.

Table 5. linear regression analysis

	NSC		SC	t	p	VIF	R ²	Adjusted R ²	F
	B	SE	Beta						
independent variables	3.742	0.17	–	21.949	0.000**	–	0.084	0.08	20.274 (0.000**)
interest	0.268	0.04	0.264	6.739	0.000**	1.106			
class	0.05	0.097	0.022	0.512	0.609	1.347			
dependent variable : overall recognition									
D–W 值:2.014									
* p<0.05 ** p<0.01									

Discussion

Above all, it is found in the investigation that the degree of subjects' interest in English significantly affects the overall recognition of U-campus learning. Whether students are interested in English has a significant impact on their autonomous learning on U-campus. However, it is found in the investigation that the subjects who are interested in English only account for 44.36% of the total subjects. Among them, 66.8% of the subjects from Class A and only 37.97% of the subjects from Class B are interested in English. The subjects who are not interested in English account for up to 62.03% in Class B. In addition to teachers' efforts to promote students' interest in English learning, how to

increasing students' interest in U-campus learning is an important issue that the platform needs to consider. It is proposed that the platform should provide attractive and practical learning materials, including more audio and video materials, as well as more extracurricular knowledge items, to expand the richness and practicality of U-campus learning so as to increase students' interest in it.

Secondly, it is also found that the level of the English class is positively correlated with five items of recognition of U-campus learning, including the recognition of course learning, listening practice, speaking practice, learning effect and overall recognition. Subjects from class A, with higher English proficiency, accept U-campus learning better. This is consistent with the results of a study conducted by Fan and Guan who find in oral English teaching under OBE the students with high English proficiency are more willing to improve through autonomous learning (Fan & Guan, 2017). It is also found that there is lower acceptance of U-Campus learning in Class B, because subjects with limited English proficiency believe that a large majority of tasks on U campus are too difficult, plus they don't have the right to choose the compulsory items personally, so they can't experience success even with much effort. Since U-campus tasks can only be assigned to the whole class but not to individuals, while the gap in English proficiency among students in Class B is relatively large, it is recommended that with more tasks of different levels, U-campus platform should improve the function of the platform to provide students with some independent options so that students with low English proficiency can gradually experience the success model advocated by the OBE, utilizing previous success to promote ultimate success (Xia & Fang, 2011).

In addition, it is found that female subjects have higher recognition of course learning on U-campus, which is a necessary supplement to in-class text learning, therefore, it is suggested that teachers should encourage and supervise male students to place more emphasis on course learning to strengthen the foundation of their English. Furthermore, with 91.71% of the subjects using U-campus on mobile phones, only 22.86% of the subjects recognize the convenience of U-campus learning, so it is highly recommended that the design and stability of the U-campus should be updated and strengthened to be more convenient for users on mobile phones. What's more, it is found that the recognition of reading practice is the lowest with 85.56% of the subjects disapproving of the convenience and efficiency of it, partly because most students use U-campus on mobile phones, and partly because most students have been accustomed to doing reading practice in paper. Teachers may suggest that students should complete more reading practice by computer but not by mobile phone, so that students can become more used to on-line reading practice. Apart from those, 39.7% of the subjects often forget to complete U-campus tasks before deadlines, so it is advised that the platform should remind users for task submission in a more apparent way.

In short, OBE advocates product should define process (Harden, Crosby & Davis, 1999), utilizing students' successful learning experience to promote further successful learning (Xia & Fang, 2011). How to build appropriate evaluation system which will encourage students' success output is also a crucial issue under OBE. The operating method of OBE is to allow students to improve step by step to achieve peak results, and to measure the value-added "outcomes" formed at each stage (Shen & Shen, 2018). If students with low English proficiency can't achieve expected outcome gradually from U-campus learning, which is one of the most important tools of students' autonomous learning, they will not experience the outcome of improvement, which is the last result any educator wishes to see and which also goes against the principles of OBE. U-campus platform can be an advisable tool for English teaching and learning only if it is incessantly adjusted to meet the interests and needs of students of different levels so as to realize the functions of tasks under OBE, that is all students can experience successful English learning step by step so as to achieve ultimate successful learning in future.

References

- Chen, S. B. & Yin, M. (2011). A Comparative Study on the Practice and Effects of “Outcome-Based Education (OBE)” in Higher Vocational Courses. *Journal of Guangdong Technical College of Water Resources and Electric Power*, 6, 39–42.
- Fan, X. J. & Guan, X. H. (2017). An Empirical Study of Outcome-Based Education Theory in Flipped Oral English Class. *Chinese Journal of Education*, S1, 232–235.
- Harden, R. M., Crosby, J. R. & Davis, M. H. (1999). AMEE Guide No. 14: Outcome-based Education: Part1—An Introduction to outcome-based Education. *Medical Teacher*, 1, 7–14.
- Shen, T. E. & Shen, L. R. (2018). The Definition, Measurement and Evaluation of Learning Outcomes in the Concept of Outcome-Based Education: Exploration and Practice in the United States. *Higher Education Exploration*, 12, 49–54.
- Spady, W. G. (1994). Outcome-based Education: Critical Issues and Answers. Arlington: American Association of School Administrators.
- Xia, B. J. & Fang, F. (2011). The Application of Outcome-Based Approach in Language Practice Activities. *Journal of Hefei University*, 6, 110–114.

A Survey Study on the College English Instruction from the Perspective of Curriculum Ideology and Politics

Qingying Lin

College of Foreign Languages, Minjiang University, Fuzhou, China

Email: qylin2006@126.com

[Abstract] *By means of a questionnaire survey, this study attempts to explore the current status of curriculum ideology and politics in English majors' classroom instruction. Results show as follows: the acceptance of curriculum ideology and politics in college English teaching is generally unsatisfactory. Students' English proficiency has no significant effect on the curriculum ideology and politics they receive. Differences in source of student, grade, and gender all exert certain influence on the English majors' acceptance of curriculum ideology and politics.*

[Keywords] *curriculum ideology and politics; classroom instruction; English majors; difference*

Introduction

The report of the 19th National Congress of the Communist Party of China put forward the basic policy that education is to fulfill the fundamental task of raising people through virtue and requires us to integrate the core values of socialism into all aspects of education. As is known that foreign language teaching has an irreplaceable curriculum status of ideology and politics owing to the coexistence of the value of language tools and cultural diversity. In addition, China's emphasis on highly qualified talents with both cross-cultural competence and high-level foreign language skills makes the ideological and political foreign language courses promising. Taking these characteristics into account, it is very suitable to integrate ideological and political education into college English instruction. Hence, this study endeavors to make an empirical investigation into the curriculum ideology and politics in English majors' classroom instruction in the hope of excavating some superiorities or deficiencies in the current teaching process so that corresponding measures should be taken timely.

Theoretical Basis

"Curriculum ideology and politics" signifies that the concept of ideological and political education is integrated into detailed course teaching processes to transform the disciplinary knowledge into educational resources so that the knowledge imparting and value guiding could be organically unified (Kong, 2020). Under this circumstance, college students' ideological and political education should not only rely on traditional indoctrination teaching mode, but also on it being infiltrated into other subject courses. For many years, the domestic education community has always been advocating quality education, and what counts most is moral education. As far as its definition is concerned, moral education is the judgment and cultivation of an individual's morality, criterion, evaluation of good and evil (Emilija,

2010), which is a crucial part of school education through political education, ideological education, legal education, and quality-oriented education for students. Together they shape an intact and wholesome person. Moral education and intellectual education, physical education, aesthetic education, and labor education are interlinked, infiltrated and closely coordinated, and play an indispensable role in guiding, stimulating and guaranteeing students' healthy growth. Therefore, schools must give top priority to moral education in quality education (Zhang, 2018).

Moral education infiltration is grounded on the characteristics of each discipline, fully tapping the moral education factors in the subject teaching, using knowledge as a carrier, adopting appropriate strategies and methods to implement moral education goals in the subject teaching, namely, the goals of emotional attitudes and values in order to achieve knowledge unity with morality, teaching and education (Huang, 2000). That's to say, curriculum ideology and politics and moral education infiltration are essentially identical. Hence, the curriculum ideology and politics of college English instruction refers to taking the English classroom as a carrier and combining the knowledge of English subjects with the content of moral education, which implicitly runs through moral education in the process of imparting English language knowledge, developing English language skills and communicative competence.

In reality, great importance has been always attached to the civic moral education in foreign countries. And the "Discussion Approach" is often applied to clarifying students' value orientation and moral judgment to achieve the goal of education objects (Lynch, 1992). Lisievici and Andronie (2016) proposed that teacher should apply their knowledge and judgment to accelerating the motivation of moral education and the clarification of values, thereby to facilitate students' morality improvement by virtue of making the learning environment as attractive as possible. At present, domestic scholars have done a lot of research on moral education infiltration in English teaching. English teachers should dig out and extend as much elements of curriculum ideology and politics as they can during English teaching activities so as to enhance students' moral awareness and moral behavior (Zhang, 2015). Besides, college English teachers can start by participating in the development and compilation of teaching materials that incorporate ideological and political education concepts, and do a good job in the top-level design of the syllabus for the sake of improving the effect of teachers' moral education in the classroom (He & Du, 2018). Anyhow, the objective of the curriculum ideology and politics of college English instruction is to infiltrate the students with moral education so that the moral quality of college students could be fully promoted and developed (Zhang, 2015).

In accordance with the literature available, the majority just focus the moral education infiltration on primary or secondary school English teaching (Yang, 2018; Wang, 2019), and most of them are the teaching experience feedback or reflections (Zhang, 2018; Liu, 2018; Cui & Han, 2019). That is, the empirical studies on the curriculum ideology and politics (i.e. moral education infiltration) of college English instruction are still lacking.

Research Design

The study aims to make an inquiry of the current acceptance of curriculum ideology and politics in college English instruction in terms of four grades of English majors in Minjiang University, and to further find out its advantages and existing problems. This research will answer the following five questions: (1) How is the curriculum ideology and politics in English majors' classroom instruction? (2) Does the English proficiency affect the curriculum ideology and politics in English instruction? (3) Does the source of students affect the curriculum ideology and politics in English instruction? (4) Does the grade difference affect the curriculum ideology and politics in English instruction? (5) Does the gender difference affect the curriculum ideology and politics in English instruction?

This questionnaire consists of five sections: the first section is the information of the subjects, including gender, grade, source of students, the National College Entrance Examination English scores (for English-majored freshmen and sophomores), and the TEM-4 (for English-majored juniors and seniors). The second section is the curriculum

ideology and politics in college English teaching, which is adapted from Zhang's (2015) research. It is divided into 4 parts and a total of 14 questions: Part A (6 questions) ('Teaching Principles and Aims'); Part B (4 questions) ('Teaching Process'); Part C (3 questions) ('Teaching Contents'); Part D (1 question) ('Teaching Effects'). And each of these questions is divided into 1, 2, 3, 4, and 5 (1=strongly disagree; 2=disagree; 3=neutral; 4=agree; 5=strongly agree). Students can combine personal circumstances to make a choice on how much they absorb the curriculum ideology and politics during the English teaching process. The third section is a subjective question about students' opinion or suggestion on the curriculum ideology and politics in college English instruction.

The empirical survey was conducted among 303 English majors from College of Foreign Languages in Minjiang University. Based on the major direction (translation, business, teacher) chosen by the students, they received different English teachers' curriculum ideology and politics in practical classroom instruction. The questionnaire was issued online so as to expound the curriculum ideology and politics in college English instruction in detail. To guarantee the authenticity and the credibility of the survey results, these subjects were required to complete the questionnaire anonymously. In this case, the researcher collected a total of 303 questionnaires; after excluding 23 invalid ones, 280 remained valid.

Results and Analyses

All the collected data in the study were analyzed with SPSS and the detailed results are presented as follows for the purpose of providing the most convincing evidence for the above five research questions.

The Acceptance of Curriculum Ideology and Politics in College English Instruction

The descriptive data display that the average value of Part D (teaching effects) is the highest (3.5500), indicating that the effect of curriculum ideology and politics in college English teaching is relatively better. However, the average of Part C (teaching contents) is the lowest (3.1535), which exhibits that corresponding curriculum ideology and politics factors combined with the English textbooks await further improvement. The average value of Part A (teaching principles and aims) is 3.2543, which is slightly higher than that of Part C, showing that college students are currently familiar with the principles and objectives of curriculum ideology and politics, and teachers attach certain importance to the cultivation of students' ideological and political education. The average value of Part B (teaching process) reaches 3.4824, which is slightly lower than Part D, which means that college students now believe that curriculum ideology and politics in teaching is necessary, and that teachers' integration of curriculum ideology and politics into practical teaching is conducive to the cultivation of students' own learning motivation. Besides, the standard deviations of the four parts are less than 1, signifying that students' views on these issues are fairly consistent.

The Influence of English Proficiency on Curriculum Ideology and Politics

The researcher first designed two types of English scores for different grades, namely the National College Entrance Examination English scores (for freshmen and sophomores) and the TEM-4 (for juniors and seniors). In line with Qin's (2003) grouping method, these freshmen and sophomores were further divided into high, medium, and low groups (high score=33, medium score=46, and low score=33). Likewise, juniors and seniors were divided into three groups (high score=45, medium score=78, low score=45). Then a One-way ANOVA was carried out to determine whether the difference in English level will affect the curriculum ideology and politics in English teaching.

Statistics data reveal that among the medium-level students, freshmen and sophomores numerically do best in Part A (3.4664), while high-level students outperform other two groups in Part B (3.8144). Yet low-level students show the highest average in Part C (3.5758) and Part D (3.8586). Among juniors and seniors, the high-level students

outdo other two groups in Part A (3.2359), Part B (3.3546) and Part C (3.0296), whereas the medium-level do best in Part D (3.5085). Nonetheless, it is proved that the curriculum ideology and politics in English teaching is not significantly different among students of different English levels in these four grades. Thus, it remains to be further verified whether the level of English has an impact on students' acceptance of curriculum ideology and politics from more subjects with different majors.

The Influence of Source of Students on Curriculum Ideology and Politics

In order to check whether the difference in source of students has an impact on curriculum ideology and politics in English teaching, these subjects were sorted into two groups (rural students=172, urban students=108). It turns out that urban students significantly outperform rural students in Part A (teaching principles and aims) ($p=.039 < .05$) and Part D (teaching effects) ($p=.036 < .05$). On balance, the curriculum ideology and politics of urban students is better than that of rural students (see Table 1).

Table 1 Comparisons of the curriculum ideology and politics for different source of students

Variables	Group	Mean	Std. Deviation	F	P
Part A	R	3.1923	.5851	4.295	.039*
	U	3.3531	.7009		
Part B	R	3.5087	.5686	.897	.344
	U	3.4406	.6126		
Part C	R	3.1298	.8848	.314	.576
	U	3.1914	.9094		
Part D	R	3.4651	.8451	4.464	.036*
	U	3.6852	.8536		

Note: (* $P < .05$; ** $P < .01$)

R = Rural students

U = Urban students

Part A = teaching principles and aims

Part B = teaching process

Part C = teaching contents

Part D = teaching effects

The Influence of Grade Difference on Curriculum Ideology and Politics

ANOVA results exhibit that the grade difference exerts a significant effect on students' acceptance of curriculum ideology and politics in Part A ($F=4.094$, $P=.007$), Part B ($F=12.359$, $P=.000$), Part C ($F=6.966$, $P=.000$), and Part D ($F=9.417$, $P=.000$). And the average of the four parts of the sophomores is higher than that of other three grades. Then with multiple comparisons after the Post-Hoc test, it is concluded that sophomores significantly outperform juniors in Part A ($p=.003 < .01$), Part B ($p=.000 < .01$), Part C ($p=.001 < .01$), and Part D ($p=.000 < .01$) and senior in Part A ($p=.002 < .01$), Part B ($p=.000 < .01$), Part C ($p=.000 < .01$), Part D ($p=.000 < .01$). Still, freshmen significantly outdo juniors in Part B ($p=.000 < .01$), Part C ($p=.014 < .05$), and seniors in Part B ($p=.004 < .01$), Part C ($p=.003 < .01$). What's more, sophomores significantly do better than freshmen in Part D ($p=.000 < .01$). In brief, the results demonstrate that the overall curriculum ideology and politics of the second grade is better than other three grades.

The Influence of Gender Difference on Curriculum Ideology and Politics

The subjects were divided into two groups (38 male students and 242 female students) so as to examine whether

gender difference has an influence on students' acceptance of curriculum ideology and politics. Though females perform numerically better than males in all four variables (see Table 2), there is only a statistically significant difference ($p=.000 < .01$) in Part B (teaching process). As the standard deviation of males in Part C (teaching contents) exceeds 1, this means male students' views on moral education in the teaching process varied. On the whole, the gender difference exerts certain effect on the curriculum ideology and politics in English teaching.

Table 2 Comparisons of the curriculum ideology and politics for different genders

Variables	Group	Mean	Std. Deviation	F	P
Part A	M	3.0696	.7790	3.748	.054
	F	3.2833	.6072		
Part B	M	3.1667	.6548	13.340	.000**
	F	3.5320	.5597		
Part C	M	3.0526	1.0150	.561	.455
	F	3.1694	.8739		
Part D	M	3.5000	.9162	.150	.698
	F	3.5579	.8451		

The Existing Problems of Curriculum Ideology and Politics in English Instruction

Through the analysis of the answers to the subjective questions designed in the questionnaire, it is uncovered that there are some problems in the present curriculum ideology and politics in college English teaching. First, some students have a negative attitude towards the curriculum ideology and politics. They believe that the main task of college students is to acquire scientific and cultural knowledge so as to improve their professional quality and lay a good foundation for finding good jobs in the future. They do not know that the internalization of curriculum ideology and politics is also a key consideration in determining whether a person is successful or not.

Then, the rapid development of modern science and technology has caused some students to focus on the trendy and high-grade life, paying too much attention to immediate interests, whereas ignoring ambitions and goals. This situation has seriously impacted the formation of students' sense of social responsibility and morality. Finally, due to the contemporary fierce competitiveness in the society, teachers usually lay greater emphasis on inculcating students with a large amount of knowledge at the cost of neglecting ideological and political education. And the above-mentioned problems are in need of being urgently resolved at this stage.

Implications for College English Instruction

Examining various research questions and synthesizing the results, we can see that the current acceptance of curriculum ideology and politics in college English instruction is generally unsatisfactory. Unsurprisingly, students' English proficiency makes no significant difference to the curriculum ideology and politics they receive. Among them, the differences in source of students, grade, and gender all have a certain effect on the curriculum ideology and politics. Besides, sophomores significantly do better than juniors and seniors in all four parts of curriculum ideology and politics. The reason may be that the concept of ideological and political education has been continuously strengthened to these sophomores in most disciplines during the refreshing and stimulating first college year. Under this condition, it is very likely that these second-year students would present the best acceptance of the curriculum ideology and politics. Instead, after getting accustomed to the routine college life for two or three years, the juniors and seniors have become less concentrated on improving the ideological and political level. On this ground, it casts some light on col-

lege English instruction.

First of all, society, schools and families must first recognize the importance of ideological and political education, which teaches students how to be human and how to do things ethically, and then the three are supposed to work together to put the concept into practice in daily life. Once a student's moral quality is corrupted, even if his or her academic performance is as excellent as possible, he or she will not be appreciated by others. Even though schools should really place ideological and political education first in school work and strengthen the curriculum ideology and politics in the process of English teaching, we still need to reinforce physical education, aesthetic education, labor technology education, and social practice so that education in all perspectives can be coordinatively infiltrated and developed with a view to promoting the comprehensive and healthy growth of students.

In addition, schools and families have to share responsibilities for cultivating students together. As is known that learning English is not blind indoctrination, but the transfer of goodness, the resonance of love, and the awakening of the soul. And good education touches the soul, and this touch refers to ideology and morality (Yang, 2018). Thereby, schools can organize English teachers to independently write English textbooks that integrate ideological and political education concepts, and parents and students can discuss them together. That is, home-school cooperation is required to enable students to establish correct values. Since English teachers have been extensively exposed to and been influenced by western culture for a long time, they should constantly update their teaching concepts in routine instructions, adhere to the correct ideological and political education goals, implement moral education in an all-round way in order to lay a solid foundation for fostering talents with intact and wholesome character.

What's more, the survey results demonstrate that differences in the source of students exert a significant effect on the curriculum ideology and politics in English instruction. The acceptance of curriculum ideology and politics of rural students is obviously lower than that of urban students in teaching principle and aims, and teaching effects. There is no denying the fact that the level of education in rural areas is relatively inferior and English courses are practically offered late. What's worse, many rural parents have to make a living by working far away from their home, and the family education is relatively lacking, which leads to these students' low-level recognition of curriculum ideology and politics. As a consequence, rural teachers should pay more attention to the ideological and political education in English classes, and adopt feasible classroom activities and home visits to increase the students' acceptance of curriculum ideology and politics.

Conclusion and Recommendation

With regard to the present findings, the following conclusions can be reached. The overall acceptance of curriculum ideology and politics in college English instruction is not satisfactorily high, which is in need of further promotion. Thus society, schools and families must first recognize the importance of ideological and political education so that schools and families should share the responsibility of cultivating students' morals, and achieve home-school cooperation. Besides, it is revealed that the English level has no significant effect on the curriculum ideology and politics accepted by students, but the difference in source of students and gender play a certain role. In particular, the grade difference exerts a significant impact on students' acceptance of curriculum ideology and politics, and the sophomores do the best in this respect.

Anyway, curriculum ideology and politics in college English instruction is a far-reaching topic, which is worth being examined further and deeply by subsequent research. Since the number of subjects is not wide enough and the survey sample is not representative enough in the study, it is apparent that the current findings can merely represent the status of English majors in College of Foreign Languages of Minjiang University, and the conclusions drawn may not be entirely consistent with the actual situation of curriculum ideology and politics in non-English-majored Eng-

lish classrooms or in English-major classrooms from other different universities. Therefore, it is strongly recommended increasing the survey scope and sample size in the future studies.

References

- Cui, Y. G. & Han, C. X. (2019), A Feasible Analysis and Practice Research on English Majors' Teaching Reform of Ideological and Political Education in the Courses of English Major--A Case Study of the Core Curriculum "English Intensive Reading III", *Foreign Language Education & Research*, 7(2), 19-24.
- Emilija, P. G. (2010). Democratic Society and Moral Education. *Procedia-Social and Behavioral Sciences*, 2, 5635-5640.
- He, F. & Du, N. (2018). Effective Approaches to Integrating Ideological and Political Education into College English Language Teaching in City-based, Application-oriented Universities. *Journal of Beijing Union University*, 32(2), 6-10.
- Huang, X. Y. (2000). *Moral Education Principle*. Shanghai: East China Normal University Press.
- Kong, B. (2020). On the Implementation of College English Teaching Based on "the Great Ideological and Political Education". *Journal of Changchun Normal University*, 39(3), 179-182.
- Lisievici, P. & Andronie, M. (2016). Teachers Assessing the Effectiveness of Values Clarification Techniques in Moral Education. *Procedia-Social and Behavioral Sciences*, 10, 400-406.
- Liu, X. Y. (2018). A Study on the Implementing Approaches of Curriculum Ideology and Politics for College English. *Journal of Jinlin Business and Technology College*, 34(5), 126-128.
- Lynch, J. (1992). *Education for Citizenship in a Multicultural Society*. New York: Cassell Villiers House.
- Qin, X. Q. (2003). *Quantitative Data Analysis in Foreign Language Teaching Research*. Wuhan: Huazhong University of Science and Technology Press.
- Wang, H. H. (2019). *Exploration and Practice on Course Education---Taking Middle School English as an Example*. Taiyuan: Master Dissertation of North University of China.
- Yang, J. W. (2018). *A Comparative Study of Moral Education in Primary and Secondary Schools between China and Singapore*. Shanghai: Master Dissertation of Shanghai International Studies University.
- Zhang, A. W. (2018). A Study on the Way of Ideological and Political Education into College English Teaching. *Journal of Weinan Normal University*, 33(18), 17-22.
- Zhang, J. X. (2015). *Comparative Research on Moral Education Infiltration in College English Instruction between China and Singapore*. Xi'an: Master Dissertation of Xi'an International Studies University.

Acknowledgements

This paper is funded by 2019 Minjiang University Teaching Reform Project A (Grant No. MJU2019A002) and 2019 Minjiang University "Creation, Innovation and Enterprise" Education Project (Grant No. YB017).

Innovation and Practice of Integrating Ideological and Political Education into English Teaching in Applied Universities

Liyuan Liu

School of Foreign Languages, Jilin Agricultural Science and Technology University, Jilin, China

Email: 1264564688@qq.com

Fanqiu Kong

School of International Exchange, Changchun Normal University, Changchun, China

Email: 332320959@qq.com

[Abstract] *This paper mainly analyzes the basis of integrating ideological and political education into English teaching in applied universities, and discusses the strategies of integrating ideological and political education into English teaching in applied universities in combination with the relative lack of penetration of ideological and political education in current English teaching in applied universities, so as to promote more effective and innovative integration of ideological and political education into English teaching in universities.*

[Keywords] *applied universities; English teaching; ideological and political education*

Introduction

The nature of running an application-oriented university is to pay attention to practical teaching, which is the core of the urgent need to inject humanistic quality into teaching. Applied universities emphasize that English teaching in universities should keep pace with the times, English teaching in universities integrates English teaching with ideological and political education to promote the improvement of humanistic quality.

Through innovative ways to cultivate English teachers' moral awareness, research and develop new English school-based curriculum, create new forms of English second classroom content, and innovate English teaching methods, students' literacy can be further improved.

The integration of ideological and political education into English teaching is to combine education and moral education closely, put the humanistic quality education into practice, and train qualified talents for application-oriented universities.

Under the background of cultivating people by virtue, the innovation of ideological and political education in applied universities English teaching has strong representativeness and high research value.

Definition of the concept of Applied University and ideological and political theory in the course

Definition of applied university concept

The orientation of running an application-oriented university aims at application-oriented and lies in the word ‘application’. Practical teaching is an important way to cultivate students’ practical ability and innovation ability. Practical teaching is the core link of teaching in an application-oriented university and focuses on the cultivation of students’ practical ability. The application-oriented university is premised on the concept of talents, quality and education that keep pace with the times. Its discipline orientation, professional structure and curriculum system adapt to the development of society and economy.

The meaning of ideological and political theory in the course

Ideological and political education in the curriculum is not a specific subject, but integrates the knowledge and skills involved in the curriculum with ideological education that guides universities students’ world outlook, outlook on life and values. The teaching of a single course can no longer meet the needs of training high-quality and humanistic contemporary comprehensive talents. The pure ideological education taught in the ideological and political class only keeps the educational concept in the field of consciousness perception, and does not really guide students to dig deep into the discipline spirit (Avci, 2017).

The basis of integrating ideological and political education into English teaching in applied universities

Theoretical basis

The famous German educator and psychologist Herbart, who is called the father of science pedagogy, put forward that the highest purpose of education is morality. His viewpoint pointed out the direction for the development of educational science, and for the first time he explicitly put forward the idea of ‘educational teaching’. He pointed out that there are no education without teaching and teaching without education and it is not feasible to separate moral education from the whole education (Williams, 2008). The purpose and means between teaching and moral education are mutual together to form the education of teaching.

Realistic Basis

The report of the 19th National Congress of the Communist Party of China clearly points out that we should fully implement the Party’s educational policy, implement the fundamental task of cultivating people through morality, train socialist builders and successors with the development of morality, intelligence, physique and aesthetics, speed up the construction of first-class universities and first-class disciplines, and realize the connotative development of higher education.

The policy of our Central Committee advocates the close combination of courses and ideological and political theory courses to form a synergistic effect and gradually promote China’s higher education to become a powerful educational country. Our president Xi Jinping pointed out at the 2016 national conference on ideological and political work in universities: ideological and political work in universities is related to the fundamental problem of cultivating what kind of people, how to cultivate people and for whom (Xi, 2016). We must persist in taking moral cultivation as

the central link, run ideological and political work through the whole process of education and teaching, realize the whole process of educating people and full-scale education, and strive to create a new situation in the development of China's higher education. We should persistently cultivate and promote the socialist core values and guide teachers and students to be staunch believers, active disseminators and model practitioners of the socialist core values. In order to make good use of classroom teaching as the main channel, all other courses should keep a good section of the channel and cultivate responsibility fields, so that all kinds of courses and ideological and political theory courses can go together to form synergy.

Current situation of infiltration between English teaching and ideological and political teaching in applied universities

Teaching Knowledge as the main part in universities English Class

English teachers of applied universities have a deep foundation in their major and have trained many professionals. As the core of applied university teaching is more focused on the teaching of knowledge, English teachers focus more on teaching students to master English knowledge and professional skills as well as English communication skills such as listening, speaking, reading and writing in English subjects. Under such circumstances, ideological and political education is implemented in universities English classes, and bright spots become vacant, which leads to the disconnection between English and ideological and political disciplines.

Universities English teachers under too much pressure

With the continuous expansion of universities enrollment, the existing faculty has gradually failed to meet the needs of classroom teaching. universities English, which is an extremely important subject in universities curriculum, English teachers undertake the mission of completing a large number of teaching tasks and cultivate qualified foreign language talents. Heavy teaching tasks make English teachers focus on teaching and research of English subjects, while universities English teachers have relatively little time to improve their ideological and political literacy.

The rigid and fixed content and teaching methods of ideological and political courses in universities

The ideological and political class in universities mainly focuses on the dissemination of ideas, and its effectiveness is not strong. The degree of integration between ideological and political courses and other disciplines is relatively low, and they gradually fall into a state where disciplines are working alone. Such a lone ideological and political class is not conducive to the requirements of applied universities for talents' accomplishment. Therefore, it is extremely urgent for universities English teaching to integrate ideological and political education and grasp the integration points between disciplines.

The necessity of integrating ideological and political education into English teaching in applied universities

As the nature of running an application-oriented university is more focused on training practical talents, the school's training direction for students is more focused on the construction of knowledge and skills, which is neglected in the ideological construction of students. Only the ideological and political education of students in the ideological and political class, staying in the aspect of curriculum learning, and only the teaching of English knowledge in the English class cannot satisfy the combination of imparting knowledge and leading value in the language learning pro-

cess, and complement each other. Language is not only a tool for communication, but also a carrier of ideology and culture (He & Du, 2018). It is not advisable to isolate the teaching of language into a separate course while ignoring the teaching of ideology. In the process of English learning, language learners need to add fresh values and emotional factors to perceive the knowledge of humanistic quality in English learning.

The strategies of integrating ideological and political education into universities English Teaching in applied universities

The integration of ideological and political education in English teaching in applied universities is an innovation in English curriculum. Ideological and political education runs through every steps of classroom teaching for English majors. Changes and breakthroughs need to be made in ideological and moral education level of English teachers, English textbooks, English teaching contents and English teaching methods. Ideological and political factors in English disciplines should be actively developed to promote the infiltration and implementation of ideological and political factors in English teaching in applied universities.

Innovating and cultivating universities English teachers' moral education consciousness and ability

English teachers in universities should learn to combine English with ideology and politics by themselves before talking about guiding and educating students. English teachers in universities need to change the teaching concept that only focuses on the teaching of the subject but is divorced from ideological and political education. English teachers in universities should improve their ideological and moral cultivation and responsibility and keep pace with the times. While teachers improve themselves, departments should also provide teachers with regular ideological and political training, and hold corresponding moral education knowledge speech contests and debate contests. Through organizing activities that can mobilize teachers to improve their ideological and moral education, English teachers' ideological and political education ability will be comprehensively improved. English teachers in university along with their students should strengthen the political ideology of China's socialist system, study Chinese culture in depth, and become a disseminator of telling Chinese stories and spreading the essence of western culture.

Innovative English teaching into ideological and political education teaching content

Innovative research and development of school-based curriculum. Integrating ideological and political education in English teaching. English courses should be integrated into ideological and political education, in terms of teaching content, they should cultivate students from the point of view and the aspect of morality, dig the patriotic feelings, quality cultivation, ideals and beliefs, and highlight the traditional culture deeply which reflected in universities English course content and carry out real-time ideological and political education expansion of unit knowledge points according to English teaching content. The development of innovative English school-based curriculum integrated with ideological and political education will be popularized to ideological and political learning through the points in school-based curriculum English learning, so that students can perceive the essence of the motherland culture, the shaping of their own conduct, and the concept of training with direct value (Laker, 2016).

Innovating the second classroom of ideological and political education in English teaching

It is also an important choice to carry out ideological and political education in the second class of English learning in universities. There are many ways for universities students to acquire knowledge and extracurricular activities. In English learning, second class contents such as English knowledge contest, English debating contest and English speech contest related to ideological and political education can be set up.

The English knowledge contest is interspersed with expressions of ideological and political education, and the outlook on life, values and norms are integrated into the English knowledge contest. Not only has English knowledge been combed, but also ideological and political education has been input. The English debating contest can focus on such topics as the cultural differences between China and the West and international hot spots, free switching between English expression and ideological and political education, not only broadens students' knowledge level of learning English, but also cultivates students' political feelings (Li & Xu, 2020). Planning broad themes of ideological and political education in English speech contest can not only stimulate enthusiasm for learning foreign languages, but also inherit ideological and political education ideas and enlighten students' wisdom.

The content of the second class not only stimulates students' interest in learning, but also becomes a flexible way to integrate ideological and political education into English teaching.

Innovating the teaching method of integrating ideological and political education into English teaching

Flexible and effective teaching methods can make classroom effect get twice the result with half the effort. Change the traditional teaching mode, abandon the old teaching method, make the classroom full of agility and liveliness, and bring ideological and political education into English class instead of mechanically instilling ideological and political knowledge in English class, we can carry out innovative teaching methods of English into ideological and political classes and ideological and political into English classes periodically. Appropriate and regular integrated classes between disciplines should be carried out so that students can experience the freshness of both English and ideological and political classes. Teachers should process the conjunction points of English and ideological and political learning, fully mobilize the enthusiasm of students, stimulate students to learn English to express their ideological and political views, use ideological and political theories to realize the enthusiasm of English learning, create an English context of socialist core values, cultivating students' cultural confidence and mining moral education resources in English discipline.

Implications and Conclusions

The integration of English teaching and ideological and political education is not only a required course in universities courses, but also a quality course. Integrating English teaching into ideological and political education can not only improve students' application ability in learning English, but also improve students' personality quality in the learning process. Universities English teachers should fully realize their dual roles as knowledge disseminators and the guides of thought for students. Teachers should always root in their hearts the educational idea of cultivating morality and cultivating students, understanding the importance of ideological and political education in English learning. Through imperceptible education to transmit language skills and socialist core values, the dialectical theory of ideology and politics is applied to re-examine the similarities and differences of Chinese and western cultures, historical backgrounds and values in English disciplines. Through innovative means, the ideological and political education of the curriculum is brought into the English classroom in universities with the idea of cultivating people by virtue, and the new generation is trained into well-rounded talents with new ideas and high quality.

References

- David, J. (1995). Constructivism and Computer-Mediated Communication in Distance Education. *The American Journal of Distance Education*, 2, 241-247.
- Carter, L. H. & Elshtain, J. B. (1997). Task Force on Civic Education Statement of Purpose. *Political Science and Politics*, 12, 179-238.

- Smith, A. (2006). The Theory of Moral Sentiments. *Dover Publications Inc*, 27–35.
- John, D. (2008). Moral Principles in Education. *Borgo Press*, 22–33.
- Williams, A. M. (2008). Johann Friedrich Herbart – A Study in Pedagogics. *Read Books*, 84–103.
- Nucci, L. P., Narvaez, D. & Krettenauer, T. (2008). Handbook of Moral and Character Education. *Routledge Member of the Taylor and Francis Group*, 433–457.
- Durkheim, E., Wilson, E. K. & Schnerer, H. (2011). Moral Education: A Study in the Theory and Application of the Sociology of Education. *Literary Licensing, LLC*, 14–21.
- Austina, L. L. & Elizabeth, L. T. (2011). Exploring ethics education in global public relations curricula: Analysis of international curricula descriptions and interviews with public relations educators. *Public Relations Review*, 37, 506–512.
- Laker, A. (2016). Developing Personal, Social and Moral Education through Physical Education. *Routledge*, 98–123.
- Miller, W. & Shawver, T. (2016). An Exploration of the State of Ethics in UK Accounting Education. *Journal of Business Ethics*, 11, 1–12.
- Avci, E. (2017). Learning from experiences to determine quality in ethics education. *International Journal of Ethics Education*, 2, 3–16.
- He, F. & Du, N. (2018). Effective Approaches to Integrating Ideological and Political Education into universities English Language Teaching in City-based, Application-oriented Universities. *Journal of Beijing Union University*, 32 (2), 6–10.
- Peng, X. H., Wang, C. Y., Tong, L. L. & Ren, L. Y. (2018). Research and Practice of English Teaching Reform in Vocational universitiess from the Perspective of Course Ideology. *Journal of Ueyang Vocational Technical Universities*, 33(6), 52–55.
- Li, L. (2018). On the Combination of Critical Thinking Ability Cultivation and Political Education in the Business English Reading Course. *Journal of Huzhou University*, 40(12), 53–56.
- Chen, H. (2019). On Implementing Approaches to Ideological and Political Education in universities English Course. *Journal of Guilin Normal universities*, 33(4), 31–33.
- Jiang, T. T. (2019). On Construction of ‘Curriculum Ideological and Political Education’ of universities English Teaching Mode based on Blended Teaching. *JOURNAL OF LISHUI UNIVERSITY*, 41(6), 121–124.
- Lu, K. (2019). The Curricular Reform Research of Higher Vocational Public English from the Ethical Perspective. *Journal of Xingtai Polytechnic Universities*, 36(5), 24–27.
- Kong, Y. H. & Jing, Y. J. (2019). Construction of Ideological and Political Education in English Course in Open Education. *Journal of Shanxi radio & TV University*, 2(26), 16–19.
- Li, N. & Xu, J. (2020). A Study of Ideological and Political Education in Applied universities English Teaching. *Curriculum Teaching*, 46(4), 108–109.
- Zeng, J. X. (2020). Value, Principle and Path: The Ideological and Political Construction of universities English Courses. *JOURNAL OF NINGBO INSTITUTE OF EDUCATION*, 46(4), 50–52.
- Zhang, J. J. (2020). A Study on the Integration of Political and Moral Cultivation in Teaching for English Majors. *Journal of Hubei Open Vocational Universities*, 33(8), 179–180.
- Yuan, X. L. (2020). Infiltration Strategies of Ideological and Political Education in universities English Teaching. *Journal of Hubei Open Vocational Universities*, 33(8), 159–160.
- Yu, W. X. (2020). Practical Exploration of “Course Ideology” in Higher Vocational English Teaching. *Journal of Hubei Open Vocational Universities*, 33(9), 85–86.

Acknowledgments

This paper is the final paper of the project of higher education research project in Jilin Province in 2019. The whole project is called: Innovation and Practice of Integrating Ideological and Political Education into English Teaching in Applied Universities. Project No. [JGJX2019D401].

English Vocabulary Learning Strategies in Senior High School Based on College Entrance Examination

Lijuan Meng

University of Bohai, Jinzhou, China

Email: 386620659@qq.com

[Abstract] *Vocabulary learning is an important part for high school English learners. Vocabulary learning based on the College Entrance Examination (CEE) can save time, improve efficiency, and meet the strong expectations from both the students and their parents. An active study on English vocabulary learning strategies is to enhance the positive washback effect of CEE on high school English learning. In this paper, to acquire the word formation rules, master the word meaning extension principles and accumulate English cultural knowledge are put forward.*

[Keywords] *College Entrance Examination; test questions; English Vocabulary*

Introduction

As one of the three major elements of language (pronunciation, vocabulary and grammar), vocabulary is the most basic element of a language. Without vocabulary, language learning will lose its meaning. As D. A. Wilkins, a famous English linguist, once said, “Without grammar very little can be conveyed, without vocabulary nothing can be conveyed” (Wilkins, 1972, p. 111). Therefore, language learning must be inseparable from vocabulary learning. Generally speaking, one’s vocabulary usually reflects his or her English level. At present, in the face of the great pressure from college entrance examination, high school teachers, students and even their parents attach great importance to test scores. Their English vocabulary often determines how many scores they get on English tests. Therefore, under such background, the teaching and learning of English vocabulary is not only an educational and teaching problem, but also a social problem.

At present, the vocabulary in high school English textbooks, no matter which version, is increasing. According to the Syllabus of College Entrance Examination (2018), high school students are required to master at least 3500 English words. Vocabulary learning has become an important part of English learning for most high school students. Therefore, vocabulary teaching runs through the whole process of high school English teaching, which is a heavy and arduous task in the process of high school English teaching. In English teaching, how to cultivate students’ interest in learning words, explore efficient memory methods and achieve the goal of flexible use have become urgent problems which are to be solved in senior high school English teaching and learning.

Vocabulary learning based on CEE to achieve multiple objectives

Vocabulary learning based on CEE improves learning efficiency and meets social expectations

In China, the vast majority of senior high school students will take part in the College Entrance Examination.

Schools, students and parents attach much importance to the English scores in the college entrance examination and students usually work very hard for the college entrance examination to a certain extent. The effective integration of English vocabulary learning and English learning aimed to improve the scores in College Entrance Examination can save students' time and energy, improve their learning efficiency, and meet the expectations from their parents.

The study of the test questions in CEE makes the backwash effect on English learning in senior high schools

In China, as the most important national large-scale test, college entrance examination has a great positive or negative effect on high school English teaching and learning, with its strong and far-reaching washback effect, thus leading high school teaching and learning to a certain extent. Therefore, it is one of the most important tasks for senior high school English teachers to study the test questions in CEE, clarify the core idea of the examination syllabus, actively change the educational concept and dynamically adjust their teaching methods and means. Only in this way can the positive backwash effect of CEE on senior high school English teaching and learning be improved and its negative backwash effect is reduced.

Authentic language materials in CEE help to stimulate students' learning interest

It has been shown that full contact with real language materials and integration into the real language world is an effective means to improve English learners' understanding and communicative competence, and also an effective way to cultivate their sense of language. The language materials from the test questions in CEE are all selected from books, newspapers and magazines published by native English speaking countries, and they are the most authentic. Coming from all aspects of life, those language materials are used in reality every day. They have the characteristics of novelty, diversity and practicability in content and form. By reading real language materials, students can experience the charms of English in a harmonious and natural language situation, grasp the application context of English vocabulary and finally reach the purpose of understanding the connotation and denotation meaning of the word. Authentic language materials can also provide students with a lively real language world, so that students can get the real experience of understanding the world and communicating with the world in English, which is the same way as the native speakers do. Students will realize the value and practical significance of language. Therefore, it will both greatly stimulate students' learning motivation and enhance their interest in learning and learning efficiency.

Vocabulary learning strategies developed on the basis of the test questions of CEE

We put forward the following specific strategies of vocabulary learning on the basis of the particularity of CEE and the effectiveness of its language materials.

Mastering word formation and drawing inferences from one instance

Although the number of English words is huge, there are rules to follow in the formation of English words. Mastering the formation rules of English words can help students correctly identify the word form, part of speech and understand the meaning of the word. Therefore, the effective use of word formation is one of the important means to solve the problem of memorizing words. According to the Syllabus of College Entrance Examination, students are supposed to master the four word formations, that is, derivation, compounding, conversion and abbreviation. Taking Volume I of CEE in 2020 as an example, there are more than 100 words in four word formation methods, of which 18 are compound words and 91 are derivative words. The affixes involved in derivative words include prefix un- / im- and re-, noun suffixes (-ee / -ity / -ion / -ian / -ship / -ful / -ce / -se / -ance / -ence / -son / -cy / -sy / -ess / -er), adjective suffixes (-al / -ic / -ive / -ed / -ing / -ous / -able / -free / -ful / -some / -ant) and adverb suffix (-ly).

From the above statistics, it can be seen that mastering the basic rules of word formation and understanding the lexical meaning and grammatical functions of the words will greatly improve the efficiency of memorizing words and enhance the ability of reading comprehension.

Compounding

It is the method of making a new word from two or more free words. Compound words include compound nouns, verbs, adjectives, adverbs, pronouns and prepositions which are respectively made in the following ways:

Compound nouns: noun + noun (classroom), adjective + noun (highway), adverb + noun (outside, underground) and noun + prepositional phrase (mother-in-law).

Compound verbs: adverb + verb (update) and noun + verb (sightsee, sunbath).

Compound adjectives: noun + adjective (world famous), adverb + adjective (over sensitive), noun + participle (hand-made), adjective + participle (good-looking), adverb + participle (well-mannered), adjective + noun + -ed (ill-tempered), numeral + noun + -ed (three-legged), noun + noun + -ed (iron-willed).

Compound adverbs: noun + noun (sideways), noun + adverb (headfirst), adjective + noun (mean while), preposition + noun (beforehand), adjective + preposition (moreover)

Compound pronouns: pronoun object case or possessive pronoun + self / self (ourselves, itself), some indefinite pronouns + body / one / thing (some body, nothing, anyone)

Compound prepositions: preposition + noun (alongside), adverb + adverb (throughout)

Semantically, there is a certain degree of logical syntactic relationship between the components of compound words. It is good to understand or guess the meaning of words. The common syntactic relations among the components are as follows: sunrise, sightsee, boy friend, side by side, etc.

Derivation

In English word formation, adding a prefix before the root or a suffix after the root to make a new word with similar or opposite meaning to the original one is called derivation. Derivation is the major method of word formation in English, accounting for about 70% of the total vocabulary. From the semantic point of view, word is not the smallest language unit. It can be decomposed into smaller language unit, namely, morphemes. Morphemes include: root, prefix and suffix. Root is the core of a word, which embodies the basic meaning of a word. Since a large amount of English words are derived from root words, memorizing words has become a matter with many rules to follow if one masters the word formation method of roots and affixes. The advantage of this memorizing method is that it can make full use of the relationship between the form and meaning of words and carry out fuzzy memory of a large number of words, that is, as long as you know the root and affix contained in a word, you can roughly know the meaning or part of speech of the word, thus greatly reducing the number of words to be memorized and improving the ability of reading comprehension.

Root is the basis of derivative words. The same root with different affixes can express different meanings or different parts of speech. Most prefixes do not change the part of speech of the root, and generally only change the meaning of the word to indicate negation, opposite, derogatory, backward, degree, time, location, etc. Only a few English prefixes, such as be- (belittle), en / em- (enable / empower), a- (asleep), do not change the basic meaning of the root, but cause the change of part of speech. English suffixes have a strong grammatical function. Adding suffixes to a word root can't change the basic meaning of the root, but cause the change of part of speech.

Being familiar with polysemy to make an accurate comprehension

Polysemy is a common and important linguistic phenomenon and a major feature of English vocabulary. In English, there are few words with single meaning. On the contrary, most words are polysemy, that is, a word with two or

more meanings. Polysemy is very common in CEE.

Mastering polysemy is the first prerequisite for accurate understanding and correct test questions. Based on the college entrance examination questions, teachers should consciously guide students to memorize words and pay attention to polysemy. To understand the methods and paths of polysemy, when we encounter polysemy in reading comprehension, it is easier to infer the meaning of a word combined with the context. From the perspective of cognitive linguistics, metaphor and metonymy are the main ways to extend the meaning of polysemy. The meaning of extension and expansion is often closely related to the original meaning of a word in a certain way. For example, the original meaning of mouth is “mouth”, while mouth in mouth of a river is the metaphorical extension of the meaning of mouth. There is a close relationship between the two meanings, so month belongs to the category of polysemy. There are many reasons for polysemy, but according to the cognitive level of senior high school students, we can introduce the following common methods of word meaning expansion.

Figurative expansion of word meaning

There are many ways to produce polysemy because of rhetoric, but metaphor and metonymy are two main ones among them.

Metaphor is not only an important way of word meaning transferring, but also the main means of word meaning extension. Because there is a certain similarity between the two things in terms of their features, the word used to refer to one thing means another. This way a word extends in its meaning is called metaphor (Wang, 2008). The basis of metaphor is “likeness” and “association”. As long as any two things have external, internal or spatial similarities, they can produce metaphorical meanings. For example: a forest of chimneys is similar to forest in shape; the fruit of one’s research is similar to a fruit in function; and a lazy person is similar to pig (literally “pig”) in commendatory and derogatory sense. Metaphor plays a very important role in word meaning extension. There are many English words of this kind in senior high school English learning, such as: arms, eye of a need, teeth of a comb, neck of a bottle, bridge of a pair of glasses, lip of a cup, etc. They are all figurative meanings, sharing the similarity in appearance to their original meanings.

Metonymy is another important means to expand word meanings in English. Borrowing the name of one thing to replace another related thing or one concept to replace another related concept is called metonymy (Wang, 2008). For example: She sets a good table. The word “table” in the sentence means supply of food and “table” refers to “food”.

Shift in application

The word meaning change in its use scope is the main way of its meaning evolution. It often appears that the meaning of a word changes from specific to general, from concrete to abstract, from one scope of use to another, finally extending its meaning. For example, “handsome” was originally only used to describe the appearance of men, meaning “attractive, good-looking”. In “a handsome woman”, it means “attractive, with large strong features rather than small delicate ones”. In “a handsome profit”, it means “large in amount or quantity”.

Some words have different meanings in different situations, such as sharp. (Of knives) it means “pointed”, (of speech) harsh, (of action) direct, (of sense) violent and (of intelligence) agile. It can be seen that a word can be used in different semantic fields and has different meanings due to the transfer of its scope of use.

In addition, social reasons and loans can also lead to the extension of word meanings.

In short, in high school English teaching and learning, based on the polysemy in college entrance examination, teachers should guide students to pay attention to polysemy, understand the causes and background, analyze the cognitive path of polysemy development, and finally achieve the goal of understanding and using vocabulary. Through such process, the teaching and learning of English vocabulary in senior high school is not only full of fun, but also has a profound comprehension, and achieves better results.

Understanding cultural differences and breaking through cultural barriers

The idea has been widely accepted in foreign language teaching that language, as both the carrier of culture and a part of culture, is inseparable from culture and therefore language teaching should be included in foreign language teaching. Robert Lado (Lado, 1957) showed in his work *Linguistics across Culture* in 1957 that culture of target language should arouse special attention in the process of foreign language education. H. H. Stern (Stern, 1983) puts forward a foreign language education model including four components which are forms, social language, social culture, and experiences and social culture is listed as an independent factor in foreign language education.

Cultural differences often lead to the deviation of reading comprehension of senior high school students, which leads to wrong decisions when making college entrance examination questions. For example, many students can't make correct decisions because of "gap year". Therefore, teachers should timely introduce relevant language and cultural knowledge and develop students' awareness of accumulating cultural knowledge, so as to truly understand the meaning of the article and achieve the purpose of communication.

Implications and Conclusion

In short, vocabulary learning is an important part for high school English learners. High school English vocabulary teaching based on the test questions of College Entrance Examination (CEE) can save time, improve efficiency, and meet the strong expectations of both the students and their parents. An active study on English vocabulary learning strategies is the concrete embodiment of enhancing the positive washback effect of CEE on high school English learning. Based on the test questions of CEE, it is also an important way for senior high school English learners to acquire word formation rules, master the polysemy of English words and accumulate English cultural knowledge.

References

- The National Education Examinations Authority. (2018). *Syllabus of the National College Entrance Examination*, Beijing: Higher Education Press.
- Wilkins, D. A. (1972). *Linguistics in Language Teaching*. Massachusetts: Massachusetts Institute of Technology Cambridge.
- Wang, R. P. (2008). *English lexicology*, Shanghai: Shanghai Foreign Language Education Press.
- Lado, R. (1957). *Linguistics Across Culture: Applied Linguistics for Language Teachers*. Ann Arbor: University of Michigan Press.
- Stern, H. H. (1983). *Fundamental Concepts of Language Teaching*. Shanghai: Shanghai Foreign Language Education Press.

Acknowledgements

This paper is the result of the research project (No. 2019ZXXJG19) "On Vocabulary Learning in High School Based on the Corpus of the National College Entrance Examination", which is named and supported by Bohai University and focused on elementary education and reform.

THE EARLIEST BILINGUAL EDUCATION POLICY IN CHINA: THE GUIMAO EDUCATION SYSTEM DURING THE “NEW POLICIES” REFORM IN THE LATE QING PERIOD

SHI Xuanzhi

School of Foreign Languages, Minjiang University, Fuzhou, China

Email: jeff19880511@163.com

[Abstract] This paper seeks to fill a scholarly gap in the early history of bilingual education (Chinese and foreign languages) in China by investigating the Guimao Education System, the first bilingual education policy in China. Based on a wide variety of historical archives, this study indicates that the Guimao Education System was closely tied to the policymakers’ rationale of seeking a balance between gaining practical benefits of foreign language education and preserving the Chinese identity through Confucian education. An in-depth analysis of the Guimao Education System will also provide historical insights for current policymakers in promoting bilingualism in China.

[Keywords] *the Guimao Education System; the “New Policies” Reform; bilingual education; bilingualism*

INTRODUCTION

The recent decade has witnessed contrasting voices concerning the effectiveness of English education in mainland China. On the one hand, English education has been viewed as a cornerstone for China to facilitate its communication with the outside world and enhance its international outlook. On the other hand, English education in China has been constantly criticized as “ineffective” and “low-efficient” in improving students’ English proficiency (Zhang & Zhao, 2017). Some educationalists have warned investing much in English education would not only be difficult to achieve satisfactory results but also pose threat to the overarching position of the national language Chinese in the education system (Zhang, 2014). A fundamental question of English education in China is how English education contributes to students’ academic study and professional development. In other words, how English education satisfies the multiple needs of learners in China and corresponds to China’s strategies of facilitating global communication and cultural diffusion to the rest of the world? Chinese-English Bilingual education has been viewed as an alternative to solving pedagogical problems of English education and balancing Chinese and English education. It is not restricted to teaching the two languages but also refers to using them as the media of instruction in non-language subjects to impart content knowledge. However, the development of bilingual education in China has been constrained by both practical problems such as the imbalance between Chinese language education and English education, and policy problems such as the lack of a consistent policy to support Chinese-English bilingual education in

China (Feng, 2007).

In contrast with numerous studies on recent English education development in China, there is a surprising paucity of studies to trace the history of English education in China, particularly a dramatic historical period of modern education development—the late Qing period from 1840 to 1911. It probably results from a lack of historical awareness among scholars within the field of applied linguistics and difficulties in locating primary sources concerning the history of English education in China. The present study investigates the earliest bilingual education policies in China, namely the Guimao Education System during the “New Policies” Reform at the turn of the 20th century. It aims to offer us a historical perspective to examine the current problems, and helps us to investigate how the current problems are grounded in history and develop over time, thus providing valuable insights to today’s policymakers and practitioners.

Based on a variety of primary sources such as memorials to the throne, imperial decrees, education archives of the premier universities or schools at various levels, governors’ diaries and correspondences, this study aims to present an empirically-grounded historical account of the Guimao Education System. The paper first provides a brief overview of historical background behind the establishment of the Guimao Education System. It then gives a detailed description and analysis of the Guimao Education System with focus on the status of western knowledge vis-à-vis Confucian knowledge, the status and role of foreign languages in the curriculum and the choice of foreign language varieties at different levels of schools. The final section summarizes the insights current policymakers may gain from the history.

HISTORICAL BACKGROUND

After the humiliating defeat in the Boxer Rebellion in 1901, China was forced to sign the unequal treaty “The Boxer Protocol of 1901”, ceding part of its territory to the victorious nations. The military defeat and the further scrambles of China challenged the prevailing Sino-centric view and warned the imperial government to realize the considerable gap between China and the foreign powers at all sides, and the urgency of implementing political, economic, military and educational reforms, which was called the “New Policies” Reform.

The proposal of Zhang Zhidong, a prestigious educationalist in late imperial China, was the most influential one of the educational reforms. His proposals can be summarized as the statement “absorbing Confucian ethics for soul (Ti) and acquiring western knowledge for practical use (Yong)” (Zhang, 1898, p. 2). Zhang Zhidong strongly advised that Chinese students acquire both traditional Confucian knowledge and modern western knowledge. The former included the Chinese language, Confucian classics, China’s history, traditional Chinese mathematics and geographical expertise while the latter included western languages, politics, laws, science and technology. Regarding the sequence of education, Zhang emphasized students should lay a solid foundation of Confucian knowledge before acquiring western knowledge:

If someone [studies Western learning] without first firmly being rooted in Chinese learning to cultivate his character, he may become a rebel leader if he has a strong body and a slave if he is weak. He will cause more harm [to society] than a person who knows nothing about Western learning. (Rebecca & Zarrow, 2002, p. 89)

Zhang Zhidong’s proposals had particular significance over preserving Chinese cultural identity and historical continuity against the trend of westernization and colonization at the turn of the 20th century. Apart from combining western and Confucian knowledge, Zhang also advocated establishing a three-tier modern education system in China. His moderate reforming ideas finally gained the support from Empress Dowager Cixi, the then de facto head of Qing government, and Zhang Zhidong was thus invited to be a chief drawer of education policies during the “New Policies” Reform.

THE ESTABLISHMENT OF BILINGUAL EDUCATION SYSTEM IN CHINA

During the “New Policies” Reform, one of the most noteworthy reform proposals was to establish a nation-wide education system. Based on the modern education system of Japan and the pioneering practices of modern education in some premier schools such as Imperial Peking University, the Qing government promulgated a national education system—the Guimao Education System in 1903. It was called the “Guimao Education System” because the system was implemented in the year of Guimao in the Chinese lunar calendar. The Guimao Education System consisted of 22 regulations on modern schools at different levels such as *Regulations on Junior Primary Schools*, *Regulations on Senior Primary Schools*, *Regulations on Secondary Schools*, *Regulations on Pre-university Schools*, *Regulations on Universities (including Graduate Schools)* and *Basic Principles of Education*.

The Guimao Education System set forth definite objectives at different levels of schools, drafted specific and appropriate regulations on students’ admission, curriculum design, textbook selection, assessment methods and school management in modern schools of different levels. Regarding bilingual education, the Guimao Education System covered the following three core aspects including (1) the status of western knowledge vis-à-vis Confucian knowledge; (2) the status and role of foreign languages in the curriculum; and (3) the choice of foreign languages for western subjects.

The Status of Western Knowledge vis-à-vis Confucian Knowledge

The Guimao Education System prioritized Confucian education as the basis of schooling and defined western education as a supplement not contradiction to Confucian education. In the very beginning of *Basic Principles of Education*, it stated the functions and status of Confucian education and western education. Administrators and curriculum designers in all modern schools should “take Confucian ethics such as loyalty and filial piety as fundamental school spirit”, and “attach great importance to the subjects of the Chinese language and Confucian classics to foster patriotism among students”. Having laid a firm foundation in Chinese, students should be “taught foreign languages, western knowledge and some specialized skills so as to serve the country in the future” (The Qing Government, 1904a, p. 4).

The Guimao Education System also defined the scope of western subjects. As stipulated in the *Basic Principles of Education*, the western subjects should incorporate western laws and politics because they are the essence of western knowledge. It can be concluded that drawers of the Guimao Education System intended to achieve a balanced bifurcated curriculum, which absorbed the essence of both Confucian and western knowledge.

The Status and Role of Foreign Languages in the Curriculum

The Guimao Education System accentuated the importance of foreign languages to access western knowledge. As stipulated in the *Basic Principles of Education*, all secondary schools and pre-university schools must teach students at least one foreign language (The Qing Government, 1904a). Even for those university students who majored in Chinese-related disciplines such as Chinese Literature and China’s History, foreign languages were still core subjects because foreign language education provided students with a language vehicle to examine similarities and differences in two different types of knowledge.

The high status of foreign languages in the Guimao Education System was also reflected in the hours of foreign language education in modern schools prescribed in the *Regulations*. For example, as stipulated in the *Regulations on Secondary Schools*, foreign language courses occupied 8 hours (out of total 36 hours) from Year 1 to Year 3 in secondary schools and 6 hours (out of total 36 hours) every week in Year 4 and 5. The hours of foreign language courses exceeded those of most academic subjects in secondary schools, only next to Confucian Classics (The Qing Government,

1904b). According to the *Regulations on Pre-university Schools*, the weekly hours of foreign languages courses occupied almost half of the total lecture time since foreign language education in pre-university schools would provide students with an important tool to content subject learning in modern universities or colleges (The Qing Government, 1904c).

In contrast with the high status of foreign language education in secondary schools, pre-university schools and universities, the *Regulations* set rigid limitation on foreign language education in primary schools to lay students a solid foundation for Chinese before learning foreign languages. Article 12 of *Basic Principles of Education* stipulated that students in primary schools shall not learn foreign languages and all the subjects in primary schools shall be conducted in Chinese (The Qing Government, 1904a).

In summary, the Guimao Education System indicated that foreign languages were compulsory courses for students at the secondary and tertiary level. A good mastery of foreign languages would advance students' understanding of western knowledge and help them acquire professional skills. While for students in primary schools, they were required to concentrate on learning Chinese and reading Confucian classics instead of being immersed in the English environment like the indigenous children living in British colonies.

The Choice of Foreign Languages for Western Subjects

As specified in the Guimao Education System, the choice of foreign languages in modern schools was subjected to the language requirements of academic disciplines in which students majored. Before being admitted to universities, the students had attended courses in pre-university schools and chosen one discipline they intended to study in universities from the following three categories: (1) Confucian Classics, Politics and Law, Literature and Commerce; (2) Natural Sciences, Engineering and Agriculture; (3) Medicine.

As stipulated in the *Regulations on Pre-university Schools*, for the students who chose the first type of disciplines, they were required to study English as the first foreign language, and either German or French as the second foreign language. Particularly, for those students who desired to study law, they should also choose Latin as an elective subject since Latin was an important language to gain expertise on law. For those students who chose the second type of disciplines, apart from English as the first foreign language, they shall learn German or French as the second foreign language. While for the students who chose the third type of disciplines, they were required to study German as the first foreign language, either English or French as the second foreign language (The Qing Government, 1904c).

The regulations above indicated that the choice of foreign languages in pre-university schools of late imperial China was closely related to the native language of the country with sophisticated skills in one specialized field. For example, Germany had world-leading techniques in the modern medicine field at the turn of the 20th century (Kim, 2014), so the students who majored in medicine subjects were required to choose German as the first foreign language.

THE HISTORICAL LEGACY

Four historical lessons concerning the Guimao Education System capture special attention from today's policymakers of foreign language education in China. The Guimao Education System established in the "New Policies" Reform built a balanced relationship between foreign and Chinese language education, and gave an equal status of modern western knowledge and traditional Confucian knowledge. "Learning from the West" was a main target of the Reform, however, the policymakers did not abandon Chinese language education and Confucian education with the purpose of preserving the Chinese identity and providing the basis of nationalism and patriotism. A balanced bilingual curriculum offered students an opportunity to draw comparisons between Confucian knowledge and western knowl-

edge on science, technology and politics. Therefore, the two types of education developed into a competitive yet balanced relationship, which achieved a dual objective in expanding the Chinese students' outlook to the outside world and preserving the essence of Confucianism.

The conflicts between Chinese language education and foreign language education were not historical antiques, but still existed in today's language education policy-making process in China. For long time, the foreign language education policies in China have constantly swung from pursuing the benefits of foreign language education and lowering the status of foreign languages to preserving the Chinese identity. The fundamental principle of balancing foreign language education and Chinese language education, namely not overemphasizing one at the expense of the other one, provides historical insights into handling or at least mitigating the longstanding conflicting ideologies in foreign language education policies in China.

The Guimao Education System also demonstrated close integration of foreign languages and subject content knowledge, which indicated the increasing specialization in foreign language education for students majoring in different academic disciplines. It thus prioritized the instrumental value of foreign languages in accessing western knowledge and interacting with the outside world. Back to today's scenario in foreign language education in China, one of the dilemmas today is the separation of English language education from content knowledge acquisition in various academic disciplines and the homogeneity of foreign language education regardless of students major, interest and foreign language proficiency (Hu, 2015). The Guimao Education System leaves lessons for today's policymakers in designing a more flexible and diversified foreign language curriculum to satisfy a broad spectrum of the students' needs, interests and capabilities.

The Guimao Education System showed that the choice of foreign languages in the modern schools was not limited to a dominant foreign language, but hinged on the requirements of academic disciplines that students specialized and the advantages of countries across disciplines. By contrast, the foreign language education policies in today's China are criticized to marginalize other foreign languages but only favored English. In spite of the fact that English is the dominant lingua franca in most international organizations, the other foreign languages have their own values in protecting linguistic diversity and satisfying China's needs for multilateral negotiations with rest of the world. Providing a wider range of foreign language choices to students does not mean lowering the status of English, but raising students' awareness of the benefits of other foreign languages to China's diplomatic communication and students' academic study.

CONCLUSION

This historical study provides an account of the first bilingual education system in China—the Guimao Education System. It demonstrated the resolution and approach of the Qing government to resolving the longstanding conflict of language ideologies, namely the conflicts between learning foreign languages to modernize China and preserving Chinese identity by learning Chinese and Confucian classics. The Guimao Education System also provided a central planning for the modern schools to design a balanced bilingual curriculum, and ensure an equilibrium between western education (including foreign language education) and Confucian education (including Chinese language education).

The Guimao Education System also revealed the policymakers' advanced ideas of integrating foreign language education with expertise acquisition. Although the imperial government promulgated no single policies for foreign language education during the “New Policies” Reform, most of the explicit policies regulating foreign language education were incorporated in the modern education policy initiatives, namely the Guimao Education System, which indicated close combination of foreign languages and professional expertise in China's modern education system.

References

- Feng, A. W. (2007). *Bilingual Education in China*. Clevedon: Multilingual Matters.
- Hu, Z. L. (2015). Reflections on the Reform of Foreign Language Education in China. *Foreign Language Education*, 1, 52–55.
- Kim, H. E. (2014). *Doctors of Empire: Medical and Cultural Encounters between Imperial Germany and Meiji Japan*. Toronto: Toronto University Press.
- The Qing Government. (1904a). *Basic Principles of Education (Xuewugangyao)*. Hubei: Hubei Educational Bureau.
- The Qing Government. (1904b). *Regulations on Secondary Schools (Zouding Zhongxuetang Zhangcheng)*. Hubei: Hubei Educational Bureau.
- The Qing Government. (1904c). *Regulations on Pre-university Schools (Zouding Gaodengxuetang Zhangcheng)*. Hubei: Hubei Educational Bureau.
- Rebecca, K. & Zarrow, P. (2002). *Rethinking the 1898 Reform Period: Political and Cultural Change in Late Qing China*. Cambridge (Massachusetts), London: Harvard University Asia Center.
- Zhang, T. W. (2014). The Reform of College Entrance Exam in English in China: Problems and Reflections. *Journal of PLA University of Foreign Languages*, 5, 49–55.
- Zhang, Z. & Zhao, S. F. (2017). The Causes and Suggestions of the Inefficiency in English Teaching. *Journal of Changchun Normal University*, 36(3), 174–176.
- Zhang, Z. D. (1898). *An Exhortation to Learning (Quanxuepian)*. Guangxi: Guiheng Book Company.

Acknowledgements

I would like to acknowledge the reviewers and the editors of *Proceedings of the 2020 Northeast Asia International Symposium on Linguistics, Literature and Teaching*.

This paper is a research result of “The Bilingual Education Practices of Modern Schools in Late Imperial China and the Educational Modernization in Fujian” funded by the Project of the 13th Five-year Plan of Education Science in Fujian Province in 2020 (Project No. FJJKCG20–123).

Transformation and Reconstruction of Teachers' Roles Based on The Cultivation of Students' Ability

Liwei Sun

School of Foreign languages, Jilin Agricultural Science and Technology University, Jilin, China

Email: 641196867@qq.com

[Abstract] *Under the background of big data and information technology, the issue of how to develop higher education to fit the need of the Belt and Road national strategy and how college English education should make the most use of this background to cultivate international English talents and great county craftsmen are becoming heated topics. College English Teacher, a key element of college English education, plays an indispensable role in college English teaching. Therefore, the paper holds that college teachers should reconsider and reflect their roles in college English teaching and changing and reconstructing their roles from teachers to designers, coaches, directors and tour guides on the basis of cultivating students abilities including their English application ability, self-study ability, lifetime learning ability, communication ability and so on. Besides, An empirical study has been conducted, which gives a positive feedback to the changing of teachers' roles.*

[Keywords] *Ability Cultivation Based; College Teachers' Roles; Transformation; Reconstruction*

Introduction

China has witnessed the promotion of the spirit of labor model and craftsmanship. Meanwhile, the development of vocational education has been equally emphasized. Therefore, there is an urgent need to integrate craftsman spirit with education and teaching. Chen Baosheng (2018), the director of the Minister of Education of China, has put forward the concept of cultivating technical talents with the joint efforts of vocational education and higher education. College English education is an indispensable part of China's higher education system, which plays a significant role in the coordinated development of students' knowledge and comprehensive abilities. College English education in China plays the functions of the cultivation of students' English application ability and promoting students' comprehensive ability, all of which will contribute to the transmission of Chinese culture. Thus, how to cultivate students' English application ability through English teaching has become an important mission for College English teaching in the new era, which will in turn be beneficial to more students.

Enabling students to possess the craftsman spirit is to equip students with all the abilities and qualities that a craftsman should have. English plays the role of cultivating students' English skills such as listening, speaking, reading, writing and translation and those abilities derived from the acquisition of those skills, such as the abilities of self-learning, communication and coordination, logical analysis, cross cultural communication, creation and critical thinking ability and so on, all of which will lay a solid foundation for students to possess the craftsman spirit. Therefore, how to equip students with those abilities becomes a key issue to discuss. One of the most important solutions might

lie in the teacher. According to the “National Medium and Long Term Educational Reform and Development Program” (2010–2020), teacher plays a decisive role in education. Whether a student will possess the craftsman spirit depends on how a teacher cultivate and educate them. College English teachers in this new era plays an essential role in equipping students with various comprehensive abilities. And English course is just a bridge to connect teaching and students. Therefore, it is necessary to transform and reconstruct teachers’ roles in order to cultivate students’ comprehensive ability.

The Current State of Teachers’ Roles at College

A survey has been conducted on the issue of English teachers’ roles in five universities within JiLin province. Abundant data has been collected through telephone, interview and questionnaire. The current state of teachers’ roles is analyzed based on the collected data. First of all, under the background of big-data, multimedia and new media, teacher-centered classroom teaching is still permeated in classroom English teaching. Students seldom speak, though occasionally, are forced and passive. There is not any sign of students’ active participation in classroom learning according to classroom observation. Such phenomena are due to two reasons, for one, the deduction of English learning hours in most universities make the teachers have no time to communicate with students in order to finish their teaching task within a limited time. Furthermore, most students are from the countryside in some universities, their English level is not proficient enough to participate in classroom activities. Over time, teacher-centered classroom teaching has become a routine. According to the analysis of the survey result conducted by a researcher, 30% students think they could accept teacher-centered classroom teaching for the reason that such classroom is energy saving and relaxed (Kelly, 2014). However, 70% students hold the opinion that teacher-centered classroom teaching do harm to their long term development and their English learning confidence and interests have been hindered, consequently their abilities have not been fostered.

Second, according to classroom observation, it is found that multimedia has been applied widely in most universities; however, these equipment is only utilized to fill students with knowledge rather than cultivating their ability. Besides, despite some universities has implemented new teaching methods like flipped classroom, their understanding about it is not that sufficient. For instance, some classroom has been solely “student-centered”. Teachers give absolute authority to students and ask them to do presentations in classroom. In this case, the role of teachers are audiences. The problem in such classroom teaching is that teachers don’t guide students and comment on their performances, which will not be beneficial for students to learn new things. According to the survey results, there still exists the phenomenon of emphasizing knowledge transmission while weakening their ability cultivation (Kelly, 2014). In the era of information technology, new teaching model and concept has been emerging constantly. It is worth to exploring teachers’ new roles based on cultivating of students’ ability.

Ability-Based Transformation and Reconstruction of Teachers’ Roles

Based on the above mentioned state of college English teachers, it seems that the transformation and reconstruction of teachers’ roles is extremely necessary for the sake of cultivating students’ ability and embody teachers with the spirit of craftsmanship. A various strategies have been put forward which will give some insights on the transformation of college teachers’ roles in classroom English teaching. Teachers, in this new era should be a generalist who are able to play a variety of different roles. The roles of teachers should be transferred to designers, coaches, directors and tour guides and each of which will be illustrated in the following parts.

From Teacher to Designers

Whether an English classroom is excellent or not depends on the smart design of teachers, through which an effective communication can be achieved. The design of teachers will be just like bridges which connect both the teachers and students effectively. Students' ability could be practiced through teachers elegant design. Thus, it requires the changing of teachers roles to designers and a well prepared designers. Teachers should design every classroom teaching procedures including the choices of teaching contents, the difficulties and the importance, even the procedure of lead in and the transition of each step should be designed carefully. In each class, the choice of exercises, activities, home work and evaluation process should also be considered delicately. The choice of teaching method should be put in a higher priority. The changing of teachers roles requires teachers to make the most use of every effective method and the integration of each one. Here, task-based approach should be highly recommended for the reason that in the process of designing each task, the role of teachers has been transferred to be designers unconsciously.

First, English class should be designed based on which type the class belongs to, a listening class or a writing one, a reading class or a translation one. Different classroom activities are designed based on the characteristics of the class type. For instance, various pictures, PPT, cards and multimedia are to be designed to stimulate students' expression and application ability in a listening class. Besides, a variety of tasks should be designed in the reading class in order to cultivate students' cognitive skills and critical thinking ability. Specifically, the task of transferring from direct speech to indirect speech, the task of matching and retelling stories could be designed while reading; group activities, pair work should be designed in the translation class; the model of flipped classroom can be designed in writing class in which the evaluation and appreciation of students' work could be done in class and the writing assignment could be finished before or after class. In addition, question asking process should be designed according to students' English level and their English basis. Each student should be paid attention to in order to encourage their English learning confidence. What is more, drills and exercises should also be designed, adapted, added and deleted based on the cultivation of students' ability. Last, the content of the blackboard and PPT should also be concise and brief in order to make the target students concentrate on what the teachers has input.

From Teachers to Coaches

Compared with teachers, one to one relationship is emphasized. This relationship could be realized on the prerequisite of fewer students. The mentor system has been set up in most universities. Mentors are like personal coaches, who will guide students' study and life patiently. Therefore, if teachers play the same role as a coach, who will company as a companion, guide as a partner in the process of students development, all kinds of students' abilities will be enhanced. In this relationship, teachers and students coordinate with each other in their leaning and teaching process. Teachers could satisfy students' requirement by observing and listening. For instance, a typical study curriculum or plan should be tailored based on students needs. What is more, with the guide of the teacher, some professional training could also be offered more specifically to broaden students learning resources. In the process of transform, students' problem solving ability could be improved with the caring guidance of a coach.

To be specific, a personalized file could be prepared for each student to record their learning process. In each file, a learning objective, learning process, evaluation process should be recorded. In this process, teacher appears as a partner and cooperater, which shorten their distance with students. Besides, students could be selected to assist teachers to track the files. Videos and other learning evidence are kept in the file during the whole semester. Teachers are going to evaluate students progress by taking this personal file into important consideration. Students are able to discover and solve their own problems due to the changing of teachers' roles, and other relevant abilities are also cul-

tivated. Teachers could assist students based on the result of the file and guide them one by one. A mutual respect relationship is set up during the process, which is the source and power of students' process of self-enrichment.

From Teachers to Directors

To solve the problem of emphasizing the teaching of reading and writing while weakening the teaching of listening and speaking, the role of teachers could also be transferred to be a director just like a movie director especially in the teaching of listening and speaking. Teachers could instruct students as a director instructs his actors. In English learning, students should be required to listen to more English materials and watch English movies after class in order to have a direct input. In class activities, students are required to do short plays that they have practiced after class in order to demonstrate and practice their English speaking ability. The task of doing a play could be assigned at the beginning of this semester, students could do the task of role play as an interest rather than an assignment. Each student's participation is encouraged and the more students are engaged in the activity, the better. The topic of the play could be vary from classical English stories as Cinderella, Snow White and Seven dwarfs to Chinese traditional classics as Journey to the West. The choice of an actor or actress could be tailored according to students' English level. Students in any proficiency level could be engaged in the activity through which their confidence, communication ability and cooperative spirit could also be promoted. What is more, through the repeated rehearsal, students' fear of speaking in front of audiences could also be overcome. All of these abilities can not be easily achieved through traditional English classroom study. Students could present their performances annually in the school's yearly event. Though the process of practicing is extremely difficult, the feeling of satisfaction can not be matched by any other forms of learning and practice.

From Teachers to Tour Guide

College English is essential for the acquisition of foreign language and culture and the transmission of Chinese culture. However, traditional teachers roles are not completely suitable for the cultivation of students application ability. Therefore, the roles of teachers could be transferred to be a tour guide under which circumstance students are changed into tourists. With the guide of a tourist, teacher in English classroom teaching, students who are involved in could experience foreign culture thoroughly. (Young, 2012) Specifically, teachers could cooperate with the tour guides in a travel company and a tour guide could be invited to the classroom directly to teach students, especially those who have the experiences of visiting foreign countries frequently. A virtual scene could be appeared in classroom, where students are led by the teacher to experience foreign culture directly. What is more, students themselves could transform to be a tour guide, who will lead their classmates to enjoy the scenery of their hometown. Through the changing of teachers roles and the simulation of the real travel scene, students' motivation and interests could be enhanced.

The Empirical Study of The Changing of Teachers' Roles

In order to verify the effects of teachers' role changes on classroom teaching, two classes have been selected as the experimental target and the controlled group. The two sample classes equal in the number of students and gender. What is more, the proportion of the sources of these students is also similar. The participates' English level is more or less similar through the English test before the experiment. The detailed information about the participates can be illustrated in the following table.

Table 1 The Comparison of the Participants

Group	N	Sources	Boys	Girls
Experiment	63	City:22% Country:78%	46%	54%
Controlled	62	City:24% Country:76%	42%	58%

From the above table, it can be seen that the experiment is fair for the participants, which will be justifiable to explain the results of the empirical research.

This research is a combination of both quantitative and qualitative research, four methods are employed in order to collect data, they are questionnaire, survey, classroom observation and classroom experiment. First of all, the questionnaires have been distributed in order to investigate the effectiveness of the changing roles of teachers among the experimental groups after the implementation of teachers new roles in classrooms, the survey of their attitude towards the changing role of teachers can be demonstrated in the following table.

Table 2 Students' Attitude towards the Changing Roles of Teachers

Results	N	SD
Reasonable	97	82%
Unreasonable	3	18%

(NOTES: N=number, SD=Std.)

From the above table, it can be seen that the number of students who are satisfied with the changing of teachers' roles in classroom obviously outweigh those who are not satisfied. Through the analysis of the survey results and with the combination of the questionnaire results, it can be analyzed that most of the students are having a higher expectation on teachers and they expect to reap more from the design of teachers and they are hoping to have an English class with the role changes of the teachers and new roles for themselves and in the newly constructed atmosphere their relevant English abilities will also be cultivated through the transformation of teachers' roles.

In the investigation of students learning effects, both the controlled class and the experiment class are using the same listening and speaking materials. However, the roles of teachers are totally different between the two. In the controlled group, teachers teach by using the traditional method and in the experiment group, teachers change their roles based on different class types, which give students a brand new experiences. And formative and summative assessment are involved in the evaluation of students learning effects. Formative assessment is more emphasized on the assessment of students learning effects. After the transformation of teachers' roles, students listening ability has been greatly improved. After the analysis of the test results between the controlled group and the experiment group through SPSS13.0, the mean score of the experiment group has been improved from 39.12 to 44.30 as can be seen from the following table. From the result of the pretest and post test, students' ability in listening and speaking has been dramatically enhanced. The results of the test can be embodied in the following tables.

Table 3 Pretest Results of the Experiment Group in Listening

N	Minimum	Maximum	Mean	Std.Deviation	Std.Err or Mean
55	30.0	48.0	39.25	1.99	0.78

Table 4 Post-test Results of the Experiment Group in Listening

N	Minimum	Maximum	Mean	Std.Deviation	Std.Err or Mean
55	36.0	50.0	43.25	2.19	0.34

From the above table, it can be concluded that with the changing of teachers' roles, students' listening ability is much better than before. Students' mean level of listening ability has been enhanced. Similar results can also be found in the assessment of students' speaking test. Besides, through the interview with students one by one, the students in the experiment group demonstrate a high motivation in English learning. They prefer the teacher's new roles as well as their own. Through the active participation in classroom learning, students feel that they are the center of the whole classroom and their organized and cooperative, autonomous learning ability has been cultivated in the process of learning. Besides, teachers are more accustomed to their new roles and they feel proud for the achievements of students though it requires them more efforts than before. Everything is worthwhile when teachers see their hard work paid off.

Conclusion

This paper demonstrates the strategies of teachers role transformation from teachers to designers, coaches, directors and tour guides, and with the help of empirical study, it concludes that with the role changes, students' listening and speaking ability could be finally improved. Some problems are existed in the research of this paper, firstly, the questionnaire is only confined to students within JiLin province, which makes the collected data may not reflect the phenomena in the whole country. Besides, the empirical study of only one semester may not fully verify the effectiveness of the learning results. What is more, teachers attitude towards their new roles and their adaption to the new roles have not been surveyed, which will be studied in the further research about teachers' roles.

In the preface of a book by Jacques Delors, "Learning: The Treasure Within", the writer mentions that any form of reform can't be succeed without the active participation of teachers. (Delors, 2001) The important position of a teacher illustrates the necessity of changing teachers' roles. With the rapid development of education, the role of teachers should be strengthened rather than being weakened, and it is more important than any other time in the new era. Teachers should be a generalist who are able to design, to train, to direct and to guide. Therefore, the role of teachers should be transformed into an excellent designer, a patient coach, an outstanding director, and a fascinating tour guide. All of the new roles require teachers to challenge themselves and to work harder than before. Teachers' new roles require teachers to possess the craftsman spirit without which one may not be successful in the process of the transformation of their roles. With the reconstruction of teachers roles, they will demonstrate their craftsman spirit with which they could take great delight in transforming their roles for the long term development of students and for the cultivation of students ability.

References

- Butzler, K. B. (2014). The Effects of Motivation on Achievement and Satisfaction in a Flipped Classroom Learning Environment. Arizona: *Northcentral University*, 5, 41–42.
- Chen, B. S. (2018). The cultivation of technical Talents between the cooperation of higher and vocational Education. *China Daily*, 5(1), 1–9.
- Delors, J. (2001). Learning: The Treasure Within. *Education and Science*, 12, 07–08.
- Gu, M. Y. (2019). The Explanation of the National Medium and Long term development program (2010–2010). *Bei Jing Normal University*, 2019, 22–24.
- Liang, C. (2018). The Transmission of Chinese Culture. *Foreign Language Research and Teaching*, 8, 36–37.
- The Minster of Higher Education. (2017). College English Teaching Requirement. Beijing, Tsinghua university: 33.

Acknowledgments

This paper is assisted by many teachers and students without whom the successful completion of this paper is impossible. Besides, this paper is funded by the Scientific Research Program of JiLin Higher Education Association (JGJX2019D375) and JiLin Higher Education Teaching Reform and research Program (2019XJZD07).

Study on College English Vocabulary Teaching from Bloom's Taxonomy

Tang Peirong

School of International Studies, Anshan Normal University, Anshan, China

Email:hyr99999@126.com

[Abstract] *The current college students' English reading ability is insufficient, which is mainly due to the lack of vocabulary. Based on the understanding and research of the connotation of Bloom's Taxonomy and the investigation of the current situation of College English vocabulary teaching. This paper puts forward the study of Bloom's Taxonomy on College English vocabulary teaching, so as to help college students improve their English level.*

[Keywords] *College English; Vocabulary; Teaching*

Introduction

At present, college students generally take various English graded tests, but these graded tests do not greatly improve the English level of college students. It may result in a lack of motivation for students to learn English. English vocabulary knowledge and vocabulary have a profound influence on the language ability, pragmatic ability and organizational ability of English learners. Therefore, vocabulary learning plays an important role in English learning and enough attention should be paid. The Bloom's taxonomy can play a crucial part in this process. It uses the goal classification method to guide students' learning and allow teachers to change the current teaching mode in order to improve students' English proficiency quickly.

Bloom's Taxonomy

The idea of establishing a classification system of educational goals began in 1948. Bloom's theory of taxonomy was gradually developed on the basis of this idea. It aims to provide standards for evaluating students' learning results in order to guide teaching practice. Bloom proposed that educational goals can be divided into three areas: cognition, emotion and operation (Wang, 2000, pp. 65–71). According to the gradual process of human cognitive law from simple to complex, from specific to abstraction, among them, the classification of educational goals in the cognitive domain is divided into six levels: memory, understanding, application, analysis, evaluation, and innovation (Zhu & Ma, 2014, pp. 67–71). Forty-five years later, Krathwohl, one of Bloom's partners, and Bloom's student Anderson revised the Bloom's taxonomy again. The revised Bloom's taxonomy levels from low to high are: remember, understand, apply, analyze, evaluate and create. The revised Bloom's taxonomy makes design and evaluation of teachers and students easier and clearer during the teaching and learning process. It is widely used to guide teachers to organize teaching activities to meet students' cognitive levels from simple or low-level to complex or advanced claim. Many researchers believe that Bloom's taxonomy theory can help colleges and universities formulate scientific talent training goals and evaluation standards. And that teaching practices based on this theory have a significant positive

impact on students' understanding of themselves and accurate positioning. At present, the research of Western industry scholars mainly focuses on the impact of Bloom's cognitive field of education goal classification theory on the cultivation of college students' thinking ability (Anderson & Krathwohl, 2001).

In our country, the application of Bloom's taxonomy theory in educational practice provides an important theoretical basis for the establishment of the teaching evaluation system and management goal system. At present, most researchers in our country apply this theory to the process of formulating college curriculum teaching plans and teaching evaluation standards, but there are not many studies that combine specific disciplines or professional talent training. The related practices and analysis are even more lacking.

Current Situation of College English Vocabulary Teaching

Vocabulary is an important part of language and it is the carrier of language. For students to master a foreign language, having a large number of vocabularies is essential. However, lack of vocabulary in current has become a serious constraint on the development and improvement of students' English ability. At present, the vocabulary of many college students is the same as that of high school, or even lower than that of high school. This causes many students to read an English article neither knowing the meaning of the words, nor even knowing the meaning of sentences. They don't know how to understand the passage. In order to expand the vocabulary, many students work hard all day, but have little effect. This will reduce students' interest in English learning quickly and it will form a vicious circle. Therefore, strengthening vocabulary teaching, improving the efficiency of vocabulary teaching, and expanding students' vocabulary has become an urgent matter for college English teaching. Changing traditional teaching concepts and backward teaching methods, exploring effective vocabulary teaching methods is an important part of college English teaching reform. The syllabus puts forward higher requirements on the vocabulary that students should master when they entering the university. From this point of view, it is not enough to expand the students' vocabulary by relying solely on the students' subjective efforts. Teachers should use the limited time in class to guide students in appropriate methods.

In the process of college English teaching, a lot of teaching mode, such as "cracking duck" is adopted. Teachers only explain to students based on the content of the textbook. The cultural background, historical stories and existing problems behind this knowledge are sometimes taken away or even not mentioned. They just tell the students that those are the key points of the exam and which parts can be ignored. This increases the boringness of the classroom and reduces the fun. The students may lose their enthusiasm and initiative in vocabulary learning, so that they can indeed get high scores in the test. But in this vicious cycle, the student becomes a test machine rather than a thoughtful person with independent personality. It ignores the subject status of students.

In the entire college English vocabulary teaching model, most English teachers are chattering on the stage by themselves, regardless of whether the students listen carefully, whether they are interested in listening or not. The teachers just teach them by themselves. They give the students some key parts after the lecture. The key point is to let the students recite. This seriously neglects the student's dominant position and causes students to lose their interests in vocabulary. Such a vicious circle is not conducive to the physical and mental development of students. Teachers are only lecturing and do not give students the opportunity to explore and think independently. It is difficult for students to learn to discover and think by themselves. In this way, the meaning of education itself is lost, and it is difficult to gain from it. At the same time, the teacher's authority also prevents students from asking questions or asking questions they don't understand. The classroom atmosphere is dull and there is no interaction between the teacher and the students. English vocabulary itself is a subject that lacks interest. If the atmosphere in the classroom is dull, students will be less interested in learning vocabulary. If teachers do not change their teaching methods to construct

interesting classrooms, students will feel uncomfortable. Students do not understand the knowledge points by themselves, and then recite vocabulary again and again. All of these will increase the psychological burden of students. In this way, students will not use the knowledge they have learned flexibly. They also lose their interest in learning vocabulary gradually.

The Study of Bloom's Taxonomy on College English Vocabulary Teaching

Vocabulary Classification Mode

The core content of Bloom's Taxonomy is to formulate a reasonable teaching grading system. The grading system is in line with the psychological development and construction of students. At the same time, it can realize the gradual progress of the teaching process, so that students have a deeper understanding of knowledge.

In the process of college English teaching, the vocabulary classification system mainly includes the following three aspects: basic vocabulary, high vocabulary and higher vocabulary. The basic vocabulary refers to the 3,500 vocabulary that students have mastered during high school. Mastering these vocabularies can have a general understanding of the content of the article during the reading process. You will understand the characters in the article. It can be seen that this is the basic requirement for college students' English vocabulary mastery. High vocabulary refers to the 5000 vocabulary that students have mastered during the freshmen year and sophomore year. Mastering these vocabulary enables students to have a deeper understanding when reading English articles. It is a process of improvement. Normally, students reach this stage can start to read English articles independently, and have a deeper understanding of the content of the articles. A high vocabulary can meet the requirements of various English exams of students, especially the requirements of the college English test. Higher vocabulary refers to the 10,000 vocabulary that students have mastered in the junior and senior year. Mastering these vocabularies allows students to read English original monographs fluently, but current college students rarely have this ability.

The vocabulary learning is also divided into three stages. The first stage is to understand the basic meaning of vocabulary. That means you should be able to read, write, and understand the meaning of words. The first stage corresponds to the "recognition" and "understanding" process in Bloom's taxonomy. The second stage is to master the usage of vocabulary and be able to use vocabulary to make sentences proficiently. This ability corresponds to the "application" and "analysis" stages of Bloom's taxonomy. The third stage is to master the deep meaning of vocabulary, and be able to habitually use vocabulary flexibly. This ability corresponds to the "comprehensive" stage in Bloom's taxonomy.

Create a New Teaching Model

The vocabulary recurrence rate will affect the learner's familiarity with the vocabulary. The higher the frequency of the vocabulary, the better the learner will master the vocabulary. Therefore, many learners recommend paying attention to the vocabulary recurrence rate in the textbook compilation process. Not all words have the same frequency of use. There are two to three thousand high-frequency words in English. But there are tens of thousands of low-frequency words. Because there are a large number of low-frequency vocabulary in English, that is, vocabulary with low frequency and narrow range of use. It is particularly important to master the strategy of vocabulary teaching. Low-frequency vocabulary has several characteristics. First of all, there are a lot of them. Secondly, these vocabulary learners may only encounter them once or twice in their lives, and the hard work they put into them will not be rewarded. The low-frequency vocabulary in a certain language as a whole may appear very often in a very special field. That means their scope of application is very narrow. Therefore, we should master certain strategies when teaching so as not to make unnecessary efforts and yield to get twice the result with half the effort. We should make students put in a lot of

effort to remember some high-frequency vocabulary.

The existing teaching process of college English cannot meet the teaching requirements of Bloom's taxonomy. Teachers need to modify the existing teaching process and model. In the future teaching process, two teaching reforms are needed.

One is the reform of vocabulary memory methods. During the first and second stages of vocabulary teaching, students need to memorize the basic meaning of vocabulary. Students are able to use vocabulary to make sentences proficiently if they master the usage of vocabulary. The process of establishing this kind of knowledge system needs to be able to make students have a relatively deep impression (Gong, 2017, pp. 154–155). I think the “situational teaching method” can fully meet this requirement. In this process, teachers can construct classroom situations through the combination of blackboard writing and multimedia equipment. Let students have a deep impression on the vocabulary they have learned.

In the classroom, teachers can combine the presentation of vocabulary with pictures, videos, music, etc. Through vivid and colorful ways, teachers can mobilize students' various senses to participate in word memory. Teachers can also pick out representative vocabulary and ask students to connect them to form a short story, and then let the students perform it according to the plot of the story. At any age, games are the best means of language teaching. Teachers in the classroom can make full use of various resources to allow students to participate. In addition, English vocabulary memory is an important part of the English learning process. Students must first master the memorized words in order to study English sentences and even articles successfully. The quality of vocabulary memory will directly affect English learners' further study and use of the language. English vocabulary is very easy to forget because it is not commonly used. Therefore, in English vocabulary teaching, we must pay attention to timely review, and students can be required to use their usual scattered time to review vocabulary, so as to spend a shorter time to obtain greater gains. At the same time, the flexible review in usual teaching is combined with the overall review in unit exercises. Students have to be aware that review is the first time to promptly. They should begin to start in the large-scale forgotten to get a good effect. Pay attention to the form of a new form, more variables, avoiding mechanical repeating monotonous tricks. Teachers always need to keep students' enthusiasm for learning. Teachers also should stimulate students' enthusiasm of the intellectual activity.

The second is to change the classroom status of teachers in college English teaching. In vocabulary teaching, teachers must ensure that the classroom is based on students (Liu, 2016, pp. 205–207). Teachers must guide students effectively and tap students' interest in learning. In this vocabulary teaching mode, students can affect their content, form, material and progress. In the whole study, students are in the center. Learning environment and learning activities are students-centered and are controlled by the students themselves. Teachers should provide students with independent learning and mutual learning opportunities. They should provide students with effective learning skills guidance. Teachers on classrooms make students be a scholar who can find and solve the problems. Teachers are classists and guiders who design to learn from the overall angle. Students are the main body of the learning process. They are explorers and constructors of the knowledge. Through the guidance of teachers, teachers give full play and mobilize students' research enthusiasm and initiative.

Concluding Remarks

In summary, Bloom's taxonomy can propose a more reasonable teaching process through the target classification system. The teaching process includes recognition, analysis, and comprehensive application. In college English vocabulary teaching, teachers can classify students' English proficiency into normal, higher and more higher according to Bloom's taxonomy theory which corresponding to relative vocabulary respectively. Teachers need to reform the

teaching model, change the status of the classroom and optimize the assessment mechanism to improve students' English proficiency.

References

- Anderson, L. W., et al. (2001). *A taxonomy for learning, teaching and assessing: A revision of Bloom's taxonomy of educational objectives*. New York: Longman.
- Gong, J. (2017). A Brief Analysis of the Application of Situational Teaching Mode in College English Classroom Teaching. *Journal of Hubei Correspondence University*, 9, 154–155.
- Liu, Y. (2016). The Application of Bloom's Educational Objective Classification Method in the Teaching of Economic Law. *Technology Outlook*, 7, 205–207.
- Lorrain, A. (2009). *Bloom's Taxonomy of Educational Goals*. Beijing: Foreign Language Teaching and Research Press.
- Su, C. H. (2012). Ways to Improve College Students' English Phonics and Dictation Ability—Natural Phonics. *English Teacher*, 12, 38–41, 46.
- Wang, H. S. (2000). Analysis on Bloom's Theory of Classification of Educational Goals in Cognitive Field. *Journal of Nanjing Normal University (Social Science Edition)*, 3, 65–71.
- Zhu, X. & Ma, W. J. (2014). The Enlightenment of Bloom's Educational Goal Classification Theory on College English Reading Teaching. *Chinese University Teaching*, 9, 67–71.

On the Infiltration of Intercultural Communication in ESP Teaching

Wang Jing

Liaoning Police College, Dalian, China

Email: 1437122351@qq.com

[Abstract] Culture is the unique customs, beliefs, goals and systems of a society. Any language contains rich cultural connotations. It is impossible to learn a language well without understanding cultural norms. Therefore, language teaching and learning cannot be carried out in a vacuum. Language and culture are closely related. The purpose of this paper is to promote the development of students' cultural vision in ESP teaching, to cultivate students' cross-cultural and foreign cultural ability, so that students can use relevant knowledge to solve practical problems in cross-cultural communication, and promote students to become the main body of learning.

[Keywords] intercultural awareness; Situational communication; reform in education

Introduction

What is intercultural communication? Among numerous definitions of intercultural communication, there is one proposed by Samovar, Porter and Stefani (2000) and often quoted by others, “intercultural communication is communication between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event.” (Liu & Liu, 2018, p. 12). According to Wenzhong Hu, “in specific communication situations, communicators with different cultural backgrounds use the same language (mother tongue or target language) for oral communication.” (Hu, 2013, p. 1) This definition includes the following four points: The two sides of communication must come from different cultural backgrounds; the two sides must use the same language for communication; the two sides of communication carry out real-time oral communication; the two sides of communication are engaged in direct verbal communication.

Language and culture are closely related. Because of the birth of language, human culture can be inherited. Therefore, language is the carrier of culture. At the same time, culture influences the development of language all the time, which makes the language constantly improve itself and become more accurate in order to adapt to the trend of culture. Therefore, culture influences language. Among the many factors of language learning, vocabulary can best reflect the cultural connotation of a nation. In addition, there are great differences in pragmatic rules and discourse structure between different languages, which are closely related to national cultural traditions. Language is like a mirror. It can clearly reflect the cultural connotation of a language. The two depend on each other. To understand a language, we must first understand culture, and learning culture must master language.

The Necessity of Integrating Intercultural Communication Knowledge into ESP Course

The integration of intercultural communication knowledge is the teaching requirement of College English and ESP.

According to the requirements of College English course teaching, College English is a compulsory basic course for college students. It is a teaching system guided by foreign language teaching theory, with English language knowledge and application skills, intercultural communication and learning strategies as the main content, and integrates a variety of teaching modes and teaching means. (Ministry of Education, 2007) Therefore, in the design of College English curriculum, we should give full consideration to the cultivation of students' cultural quality and the teaching of international cultural knowledge. We should try our best to use language carrier to let students understand science and technology, western social culture and other knowledge. The teaching goal of ESP is to gradually cultivate and improve the students' oral communication ability in English, and to cultivate the students' ability to choose the correct discourse content for a certain discipline or a certain language category in specific situations. In 2012, the Ministry of Education issued the "Thematic planning of Higher Education", in which special emphasis was placed on cultivating students' international vision and broad mind of respecting multiculturalism. (Ministry of Education, 2012) Therefore, the Ministry of education is very concerned about the cultivation of intercultural communication ability of undergraduate talents. According to the above requirements, it is an inevitable trend to integrate intercultural knowledge teaching into ESP classroom teaching.

The integration of intercultural knowledge is the demand of China's social and economic development.

After China's entry into WTO, all walks of life are in the tide of economic globalization, and cooperation and exchanges with other countries are increasingly frequent. Since the 18th National Congress of the Communist Party of China, the Central Committee has put forward a grand thinking path and pattern of opening up, which has received warm response in the world. China's milestone is "one belt, one road strategy". "One belt, one road" reflects China's continuous participation in the formulation of some international rules in the process of opening up the economy. This strategy is not only economically significant, but also has far-reaching significance in history, culture and international exchanges. The strategy of "one belt, one road" will not only exert far-reaching influence on the development of the country in the next stage. It can also form a new channel and a new pattern in the world, which is of great significance. Under the background of economic globalization, the exchanges and cooperation between China and the international community are increasing day by day, which requires the practitioners of various industries not only to have profound professional skills, but also to have certain English ability and intercultural communication ability. Therefore, the intercultural communication ability is an indispensable quality for the talents trained in undergraduate education; no matter they are proficient in any professional knowledge, if they want to have international competitiveness.

The integration of intercultural knowledge is the practical demand of training international professionals.

The so-called internationalized professionals refer not only to the diplomatic personnel of a country, but also to those who are good at using foreign languages or even ESP when they are proficient in their specialties. In March 2019, the Ministry of organization and the Ministry of Education jointly held a conference on promoting the reform of public foreign language teaching and vigorously cultivating high-quality international professionals. At this conference, the Ministry of education stressed that it is one of the major events of this year to focus on the cultivation of students' comprehensive ability to use major + foreign language, and to train international professionals good at many things and expert in one. The meeting made us feel the urgent need for international professionals. The meeting uni-

fied the ideas and enhanced the understanding of the importance of international talent cultivation among various departments. In view of the special needs of China's international and domestic situation for the future transnational work of international talents, the ESP teaching needs to strengthen academic exchanges with relevant institutions and institutions in developed countries in terms of disciplines and specialties. We should learn from advanced professional talent training concepts and methods in developed countries, explore long-term inter-school cooperation mechanism, expand school running vision and improve talents. At the same time, it is necessary to strengthen the contact and exchange with neighboring countries and export human resources and intelligence. The development of society has put forward higher and clearer requirements for talent training in Colleges and universities. To adapt to the development of society, international top talents should not only have professional skills, but also master the ability of autonomous learning and cross-cultural communication ability. We find that some professionals who are proficient in foreign languages do not understand the specific cultural customs and discourse traditions of some foreign countries, and are not good at using restrictive language. In their work, they will sometimes cause misunderstanding, worry and even fear of communication with foreign counterparts. Therefore, we should promote the teaching mode of ESP, and integrate the cultivation of cross-cultural awareness into the course learning so as to adapt to the comprehensive goal of talent. This is a new challenge for ESP teaching.

Ways to Cultivate Intercultural Communication Awareness and Competence

In the classroom teaching practice, the combination of communicative approach and intercultural communication theory is applied to ESP oral English teaching. The practicability and effectiveness of the communicative teaching method and the situational teaching method are brought into full play, so that the classroom teaching of oral English for special purposes can be realized and socialized, and the students' ability to communicate fluently and accurately in English can be cultivated. Through the experiment, the effective teaching methods in accordance with the characteristics of ESP oral English teaching is explored. According to the framework of cross-cultural competence in foreign language teaching, classroom activities are designed, and students are trained from three aspects of cognition, skills and actual combat.

Educational concept updating, knowledge structure upgrading and the awareness of intercultural communication enhancement

First of all, teachers should abandon backward educational ideas and guide foreign language classroom teaching with advanced ideas. What they should do first is to help students find and analyze the real reasons for their failure in language learning, so that they can find the crux and fully realize that the biggest obstacle to English language understanding is largely caused by cultural differences. Students' intercultural awareness is weak. They equate Chinese culture with western one and think that there is no essential difference between them. They have been learning English with Chinese thinking mode for a long time. In addition, due to the lack of contact opportunities with foreign cultures, they stubbornly believe that the basic connotation of the two cultures is the same, ignoring the cultural differences. Therefore, in order to improve students' intercultural communicative competence, we must pay attention to the cultivation of intercultural awareness. With the improvement of their awareness and the renewal of ideas, students have changed their inherent concepts in ESP learning. They have realized that English learning is not simply a pile up of words, grammar and questions, but the learning and understanding of foreign cultures. Only when culture comes first and self-cultivation is in place, can they really learn professional English and serve the society. Secondly, in view of the lack of intercultural knowledge of students, an elective course "comparison of Chinese and Western cultures" is provided to introduce Chinese and Western cultural traditions, customs and habits. On the one hand, it aims

to expand students' cultural vision and etiquette literacy, strengthen their sensitivity to foreign culture, and then enhance their intercultural awareness, on the other hand, it aims to cultivate their ability of self-reliance of foreign culture so that they can quickly adapt to the differences of foreign culture, accurately understand each other and express themselves appropriately and generously in their future work.

Improvement of the quality of classroom teaching by infiltration of intercultural knowledge and professional English

According to the different characteristics of different professions, teachers adjust their teaching objectives in classroom teaching. They make good use of situational teaching method and case method to combine the contents of cross-cultural knowledge and professional English so that students can passively accept and actively participate in the class. This not only trains their language proficiency, but also improves their ability to analyze and solve problems. In the situational teaching class, according to the teaching content, the teacher introduces the cultural background appropriately to provide the context for professional English learning and create specific scenes so that the students can reproduce the situation described in the text through role play. Students are in the scene and try their best to play their role. When there are real people or real scenes in language learning, language will have life, and language will become full, which will stimulate students' initiative in learning language. This will not only improve their ability to use language knowledge, but also gain a sense of achievement, which will increase their interest and participation in learning professional English. American linguist Sapir once said: there is something behind language. It can't exist without culture, and cannot be separated from the tradition and belief of social inheritance. (Sapir, 1921, p. 129)

Promotion in intercultural knowledge learning by integrating theory with practice

The most effective way of intercultural learning is to have the real practice of contact with different cultures. However, this kind of multicultural environment is extremely lacking in many domestic colleges and universities in the past. In recent years, with the increasing of China's comprehensive national strength, the pace of China's integration into the world is speeding up. The students have been arranged to participate in one Belt one Road International Summit Forum held in Beijing in May 2017 and the annual Summer Davos meeting held in Dalian. The internship opportunity has made students' comprehensive ability gets all kinds of exercises, especially in intercultural communication, and has been fully promoted from ideological recognition to actual combat ability. In the actual combat, students encounter a variety of problems and embarrassment in the process of intercultural communication, some of which can be solved, and some problems can be brought back to the classroom for discussion and analysis by teachers and students. The knowledge learning process from practice to theory enables students to solve many questions that they were ignorant of in the past. Let the students reproduce the situations in the classroom on many phenomena of cultural conflicts between China and the west, such as refusing to be rewarded for helping others, complaining about hotel greetings, and differences between Chinese and foreign politeness concepts. Then teachers organize students to conduct cultural phenomenon analysis and thematic debate in groups, so as to cultivate students' critical thinking and critical thinking ability in dealing with cultural conflicts, and improve students' comprehensive humanities quality.

Conclusion

People from different cultures often make communication mistakes or fail to achieve the purpose in intercultural communication. The main reason lies in the lack of differences in cultural background, value orientation, psychological factors, social norms and so on lack of understanding. These differences are reflected through the social language

rules. The so-called sociolinguistic rules refer to the rules shared by a cultural group that restrict or dominate the way of speaking. The embarrassment that students encounter in intercultural communication is due to the fact that they take the norms of their own culture or social norms as the criteria for interpreting and evaluating the behavior of others in the process of communication, which will inevitably lead to the phenomenon of “pragmatic transfer”, which will inevitably lead to the failure of communication and produce a large psychological or social distance. Therefore, from the perspective of cultural relativity, cultural differences are universal, and the standards, attitudes, norms and beliefs of a particular culture can only be understood in its own culture according to its specific conditions, that is to say, the social language rules of different cultures cannot be used to describe the speech acts of a particular culture. In intercultural communication, we should put social language rules in the first place. Therefore, the real intercultural communication takes place outside the classroom and in the real social environment. It is not enough to cultivate students’ intercultural communication ability only by classroom teaching. Only close to the “actual combat” can we avoid the occurrence of communication failure.

References

- Department of higher Education, Ministry of Education of the People's Republic of China. (2007). *College English Curriculum Requirements*. Shanghai: Shanghai Foreign Language Education Press.
- Hu, W. Z. (2013). *Introduction to intercultural communication*. Beijing: Foreign language teaching and research Press.
- Liu, C. X. & Liu, L. (2018). *Intercultural Communication Practice*. Beijing: University of international business and Economics Press.
- Ministry of Education of the People's Republic of China. (2012). *Thematic planning of Higher Education*. Retrieved on August. 17, 2020 from <https://MOE.GOV.CN>
- Sapir, E. (1985). *Language: An introduction to the study of speech*. Beijing: Chinese translation of world famous works series. Commercial Press.

English Classroom Discourse under the Perspective of Speech Act Theory

Wang Lei

School of International Studies, Anshan Normal University, Anshan, China

Email:meredith_wang@hotmail.com

[Abstract] “English Curriculum Standards for Senior High School” (2017) pointed out that in daily teaching activities, teachers should combine the theme context by using their own classroom teaching discourse to guide students to speak, dialogue, and discuss. Make English classroom a real “student-centered” classroom. This study combines the framework of locutionary act, illocutionary act and perlocutionary act to analyze the various parts of English teacher’s classroom discourse.

[Keywords] speech act theory; teacher’s classroom discourse; English teachers

Introduction

It is clearly stated in *The New Standard of English Curriculum for Senior High School* (2017) that in classroom teaching, teachers should combine the topic content with their classroom discourse to guide students to speak, talk and discuss. In classroom teaching, it is necessary for them to use classroom discourse constantly to reproduce topic-related words. Teachers classroom discourse can help students sort out text information and organize topic-related words. This shows that teacher’s discourse is not only a carrier of teacher’s teaching in classroom teaching and learner’s language acquisition, but also an important source for students to obtain language input to improve core literacy. Therefore, it is of great significance to study the current teachers’ classroom discourse and find measures to enhance teacher’s classroom discourse for better education.

This present study attempts to study the use of high school English teacher’s classroom discourse in Anshan by using observation and interview. By observing the classroom records of 20 high school English teachers in Anshan, choose ten teachers of the same lesson types for research and interviewing six of the English teachers and some students who participated in classroom teaching.

Theoretical Basis and Literature review

Speech Act Theory

Speech act theory was originally proposed by John L. Austin, the British Philosopher, in the late 50’s of the 20th century. In *How to Do Things with Words* (1962), he pointed out that when people speak, they are performing actions. Speech act is the smallest unit of meaning and human communication. There are three types: predicate behavior, that is, using words to express a certain idea; tenor behavior, that is, the spoken sentence has a certain power; Linguistic effect is the use of an utterance to produce a certain effect. To complete a tenor behavior, one must complete a predi-

cate behavior. Therefore, the tenor behavior and the predicate behavior are intertwined. And there are boundaries, because many predicated behaviors do not simultaneously play the role of tenor behavior. There is also a clear difference between tenor behavior and linguistic effect. The effect produced by the former is persuasive, while the effect produced by the latter is mandatory. Searle further developed the speech act theory on the basis of Austin.

Teacher's Classroom Discourse (TCD)

The Longman Dictionary of Language Teaching and Applied Linguistics defines teacher's discourse as a language used by teachers in the teaching process. In order to achieve the purpose of communicating with students, teachers often simplify the language so that it has many features of foreign dialects or other simplified language features. Language teachers use teacher's discourse to impart language knowledge, organize classroom activities, and conduct teacher-student exchanges. In English class, English is not only the purpose of students' learning, but also the medium of teachers' teaching. Therefore, on the one hand, teacher's discourse has an exemplary role in the use of the target language. And on the other hand, it is also an important way for students to input language (Nunan, 1991).

Many researchers have so far studied TCD from different perspectives. Liebscher and Dailey-Ocain (1983) found that teachers' different perceptions of their classroom roles affect their different feedback methods. Walsh (2002) proposed the teachers' "scaffolding" discourse function to facilitate classroom interaction. Gibbons (2003) studied how teachers built a "scaffolding" and thought that the "scaffolding" role allowed students to participate in classroom interactions for a longer period of time, with more words and more complete. In China, TCD is believed not only a language tool for teachers to organize classroom teaching, but also an important source of language acquisition for students (Wei, 2014). Tang (2014) holds that TCD is the specific form of the teaching language. It is an educational language that teachers have to deep consideration and have a certain teaching purpose, which will give students a psychological shock and enlightenment. Xia and Li (2017) start from the current situation of English TCD, and believe that English teachers still have problems of random and simplistic discourse repetition in high school classrooms. Hua (2017) analyzes teacher feedback from the perspective of information feedback, which can improve many of the shortcomings of traditional teaching mode effectively. To a certain extent, the quality of teacher's discourse determines whether the teacher can successfully complete the teaching plan and whether the student can successfully acquire the target language.

Even with so many researches have been done on the TCD, few researches has been done from the perspective of Speech Act Theory. Thus, the current paper will study high school English teacher's class discourse from the perspective of SAT.

Research Design and Implementation

Research Questions

This present research mainly explores the following questions:

- 1) What is the distribution of the amount of discourses and the specific ways of asking questions and the types of feedback?
- 2) What are the patterns of classroom feedback discourse used by high school English teachers?

With a thorough exploration around the research questions above, the present study hopes to make further targeted suggestions.

Research Subjects

The author has observed and recorded 20 high school English teachers' of both the key high schools and ordinary high schools in City A. Among the 20 classes, all reading ones are singled out, altogether amounting to 10. The age band of all the teachers from these 10 classes varies from 27 to 52, with 2 males, 8 females. The 10 classes are undergone further observation to analyze the teachers' intonation, the distribution of instructive discourse, classroom organization discourse, and feedback discourse and the specific use of individual discourse. After that, through interviews with the 10 teachers (Group 1) and some students who participated in classroom teaching, then high school English teachers' shortcomings in classroom discourse are detected. Then, in order to get a clearer understanding of their views on the using of TCD, a total of ten students from each class participating in the same class *A Child of two Cuisines* taught by different teachers were selected for interviews. In addition, the article uses SAT to further analyze the teacher's discourse. It can provide referential suggestions to promote the ability of front-line teachers to use classroom discourse.

Research Methods: Classroom Observation

Through classroom recordings, the author observes the classroom discourse usage of 20 high school English teachers in Anshan. And then take out the classroom record of ten teachers with the same course type and different teaching ages to analyze. This paper uses data and examples from the classroom recordings to clarify the classroom discourse of English teachers in Anshan: the current status and problems of the use of discourse of classroom teaching, discourse of classroom management, and feedback discourse. Through the observation method, the distribution and usage of the ten teachers' classroom discourses are counted. And the use of question and feedback in the classroom is observed emphatically. Then use the SAT to analyze and study the teacher's discourse, and provide referential opinions for the improvement of the ability of front-line teachers to use classroom discourse.

Results and Discussion

Distribution of Teacher's classroom discourse

Through statistical analysis, statistics on the discourse distribution of 10 teachers of different teaching ages who are all reading lessons are shown in Table 1.

Table 1. Distribution of Teachers' Discourse

Teacher	year(s) of teaching	Total of the Teacher's classroom discourses	Total of the greetings / Proportion	Total of the instructive directives /Proportion	Total of the lecturing /Proportion	Total of the questioning /Proportion	Total of the Feedback discourses /Proportion
A	26	265	7/2.6%	12/4.5%	156/58.9%	40/15.1%	50/18.9%
B	1	254	3/1.2%	14/5.5%	133/52.4%	50/19.7%	54/21.2%
C	19	210	8/3.8%	10/4.8%	104/49.5%	38/18.1%	50/23.8%
D	10	221	7/3.2%	9/4.1%	118/53.4%	41/18.5%	46/20.8%

E	18	205	7/3.4%	10/4.9%	104/50.7%	36/17.6%	48/23.4%
F	14	234	7/3%	9/3.8%	122/52.1%	42/18%	54/23.1%
G	5	267	4/1.5%	16/6%	162/60.7%	40/15%	45/16.8%
H	4	262	3/1.1%	14/5.4%	159/60.7%	41/15.6%	45/17.2%
I	28	260	6/2.3%	8/3.1%	154/59.2%	40/15.4%	52/20%
J	12	230	7/3.1%	10/4.3%	126/54.8%	38/16.5%	49/21.3%

The results in Table 1 show that, in general, most teachers have a large total amount of lecturing, accounting for 55.2% on average, followed by questions and feedback. The classroom greetings and instructive directives are relatively few. No matter how many years of the teachers' school age, the number of feedback discourses is more than the number of questions. Relatively speaking, teachers with more than 10 years of teaching age have more feedback discourses and less instructional words than young teachers with less than 10 years of teaching age. This shows that for a reading class where teachers have a lot of discourse in the classroom, lecturing account for more than half of the discourse. Younger teachers have less feedback than experienced teachers. In addition, teachers with more teaching age have less instructional words to organize the classroom. In general, through observation, most teachers have more utterances than students. Pica & Long (1986) once proposed that if TCD take up too much class time, students can only accept a large amount of information from teachers and their target language output opportunities are reduced passively, which is not good for students' language acquisition. Therefore, in teaching activities, teachers should control their own utterances appropriately, encourage students to speak more, and make the English classroom a truly "student-centered" classroom.

The distribution of teacher's classroom Feedback

The distribution of teacher's classroom feedback is showed in Table 2. in terms of negative feedback and positive feedback.

Table 2. Types of Feedback from Senior High School English Teachers

Teacher	Total number of feedback	Number of positive feedback	Proportion of positive feedback	Number of negative feedback	Proportion of negative feedback
A	21	18	85.7	3	14.3
B	28	26	92.9	2	7.1
C	20	17	85	3	15
D	21	18	85.7	3	14.3
E	22	19	86.4	3	13.6
F	24	20	83.3	4	16.7
G	23	21	91.3	2	8.7

H	24	21	87.5	3	12.5
I	22	20	90.9	2	9.1
J	21	19	90.5	2	9.5
Average	22.6	19.9	88	2.7	12

The types of teacher feedback can be divided into different categories under different research perspectives. British scholar Nunan (1991) classified feedback into positive feedback and negative feedback based on the role of feedback. Positive feedback means that the teacher responds to the students' answers positively. It includes three types: simple positive feedback, trigger positive feedback, and positive feedback with additional languages. Simple positive feedback refers to the teachers' recognition or affirmation of the student's response, such as "Very good", "Great", etc. Positive feedback with additional language means that, in addition to simply affirming the student's response, the teacher also includes additional discourses to provide students with more language information (Long, 1983). Relevant research shows that most teachers tend to adopt positive feedback methods in English teaching. Its role is mainly to stimulate learning interest, enhance learning motivation and improving learners' learning behavior. In addition, even if the students did not answer the question correctly, teachers should praise the positive part of the answer instead of negating the student's answer completely. Negative feedback means that the teacher gives a negative evaluation of the student's response. Krashen (1985) pointed out that to a certain extent, error correction can cause students to have a defensive mentality. Therefore, excessive emphasis on language forms is not conducive to language acquisition. According to the object of it, feedback can be divided it into two types: formal feedback and content feedback. Lyster and Ranta (1997) proposed 6 types of error correction feedback: restatement, explicit error correction, meta-language feedback, clarification requests, heuristic and repetition.

Concluding Remarks

In summary, English classroom discourse under the perspective of Speech Act Theory has changed the students' learning mode to a great extent. How to make English classroom a real "student-centered" classroom? This requires teachers to properly control their own words in teaching activities and encourage students to speak more. Pica & Long (1986) once proposed that students can only receive a lot of information from teachers if teachers' classroom discourse takes up too much class time. Their target language output opportunities will be passively reduced, which is not conducive to students' language acquisition. First of all, a good start is very important for a class. Teachers should use classroom greetings correctly. Because greetings can help students naturally enter the learning state. It also can attract students' attention to prepare for class. Secondly, teachers should take instructional instructions seriously and improve their ability to use guiding instructions. If students cannot correctly understand and carry out the guiding instructions of the teacher, they will reduce their motivation to participate in the classroom. Therefore, teachers should use simple, clear, and euphemistic teaching language to make the classroom atmosphere relatively relaxed. Then the students' attention will become very concentrated. Guiding instructions must vary from person to person. This can shorten the distance between teachers and students. It can facilitate communication between teachers and students. All of these will be conducive to the development of teaching activities.

References

- Austin, J. L. (2002). *How to Do Things with Words*. Beijing: Foreign Language Teaching and Research Press.
- Chen, X. T. (2009). *Classroom Discourse Analysis of English Teachers*. Shanghai: Shanghai Foreign Language Ed-

ucation Press.

Gibbons, R. (2003). Mediating Language Learning: Teacher Interaction with ESL Students in a Content-based Classroom. *TESOL Quarterly*, 37, 247–273.

Hu, Z. L. (2007). *Language Course* (the third edition). Beijing: Peking University Press.

Huang, X. P. (2006). Microanalysis of classroom discourse. *Foreign Language Research*, 5, 53–57.

Hua, L. Q. (2017). TCD and the Effective Classroom Teaching. *Testing Week*, 4, 105–107.

Krashen, S. (1985). *The input hypothesis: Issues and implications*. New York: Longman.

Liebscher, G. & Dailey-O Cain, J. (1983a). Conversational Repair as a Role Defining Mechanism in Classroom Interaction. *Applied Linguistics*, 4, 126–141.

Lyster, R. & Ranta, L. (1997). Corrective feedback and learner uptake: Negotiation of form in communicative classrooms. *Studies in Second Language Acquisition*, 20, 37–66.

Long, M. & Sato, C. J. (1983). Classroom Foreigner Talk Discourse: Form and Functions of Teachers' Questions. Seliger & M. Long (eds.). *Classroom Oriented Research in Second Language Acquisition* (268–285). Rowley, MA: Newbury House.

Lyons, J. (2000). *Linguistics Semantics: An Introduction*. Beijing: Foreign Language Teaching and Research Press.

Nunan, D. (1991). *Language Teaching Methodology: A Text Book for Teacher*. Englewood cliffs NJ; Prentice Hall Inc.

Pica, T. & Long, M. (1986). *The linguistic and conversational performance of experienced and inexperienced teachers*. In R. Day.

Rathert, S. (2013). The language outside and inside the foreign language classroom: speech act theory and discourse analysis. *The Internet Journal Language, Culture and Society URL*.

Tang, N. (2014). The Practice of TCD and Learner's Linguistic Communicative Capacity. *Overseas English*, 15, 92–93.

Walsh, S. (2002). *Construction or Obstruction: Teacher Talk and Learner Involvement in the EFL Classroom*. Language Teaching Research, 6, 3–23.

Wei, F. (2018). Study on the TCD from the Perspective of Discourse Analysis. *China Training*, 1, 12–15.

Xia, B. Q. & Li, M. (2013). Investigation and Analysis of TCD in Senior High. *Journal of Hunan Open University*, 2, 45–47.

Discussion on the Problems of Aesthetic Education and Solutions in Contemporary Colleges and Universities

Yao Qifang

Tianjin University Renai College, Tianjin, China

Email:113549120@qq.com

[Abstract] *The aesthetic education in colleges and universities in China has made a significant development in recent years, and a lot of practical experiences have been obtained. However owing to some subjective and objective conditions, some problems are exposed as well. In view of the existing problems in aesthetic education, this paper discusses the solutions from the understanding of aesthetic education, the curriculum, and improvement of the evaluation system of aesthetic education.*

[Keywords] *aesthetic education; aesthetic education in colleges and universities; problems; solutions*

Introduction

People have never stopped the pursuit and exploration of beauty at all times. The cognition and understanding of beauty have an imperceptible influence on people's mind and life. Beauty is not only shown in the field of art, but also contained in our daily life, from the beauty in form, like dressing up, to the right or wrong and the beauty and ugliness caused by the discussion of events in society, and then to the spiritual beauty in one's spiritual world. All of them can encourage people to think. With the continuous understanding of beauty, aesthetic education has finally been brought into the education system.

In recent years, China has released a series of policies to promote aesthetic education. On the one hand, it is obvious that the important role of aesthetic education in the development of students has been recognized by the authority, and it is necessary to improve and reform the aesthetic education. The aesthetic education is not only the beauty appreciation in a narrow sense, but also plays the role of improving personality and creativity, and promoting people's all-round development. The aesthetic education should never only be the tasks in the colleges and universities, it is also about everyone's growth. As students in colleges and universities are in a critical period of understanding the world, the development of aesthetic education is of more practical significance.

Problems in the aesthetic education faced by the colleges and universities

According to the goals set in the Opinions on Comprehensively Strengthening and Improving the Aesthetic Education in Schools issued by the General Office of the State Council in 2015, the aesthetic education in colleges and universities in China has indeed made a breakthrough in recent years, and a lot of practical experiences have been gained. At the same time some problems are exposed as well.

1. Misunderstanding on aesthetic education. The aesthetic education is simply understood as the art education or as an accessory to the moral education. The confusion of concepts and the misunderstanding of aesthetic education will inevitably affect the realization of the goal of the aesthetic education in practice. (Wang, 2005, p. 184)

2. Differences in the teaching of the aesthetic education among colleges and universities. According to the Opinions on Strengthening the Aesthetic Education in Colleges and Universities in the New era issued by the Ministry of Education in 2019, colleges and universities should offer courses of the aesthetic education. In reality there are differences. Some schools implemented the policy and offered relevant courses, while some schools did not for a variety of reasons.

3. The evaluation system of the aesthetic education is in need of improvement. Up to now, the aesthetic education in China is still in the stage of the theory and practice. There is not an outline of aesthetic education with a unified standard of teaching and research, therefore it is difficult to carry out the nationwide aesthetic education of high-quality and large-scale. The deficient evaluation system of aesthetic education leads to the fact that there are no standards and it is difficult for colleges and universities to practice.

Solutions to improve the aesthetic education in colleges and universities

1. Strengthening the understanding of the aesthetic education

In order to develop the aesthetic education, it is very fundamental to attach importance to the correct understanding of aesthetic education on ideology. Aesthetics itself is non-utilitarian. If people want to appreciate the beauty of something, the interest in the possession and use, and the utilitarian mind must be abandoned. (Li & Wang, 2019) The purpose of the aesthetic education is to cultivate people's understanding of aesthetics. With the aesthetic knowledge and related practice, students improve their abilities to feel, appreciate, evaluate and create beauty, and set up correct aesthetic standards and values. Students can also well develop both in mind and body, and have sound personalities. The correct understanding of aesthetics is an internal belief and a redeeming force against instrumental rationality. (Gu, 2019) The administrators and teachers in colleges and universities should correctly understand the educational reform that is "to and for whom to educate, and how to educate". With continuous practice of the aesthetics and people's correct understanding, the ultimate goal is to encourage student to think the meaning of aesthetics and change the subordinate position of the aesthetic education.

Traditionally teachers take major part in the classroom teaching, therefore teachers should take the responsibility to solve the problem of insufficient understanding of aesthetic education. It is not only the tasks for the aesthetics teachers to carry out aesthetic education, but also the responsibility of all teachers. Teachers themselves are the communicators and practitioners of the aesthetics. In this way teachers should promote their own images, understanding of aesthetics and their psychological-improvement because teaching by example is better than teaching by words. To improve teachers' self-development on aesthetics, colleges and universities should organize various activities, like aesthetic lectures, experiencing and appreciation programs. In teaching, every teacher should explore beauty in all professional courses and conveying it to students, consequently create an environment for students to "enjoy aesthetic education and develop all-round".

2. Strengthening the course construction of aesthetic education

(1) Curriculum setting

The development of aesthetic education cannot be accomplished simply by offering art education courses. On the one hand, the traditional aesthetic classes of high-quality should be offered to ensure that students learn the general knowledge of aesthetics systematically. On the other hand, the importance of the extracurricular activities of the aesthetics should not be ignored. The development of the aesthetic education should be in the daily lives instead of only

in the classroom. The highest and most natural aesthetics is not to appreciate the beauty on the purpose of aesthetics. Like what sunshine and air to people, the aesthetics is born in and exerts influence on people's minds naturally. For this goal, the traditional teaching needs to be changed and the participation of students needs to be taken into consideration. The aesthetic education is vivid and focuses on the development of soul and the cultivation of personality, which requires colleges and universities to reform, innovate the teaching, and offer all the help, therefore students will develop their understanding of aesthetics and promote their abilities of active thinking and creating.

In addition, the importance should be attached to the practice of combining the aesthetics with other disciplines. It is profound to integrate the aesthetic education into the entire school education and to deeply explore the elements and connotation of the aesthetic education contained in professional courses. It is also important for teachers to cultivate students' understanding and abilities of the aesthetics when they teach professional classes. In this way the integration of aesthetic education will be achieved. The public art-class system should take the cultivation of the ability of the aesthetic theory and humanistic quality as the core, the art appreciation as the support, the creativity and imagination as the focus, and the excellent Chinese traditional culture as contents. Meanwhile teaching in class and practice out of class should be combined, and then students will apply what they learn into the daily lives. The aesthetic education is reflected not only in skills, but also in internal self-cultivation, including the aesthetic and humanistic manners. It exerts a subtle influence on one's emotion, interest and temperament and the principle of being a man. (Ding, 2018) And such influence will accompany students forever even when they go out in the world.

(2) Internet + Aesthetic Education

In the new era of great collision and blending of Chinese and Western ideas, in order to grasp the minds of young people, the network is a major position for colleges and universities to take. "Internet +" is the trend of the times. What must be admitted is that the development of science and technology makes it very convenient for people to obtain all kinds of information, especially mobile phones and networks. Colleges and universities should strengthen the network teaching of the aesthetic education, so that when they get to know the aesthetics through the network, students can quickly find the authoritative platforms, which will help students form their aesthetic standards and keep off the bad information. The aesthetic courses and activities should keep up with the pace of the development and meet the demands of the times. Only in this way students interest can be aroused.

The novel coronavirus epidemic leads to the broad application of online teaching. Many colleges and universities roll out lots of excellent on line teaching resources, including some aesthetic courses, which provide convenience to promote students' in-depth understanding of the aesthetic education through the Internet in the future. At present, the resources of the aesthetic education on the network are relatively diverse. Many colleges and universities have set up online platforms for aesthetic education, while it is only for their own students respectively. Undoubtedly it results in a waste of resources and repeated construction. With the convenience of the Internet, it is urgent for the national education authority to set up a special platform and integrate aesthetic resources for on line classes sharing, so that it is more convenient to prevail the authoritative aesthetic knowledge and concepts.

3. Reform and improvement of the evaluation system of the aesthetic education

It is necessary and urgent for China to set the systematic standards of the aesthetic education in colleges and universities, so that there are the rules to follow in the implementation of aesthetic education. The education authorities, with related research projects, practices and experiences from teaching, should make concerted efforts to construct the evaluation system of aesthetic education.

Colleges and universities should strengthen the construction of the aesthetics system and govern the education process in accordance with the law. In terms of the difference of all majors and disciplines, colleges and universities should set the rules and regulations of the aesthetics to promote the development of each college and university.

Therefore the rules and regulations may meet the needs of the development of the country, schools and students, and ensure the development and reform of the aesthetic education on the system. And it is the prerequisite for the evaluation of aesthetic education that the school administrators must acknowledge the concept of “Educating Five Domains Simultaneously”, and perform the top-level design together.

For better development of the aesthetic education, Colleges and universities should strengthen the construction of the teachers' team. The setting of full-time aesthetic teachers is the reflection that the aesthetics takes a place in the overall education. According to the number of students, colleges and universities should be equipped with full-time and part-time teachers to ensure the development of the aesthetic education. Moreover the number of teachers should also be in line with the policy.

The construction of the evaluation system of aesthetic education is a systematic project, which needs to bring the aesthetic education into the talent training programs of colleges and universities. It may get students and administration authorities' attention to link the aesthetic education with students' performance, and the development of the aesthetic education with the performance of administrative departments at all levels and the performance of administrators of colleges and universities. It is also necessary to evaluate the aesthetic quality of non-aesthetic teachers besides that of the professional aesthetic teachers. In addition it is of need to combine the aesthetic education with the campus culture construction, and the assessment should be carried out on the investment of relevant infrastructures and activities of the aesthetic education.

The aesthetic education in colleges and universities has an invaluable influence on the all-round growth of students. Colleges and universities must deeply realize the value and significance of the aesthetic education in the new era, so that the aesthetic education no longer stays in the talking but into practice.

References

- Wang, F. (2005). Problems and Solutions to the Marginalization of Aesthetic Education. *Academic exchanges*, 4, 181–183.
- Li, Y. P., Pang, L. & Wang, X. H. (2019). Discussion on the Aesthetic Education in Colleges and Universities of Science and Technology. *Journal of Hebei University of Technology (Social Sciences Edition)*, 2, 74–78
- Gu, C. F. (2019). How the Aesthetics Becoming the Internal Belief. *China Culture Daily*, Retrieved February 13, 2019, from http://nepaper.ccdy.cn/html/2019-02/13/content_252291.htm
- Ding, Y. S. (2018). To Promote the Understanding of the Aesthetic Education. *People's Daily*, Retrieved May 3, 2018, from <http://zj.people.com.cn/n2/2018/0503/c186327-31530488.html>

From the Crisis to the Possibility of Language Teaching Toward Workplace Learning: A Narrative Inquiry of a Teacher's Professional Transition

Ye Yu

Hangzhou Vocational & Technical College, Hangzhou, China

Email: sogo78@163.com

[Abstract] *For making the educational research that speaks both of and to the teacher, a narrative inquiry is conducted with a series of highly personal and highly contextualized stories collected, investigated and recounted. The narrative presentation of the teacher's life provides a vital and situated insight into the crisis and possibility of the teacher's professional transformation in which the curriculum background in terms of disciplinary discourse and the social requirements from the work place affect his classroom practice and teaching methods.*

[Keywords] *narrative inquiry; teachers' life; situated learning; workplace learning*

Background

English language courses in vocational technical colleges are under pressure of transformation towards workplace-situated learning under the guidance of "practicality". English language teachers are now running into crisis where the traditional mode of teaching language as independent and decontextualized subject knowledge is challenged.

As this study sought to promote understanding of the process of teacher change, it intends to explore the following questions in order to reveal a picture of language teachers' professional lives.

What is the crisis an English teacher experienced during the initial phase of the curriculum innovation in a higher vocational college?

What is the core force that made the crisis happened to him?

What possibility could be offered to the transformation of language teaching for vocational purpose and to the development of teachers' professional competence as the reform goes on?

Literature Review

Situated Learning shows the relationship between learning and social situations. Lave and Wenger (1991) in the famous book *Situated Learning: Legitimate Peripheral Participation* argue that learning is an integral and inseparable aspect of social practice.

Corresponding author: Wang Rong, Hangzhou Vocational & Technical College, Hangzhou, China

“Legitimate Peripheral Participation” (LPP) is proposed as a description of engagement in social practice that entails learning as an integral constituent. “Legitimate” indicates that participants do not central participate in the fields of participation, but are multiple, varied, more-or-less engaged and inclusive ways of being located. Lave also dubbed the learning process of tailoring “way-in” and “practice”. These two phases reveal the process of moving from peripheral to full participation in an authentic activity or from a learner to a master due to legitimate peripheral participation.

Like Lave and Wenger, Brown, Collins and Duguid (1989) stated in the well-known paper *Situated Cognition and the Culture of Learning* that knowledge is embedded in the context and situated, being a part of the activity, context and culture in which it is developed and used. It embeds learning in activity and makes deliberate use of the social and physical context in line with the understanding of learning and cognition, thus enabling learners to acquire, develop and use their knowing in the real work activity.

Research Methods

In this paper, a narrative way of thinking will run through the study of a language teacher’s professional transition in the school curriculum reform, mostly using the semi structure and unstructured interview in which the teacher was encouraged to describe their feelings and puzzles, and answer questions in his own stories about the personal practice knowledge.

The subject is an English teacher named Zander who is confronted with the curriculum innovation. Zander, a 31-year-old young man, has been working as a general English teacher in the school for almost 8 years.

Data Presentation and Discussion

Here is organized around stories of Zander’s professional teaching experiences, where his bewilderment, loss, transition and hope were narrated.

“How could I be good at teaching English integrated with the subject matter?”

Last semester Zander was asked to teach English for Specific Purpose (ESP) called Mold English. It was the first time for him to touch such kind of teaching related to engineering courses.

Being lack of the professional terms and principles, I tried to memorize them and keep speaking as if I really understand them, but the students do not want to listen to. There is no promising future for my teaching career, only making a living of it. (a QQ chatting on 20th. June, 2019)

It was obvious that lack of job satisfaction made him brought down. He thought he would be equipped with a powerful knowledge discourse to act as a “qualified” teacher who would transmit the knowledge again to his students who might learn from him with envious looks just as when he taught traditional English. All the language points and vocabularies contained in the textbook regulated his action. The textbook as a mediating instrument was probably an unconscious preconception historically embodied in the teacher’s mind. (Wu, 2005, p. 142). However, in reality he had to settle for it that falls short of his ideal. Zander felt it hard to get through the lessons and the days since he was not familiar with the book.

In the traditional teaching, phonetics, grammar and vocabulary were a series of knowledge, or “professional knowledge” in language itself. In other words, emphasis on language teaching is attended to the language content of the curriculum (phonology, morphology, syntax, lexicon) (Lange, 1994). With its own subject logic and rules, it kept abreast with other disciplines. But things changed when the curriculum innovation came into being. Language was

asked to be infiltrated in the specific discipline, and this was undoubtedly a blow to Zander.

“This kind of learning could be a possibility to learn language.”

This semester Zander was given Classes for Practice Training. He experienced the course in and out of classroom, together with his colleagues specialized in the subject course. This practice learning was more than for his workload requirement; it was a way to promote his teaching as well as his life experience.

In cooperation with a company named Hangzhou Morakot Electric Vehicle Manufacture Co., Ltd, where Zander worked as a constructor, he concluded how he developed his own profession through developing students' skills in the workplace situation rather than abstract text-transmission. He and the part-time teacher Mr. Huang from the enterprise worked out possible procedures for the task-based learning that was composed by 12 projects that are as follows.

1.Training Prelude: Training Mobilization; Tutor's introduction;2. Field tour --Company Fieldwork Notes:(1) Briefing about the company; (2) Fieldwork observation;(3) Post-tour Thought; 3. Free talk with Manager Huang: Huang's speech on how to develop new customers;4. Training: Cooperation with Potential Clients; 5. Practice writing the letter;6. Send e-mail;7. Check e-mail;8. Group Discussion;9. Training;10. Customer Tracking;11. Knowledge Contest; and 12. Group Task.(from the working notes on 15th. Sept. 2019)

With the motivation of searching new customers, students wrote Email letters and handed in his or her assignment willingly. Then Zander as an organizer initiated a hot discussion on how to construct attractive English letters to the potential customers. They listed several tips to the problem-solving project and revised the letters and sent them out. Zander direct and indirect guidance enriched students' engagement in workplace activities. Although it was a little choice to receive letters from the potential customers, they were still passionate to find out a new customer for the electric company. It was a process of experience from legitimate peripheral participation to the full enculturation. This teaching and learning model is different from that in the traditional classroom:

In the traditional classroom, I always tried my best to help them keep terms in their mind, but in vain. Now it is opposite to that. In order to give customers a good introduction, they are very careful to learn the relevant knowledge, including spare parts, molding terms and other basic knowledge. It is no longer confined to textbook knowledge and rote memorization. (a lunchtime dialogue on 25th. Dec. 2019)

Language is embedded in the project and in the case. Students' experiences in workplace learning create the time and opportunity to generate knowledge that integrates traditionally separate components. The conception of congealed language is blended into the living case that is beyond the boundary. Situational teaching emphasizes the significance and formality of learning tasks. In the process of completing tasks, students construct the understanding of learning objects (language structure, vocabulary, expression, etc.) and learn to use language in application (Jin, 2015). It is a usage of language and it is disciplinary knowledge experienced in the social legitimate peripheral participation. What Zander thought and believed has shaped the way he understands teaching and the priorities he gives to different dimensions of teaching. During the half year, he and his department have been making a phenomenal progress. He accepted this kind of learning and teaching possibility for “the quality of life”.

From the classroom to the spot, On-site teaching is a process of teaching through the implementation of a real live environment, impel students to learn faster and better as to acquire knowledge and skills. It challenges teachers a lot. Related program designing, enterprise contact, implementation planning, and steps guiding all belong to their daily work which cannot be resolved by holding a book only.

Zander under this kind of experience gradually found his happiness in teaching in work-integrated learning. He believed it would be the possibility for future development both for students and for teachers within the teaching re-

form enhancement.

Conclusion

When the teachers engaged themselves in living out the new practice, it is not that disciplinary knowledge has no role in the professional development of language teachers, but only that disciplinary knowledge as content is experienced “against the backdrop of teachers’ professional lives, with the setting where they work, and within the circumstances of that work” (Freeman & Johnson, 2004, p. 122). That is, the personal practice knowledge develops in response to specific problems of practice. It is a good way to help teachers like Zander develop their profession and improve their lives through language teaching toward workplace situated learning from his crisis to the possibility.

Owing to this peripheral participation in workplace, teacher experience has been truly enacted by the practice as part of the teachers’ exploration of their self-understanding. This teaching mode will not put the teachers like Zander in a dilemma but create tensions that facilitate continuing change and teacher learning. Situated learning is now rapidly popularized due to its concern with the contextual factors and bridging the gap between theory and practice emerged. Workplace situated learning is a possibility to develop the students’ sense of workplace identity through the foreign language teaching and improve teachers’ lives as a way out of the crisis. It indicates that the possibility discussed also offers a very optimistic perspective on the potential of professional development. It illustrates that, although the process of teacher transition through professional development is complex, it is not haphazard.

References

- Brown, J. S., Collins, A. & Duguid, P. (1989). Situated cognition and the culture of learning. *Educational Researcher*. 18(1), 32–42.
- Freeman, D. & Johnson, K. (2004). Comments on Robert Yates and Dennis Muchisky’s on reconceptualizing teacher education. *Tesol Quarterly*. 38(1), 119–127.
- Jin, W. F. (2015). *Theory and practice of English situated learning*. Hangzhou: Hangzhou Press.
- Lave, J. & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. New York: Cambridge University Press
- Lang, D. L. (1994). The curricular crisis in foreign learning. *ADFL Bulletin*. 25(2), 12–16.
- Wu, Z. (2005). *Teachers’ knowing in curriculum change*. Beijing: Foreign Language Teaching and Research Press

Acknowledgements

The project is funded by HZSK in 2018: On the Development Status and Countermeasures of English Teachers in Higher Vocational Colleges (No. 2018HZSL-ZC017).

Construction of Teaching Teams of “EGP + X” in TCM Universities

Yunbo Yuan

Changchun University of Chinese Medicine, Changchun, China

Email: yuan_yyb@163.com

[Abstract] The purpose of this paper is to explore the construction of teaching teams of “EGP + X” in TCM Universities, and to form a scientific and appropriate English curriculum system with characteristics. Creating a unique teaching team is conducive to clarifying the long-term professional development goals of teachers and improving the quality of teaching and education. In order to conduct an orderly study, this paper analyses the significance of the construction of teaching team of “EGP + X”, determines the major research contents, carries on the feasibility analysis to the project, clarifies the items of expenditure, and sets the expected goals. The study process and research findings will serve as a reference for further study in the related fields.

[Keywords] Construction of Teaching Teams; “EGP + X”; TCM Universities

Introduction

It is deeply rooted that education is the centennial plan for a country to progress in which teachers are key factors. Authoritative documents like *Outline of the National Plan for medium and long-term Education Reform and Development 2010-2020* and *Outline of Strategic Planning for the Development of traditional Chinese Medicine 2016-2020* emphasize the priority on the development of education. The goal of national “double first-class” construction not only puts forward higher expectations and requirements for talent training in the universities, but also lifts the role of teachers to the height of national talent strategic development. Besides, *College English Curriculum Requirements* in which three objectives and three types of curriculum are set by the Ministry of Education ask for higher requirements for English teachers. Accordingly, English teachers need to face transformation urgently, that is, from the traditional examination-oriented general English teaching orientation to the special purpose English teaching and cross-cultural communication teaching orientation, meeting the needs of future career development and conducting to the professional learning of talents.

The project aims to build a teaching team with strong teaching and research abilities who are equipped with specialized knowledge in TCM (Traditional Chinese Medicine). For one thing, it provides language teachers with the direction of professional development to meet the needs of English teaching reform at all levels. For another, it can promote the applicability of teaching and scientific research in the long run.

Significance of the Project

The major content of general education in the university is based on the comprehensiveness and universality of knowledge. At present, a large number of colleges and universities in China take EGP (English for General Purpose)

as the main content of English teaching, and impart English knowledge to students from a general perspective. Traditional College English class mainly focuses on vocabulary expansion, structure analysis, semantic inference and so on, which does not reflect the professional characteristics of the specialty feature. It is acknowledged that learning in the universities of TCM has the characteristics of distinct specialty and high degree of profession. In view of this situation, English teaching in the universities of TCM should make corresponding changes, adjust teaching content to the talent training plan, embody the application of major speciality, and thus improve the teaching quality. The teaching reform of "English for General Purpose" + "English for Specific Purpose" in the universities of TCM will be beneficial to the optimization of college English teaching structure and the cultivation of high-level medical professionals. The refinement of the teaching team and the specialization of learning content are important parts of the curriculum construction which determines the quality of talents.

With the continuous improvement and specialization of academic knowledge teaching modes, English teaching teams should be developed and refined in line with the advanced new ideas in education. Teachers teach not only follow laws of education and teaching, but also teach in accordance with the students' aptitude and levels. A team tailored for students can help students improve significantly and fundamentally. Energy and commitment should be injected into the construction of ESP (English for Specific Purpose) teaching team so as to realize the improvement of English teaching quality obviously.

Reform Focus

The reform is based on the orientation and goals of talents training in professional fields, starting from the situation of specialization and internationalization faced by the universities of TCM. It is necessary to change the roles of teaching teams and relocate the goals of teaching activities in order to help define the function of the team and refine teaching activities to some extent. Besides, relevant reforms should be carried on the curriculum construction of both general English knowledge and English for Specific Purpose, teaching and learning assessment, various teaching methods as well as the regular training of teaching staff so as to construct the novel and scientific teaching modes which are beneficial to the professional development of both students and teachers.

1. Curriculum construction of English

Optional courses of ESP are constructed according to the characteristics and connotation of the university and the features of its specialty to satisfy different requirements for career development of students. In the universities of TCM, courses such as English Listening of TCM, English of TCM Culture, English Translation of TCM Classics, Situational Oral English of TCM and ect. are all the highly rewarding supplementary courses to increase the diversity of curriculum and satisfy individualized study in a pertinent way.

2. Assessment of teaching and learning

Evaluating students' performance from various perspectives is sensible when building a relatively feasible and impartial system. At present, most of the universities take the scores in final examinations as the main standards of measurement which is isolated and one-sided in judging the performance of students. In the present reform of English teaching, formative assessment, compared with summative assessment, focuses more on accumulated study which is regarded as the integral approach to give students more opportunities to carry out the learning activities in the process of self-enhancement. And the assessment of teaching is no longer limited to scores of students and pass rates of CET4/6. With the combined application of the principles of summative assessment and formative assessment, both teachers and students are enabled more chances to reveal their achievements.

3. Methods of teaching

A teacher is not only the disseminator of knowledge, but the organizer and designer of the class. Lectures from

teachers of the traditional class seem tedious confronted with the constantly updated teaching methods by means of blended teaching under the background of high technology and “the internet plus education”. Only novel and creative methods can be adopted to create a good study atmosphere for enhancing learning and teaching effect. For example, the use of a variety of teaching apps in class can achieve the sharing of curriculum resources and interactive teaching based on the Internet, and the digital content provides effective data support for teachers to monitor students' learning, thus making instant feedback to students. Besides, situational teaching in TCM universities is an effective teaching strategy to show a certain environment through a series of media, so that students can react according to the different situations and practice.

Reform Plans

Only if there are reasonably structured teams of teachers can high standard teaching be assured. According to teachers' ability and interest, it is proposed to set up the following teaching teams so as to feature the application of specialization and practice the principle of refinement.

1. “EGP + ESP” Teaching Team

The scope of “ESP” here refers to English teaching contents including Chinese Medicine, Acupuncture and Tuina Science, Nursing, Clinical Medicine and Pharmacy knowledge. There is an increasingly urgent demand for talents nowadays with both professional skills and high proficiency in English. Overwhelmed by new challenges in the fierce competition in job market and requirement in international cooperation which is more frequent than ever before, it is a necessity for medical universities to implement application-oriented education, which needs a systematic readjustment and reform in aspects such as branches of learning, new curriculums and teacher structure (Xia, 2016). With requirements from both the society and medical students, English courses covering “EGP + ESP” should be embodied in the scopes of teaching. ESP learning and teaching include the different requirements of language focus, professional context as well as pragmatic application (Liu, 2019). Accordingly, cultivation of college English teachers' proficiency in ESP is a critical step in the construction of a characteristic team.

2. “EGP + Culture” Teaching Team

The character “Culture” here refers to Medical Humanities and Intercultural knowledge. What medical students acquire is not only professional knowledge in medical field but humanity spirit and culture tolerance. One must be cultivated to hold the awareness of cross cultural communication besides linguistic competence so as to understand people from different culture completely and fairly. The State attaches great importance to medical communicating across cultures. The characteristics of Chinese medicine are reflected in profound and, to some extent, mysterious TCM classics. It is demanding for foreign countries to know well and accept TCM notions without cultural knowledge of Chinese history. Medical students, who are propellants as well as disseminators of TCM culture, not only absorb the splendid foreign culture and enrich themselves, but also carry forward China's civilization (Yang, 2013). Therefore, the task of cultivating and improving medical students' cross-cultural communication abilities falls on English teachers. The teaching team should bear in mind that when instilling cultural knowledge into students, teachers should guide them to consciously compare Chinese and Western cultures, and find out the differences in language structure and application between mother tongue and target language.

3. “EGP + Comprehensive Knowledge” Teaching Team

“Comprehensive Knowledge” here refers to English activities, competitions, English level tests, and the pre-exam tutoring for graduate students, etc. Curriculum optimization should be given special attention in the process of teaching reform. The major content of comprehensive knowledge is determined based on the principle of “teaching students in accordance with their aptitude”, and relevant optional courses are set up according to students' language

level, cognitive and comprehension ability. In the process of foreign language teaching, teachers should pay special attention to students' differences in learning styles, and adjust teaching strategies according to their learning characteristics, so as to maximize their potential (Yuan, 2018). Teachers are required to conduct a blended teaching combining traditional face-to-face way with the assistance of technology-based E-Learning platforms in modern education system, so that students can effectively use the course resources (including online courseware, micro courses, reading exercises, extended learning materials, etc.) to reasonably organize learning activities and achieve better learning effects (Yang, 2019).

Team Training

The sound training system in promoting the professional development of teachers plays an important role in elevating teaching quality, which can optimize the construction of teaching staff and promote teachers' enthusiasm and initiative. Organizing teachers in the team to participate in relevant research, encouraging them to take part in communicating activities and inviting experts to deliver lectures are main ways of training. The expected practices are as follows.

1. Participate in relevant workshops, training and learning activities organized by domestic well-known universities, educational associations, high-level publishing houses and other related departments;
2. Invite renowned experts and scholars from domestic colleges and universities to come for guidance;
3. Invite excellent teachers who have won awards in national teaching competitions in recent years to do demonstration classes.

The above approaches will effectively contribute to providing opportunities for teachers to improve their professional abilities, and ensure the smooth development of educational and teaching reform activities. The training of college teachers should keep pace with the renewal of teaching concept, change of teaching mode, and optimization of teaching evaluation.

Feasibility Analysis

In view of the teaching demand and the existing resources, the feasibility evaluation and analysis are made on whether the teaching reform can be carried out objectively from the following aspects.

1. Taking Changchun University of Chinese Medicine as an example, the university has a college English teaching reform team which has carried out reform activities for six semesters from 2016 to 2019, a graduate English teaching team which was established in 2018, and a backbone teachers team established in 2018 for the post-graduate advanced English course.
2. The majority of teachers in the team have won awards in teaching competitions at or above the provincial level, published numbers of teaching and scientific research papers, presided over a number of teaching and scientific research projects, and have a solid professional foundation and strong plasticity in teaching.
3. Teachers with dedication and cooperation consciousness in the team play a role of backbone teachers who can effectively help to promote the interaction between teachers and has a positive guiding role for the sustainable development of the teaching reform.
4. The university has allocated specific funds for economic support, the foreign language teaching department fully supports and has selected backbone teachers for the project, and all other departments would like to assist in the efficient construction of teaching teams.

According to the above analysis, the proposed characteristic teaching team of “general English +X” has the relevant foundation and conditions for carrying out teaching reform and practice. If the preliminary preparation and

planning, the implementation of teaching practice, and the follow-up feedback in the later stage are fully done, the expected results will be achieved and widely promoted.

Expected Results and Project Budget

Expected Results

1. A backbone teaching team with profound English knowledge and excellent quality of personality will be established and cultivated.
2. The optional courses of medical English are to be innovatively set up as the follow-up courses of college English, so as to ensure the continuity of English learning and realize the sustainability of English teaching reform.
3. "EGP + X" teaching mode is to be formed so as to realize multi-module English teaching and meet the needs of students at different levels and majors.
4. Professional development goals of teachers will be achieved in the process of reform and the sense of identity will be promoted because of the realization of job satisfaction.

Project Budget

1. Expenses of participating in training and learning programs, attending related conferences and seminars.
2. Expenses of the publication fee of research papers and books.
3. Transportation expenses of visiting domestic high-level universities.
4. Expenses of inviting well-known experts and scholars at home or aboard to give lectures.
5. Expenses of purchasing multimedia teaching necessities.

Conclusion

Characteristic teaching teams focus more on the needs in teaching activities so as to accurately analyze the needs of students, teachers as well as society, and to stimulate learners' learning motivation and aspiration. Academic education in modern colleges and universities is based on disciplinary knowledge, in line with social demands, aiming at cultivating high-level and inter-disciplinary talents with multi-abilities. It is acknowledged that first-class education cannot be done without first-class teachers, and we can't emphasize too much the extent to which first-class education depends on first-class faculty. The construction of teaching teams of "General English + X" can not only improve the quality of English teaching, but also greatly contribute to the sustainable development of education reform.

References

- Liu, K. (2019). ESP Language Needs Analysis and Solution in the Context of the "Belt and Road". *Journal of He Nan University of Science and Technology (Social Science)*, 37(5), 62–65.
- Outline of the National Plan for medium and long-term Education Reform and Development 2010–2020. (2010, 1). Beijing: People's Publishing House.
- Wang, S. R. (2018). College English Curriculum Requirements. Beijing: College Foreign Language Teaching and Research.
- Xia, Y. (2016). A study on ESP teachers development strategies in local application-oriented institutions. *Shan Dong University, Shan Dong*.
- Yang, Q. (2013). The study of culture in Foreign language teaching. *Teaching Research*, 4, 163–164

Yang, X. X. (2019). Research on the Blended Teaching & Learning Construction of ESP Courses Based on OBE Model: A Case Study of the IT English Course. *Proceedings of the 2019 2nd International Conference on Education, Economics and Social Science*.

Yuan, Y. B. (2018). Study on the Significance of Cognitive Styles in Foreign Language Learning and Teaching. *Proceedings of the 2018 International Conference on Advances in Social Sciences and Sustainable Development*, 206, 568–572

Acknowledgements

This research received specific fund from the Department of Education of Jilin Province on higher education teaching reform program which is about “Research and practice of ‘EGP + X’ teaching team construction in universities under the background of ‘double first–class’ construction” (No. JLY0575320190722092434).

Investigation and Revelation on the Phenomenon of Microaggression and Chinese Culture Aphasia of Chinese Students in English Language Program

Hong Zhang

Xi'an Shiyou University, Xi'an, China

Email: 942905396@qq.com

[Abstract] *English Language Programs (ELP) have gained international popularity in recent years. In addition to classroom learning, the language program is characterized by a large number of American cultural experiences. Through participating in two phases of sino-us ELP projects of Winona State University, the author found two prominent problems: First, Chinese students participating in the project encountered varying degrees of micro-aggression in foreign countries. Second, Chinese students, especially those from Taiwan, often feel powerless and overburdened when they use English to express content with Chinese local cultural characteristics or traditional culture, resulting in communication barriers and a lack of national cultural pride, the phenomenon known as Chinese cultural aphasia. Then predicting problems in advance and intervening active and effective measures have very obvious effect and significance for students who suffer from micro-aggression. As for Chinese cultural aphasia, it can be prevented and strengthened by strengthening and cultivating the consciousness and ability of re-transmission of native culture, and cross-cultural ability.*

[Keywords] *ELP; Chinese students; micro-aggression; Chinese culture aphasia; cross-culture ability*

Introduction

Sino-us Language Program

English Language Programs (ELP), a program of English Language learning, have gained international popularity in recent years. By providing learners (international students) with a large number of real English cultural experience activities, combined with language learning teaching of the courses, the project enables learners to improve their English level in a short or relatively long time (4 weeks to 2 years) and quickly establish the English language knowledge and skills needed for future career development or university study. ELP is both for college students and personalized programs tailored to learners' needs, such as English teacher ELP, medical professional ELP, government staff ELP, technical staff ELP, etc.

This kind of language curriculum is very flexible. There are short-term summer and winter programs, usually 4–8 weeks, and there are longer programs that are synchronized with the semester and the academic year. In addition to the practice and development of listening, speaking, reading and writing basic language skills, the content setting is also very diversified and personalized. Hierarchical teaching, small class teaching and even one-on-one tutoring are

common. In addition to general English content, English for Specific Purpose (ESP) corpus and teaching have been adopted in more ELP projects in recent years. In addition to classroom learning, a large number of American cultural experience activities are the main features. Some of them account for more than 50% of the class hours and are very popular among international learners.

English Language Programme in Winona State University

The Winona State English Language Program (ELP) provides English language training for international students who wish to meet Winona State's English entry requirements and/or improve their English language skills while experiencing American culture. The center offers targeted, personalized intensive English courses, offering English instruction and courses at four different levels of difficulty, providing students and other learners with the language knowledge and skills necessary for academic success and future career development.

ELP at Winona State University serves the following types of students:

1. Prospective undergraduate students who have not obtained TOEFL or IELTS scores, or whose scores are lower than the admission requirements of American colleges and universities;
2. International students who are seeking conditional admission to Winona State University;
3. Students who have been admitted to American universities but wish to further improve their English;
4. Students who wish to develop professional English skills;
5. Native American students whose native language is not English.

Features of ELP include:

1. Small classes, one-on-one tutoring;
2. D2L and other online technical supports and online environment;
3. Community support and participation;
4. Diverse undergraduate and graduate study options for the future;
5. The Regionalized culture of the Mississippi;
6. ESP (English for Specific Purpose) courses are offered.

Retrieved May, 2019, from winona.edu.cn)

Based on the research and development information of ELP projects in some European and American countries collected at the United States TESOL Conference for two consecutive years (2018; 2019), it can be seen that language training programs and courses offered by various colleges and community education institutions basically have the above characteristics with similar differences (TESOL Program Book, 2019; Minne-TESOL Program Book, 2018).

Why There was the Investigation

In the fall semester of 2018 and the summer semester of 2019, the author, as a teaching assistant, followed the ELP program of Winona State University twice in its entirety. Seventy percent of the international students participating in the 2018 fall semester training program are Chinese students, including students from the Chinese mainland and Taiwan. Ninety-eight percent of the students in the 2019 summer program are from China. Therefore, the training content of ELP is more inclined to arrange the introduction, sharing and exchange of Chinese and American cultures and the comparative study of Chinese and American cultures. During the project, the author not only tracked most of the course learning in class, but also had a lot of direct contact and exchange of ideas with students in daily life after class. This gives the author a good opportunity to observe and understand the real state of students in such an international language program, including their language learning foundation, thought changes, emotional state and so on. For example, many times the author encountered Chinese students with poor mental health and emotional problems (i.

e., micro aggression, which will be discussed in the following article). On the other hand, it is also observed that in class or in many learning activities, Chinese students do not understand or do not know much about the general knowledge and content of their own country's culture, hometown stories, characters and other information, or it is difficult for them to express clearly. The author was very surprised by the manifestation of cultural aphasia in the mother tongue and the lack of ability talking about the culture (i.e., the problem of cultural aphasia in the mother tongue to be discussed later), as well as the lack of patriotic education and moral education. Therefore, the idea of investigating these two phenomena and problems arose.

Microaggression and cultural Aphasia of Chinese Students' Mother Tongue in ELP project

Microaggression

Microaggression or microdiscrimination refers to subtle ACTS of discrimination that are not easily perceived. Micro-discrimination is different from ordinary discrimination, which has no explicit meaning of attack on the surface. It is mostly manifested in daily language, body language or other circumstances in which specific objects (such as ethnic minorities, people of color, people with disabilities, women) are intentionally or unintentionally belittling, neglecting, denigrating and insulting (Kramsch, 1993). Due to unconscious bias, it is possible that sometimes we are not aware of the effects of our words and actions on others (Baidu Encyclopedia). Psychologists divide people's attitudes into explicit and implicit: explicit people will confess to their actions, and implicit people will act without saying anything (Liu, 2003). microaggression is the subtle and almost imperceptible discrimination of such implicit attitudes, such as groundless assumptions, puns, and indiscriminate exclusion of those who are alien or undesirable. As a result, microaggression is difficult to measure, difficult to resolve, and even difficult to attract the attention of some or most people.

In daily life, micro-discrimination inadvertently excludes or belittles people of different RACES, genders or vulnerable groups through language or body movements. Sometimes a word or a small action we don't even realize we're doing can be deeply hurtful, making the other person feel strange, out of touch, self-doubt and other negative feelings. Research shows that micro-discrimination accumulates in the mind of the person concerned, like a snowball, and then leads to some psychological problems such as low self-esteem and social isolation.

The term "microaggression," was first coined in 1970 by the psychiatrist and Harvard professor Chester M. Pierce to describe the humiliating and firing of African-Americans by non-black Americans that he regularly witnessed. Eventually the term "microaggression" evolved to encompass any dismissive behaviour or attitude towards marginalized groups.

In the process of participating in ELP project counseling and activities, the author has encountered many times Chinese students pouring out and complaining about the "discomfort" in study and life, and even the psychology of weariness and resistance to study. Through careful listening and communicating, the author found that these students actually encountered micro-discrimination in foreign countries. For example, the teacher repeatedly confused him with two other Asian boys and mistook his name for Korean or Japanese. In the process of ELP learning, the appearance of micro-discrimination is mainly reflected in some "discomfort" in getting along with classmates, such as feeling sarcastic language, laughing at eyes, disrespecting body language, being treated differently, etc. Such microaggression often leads to low self-esteem, depression and negative attitude towards students. In the following learning activities, withdrawing, resisting or even giving up, such as not eliminating in time, will greatly affect the training and learning effect to a certain extent. During the course of the lecture, the author witnessed two obvious micro-discrimination phenomena in the classroom. As a result, the students were angry and left the classroom, and were unwilling to

return to the classroom for a week or even longer.

Mother tongue cultural aphasia

Due to too much emphasis on the study of target language culture, neglecting the study of native language culture and patriotic traditional ideological education, students only can express the culture of the target language in English, but have low English competence to express native language culture, lack of proper understanding and cultural pride of their mother tongue culture, and even lose “cultural confidence”. Some scholars call this phenomenon “Chinese cultural aphasia” or “the attrition effect of mother tongue” (Pan, 2015). The main feature of this phenomenon is that when English is used to express the content with Chinese local cultural characteristics or traditional culture, it often appears to be powerless and overstretched, resulting in communication barriers and a lack of national cultural pride (Pan, 2018).

The term aphasia is derived from medical field and refers to the loss of some or all of the ability to express thoughts and understand spoken and written languages as a result of brain damage caused by injury or disease. In the 1990s, Chinese literary critics, facing the invasion of western literary thoughts and the loss of ancient Chinese literary thoughts, put forward “Chinese literary aphasia” (Zhang, & Zhu, 2002). Cong Cong (2000) published an article entitled “Chinese Cultural aphasia: The Defects of English Teaching in China” in Guangming Daily, proposing for the first time the phenomenon of Chinese cultural aphasia in English education in China (Cong, 2000).

In the learning process of ELP, the phenomenon of “aphasia” of mother tongue culture is mainly manifested by Chinese students, for example, the lack of common knowledge of basic mother tongue culture, the confusion of cultural terms, and the lack of essential knowledge of mother tongue culture. Secondly, my ability to tell stories about my hometown and country in English is not good. For example, it is difficult to describe famous scenic spots, historical figures and traditional festivals in my hometown in English to varying degrees, and it is even impossible to express them completely and coherently in English.

Survey and Interview

Objectives: Objectively and comprehensively understand the micro-discrimination suffered by Chinese students in this project and the situation of cultural aphasia of the mother tongue in learning, investigate the influence and correlation on life and learning, analysis and try to find out the causes and effective ways to avoid.

Subjects: 56 Chinese students in Winona State’s ELP program in 2018 and 2019.

Method: Questionnaire, interview, observation.

Survey content: First, micro-discrimination experience that affects life and study; second, the mother tongue cultural expression ability, mother tongue cultural aphasia causes.

Result analysis: statistical analysis.

After the completion of the first phase of the survey, the author and ELP teachers discussed the above two survey questions together, and made some targeted adjustments to the management and teaching of students in the coming next phase from methods to contents. For example, regarding the communication and learning involving the mother tongue culture, students are assigned in advance, allowing students to prepare and learn in advance. Invite Chinese teachers to participate in the project, timely deal with micro-discrimination encountered by students, reasonably and effectively guide students to understand cultural differences and other objective situations, enhance their own mother tongue cultural accumulation, cultivation and cultural confidence, and enhance personal confidence. Therefore, the data of the second phase of the survey is much more ideal than that of the last phase. The specific performance is shown in the table below:

Table 1 Microaggression status data comparison form

Year/content	portion	types	degree	consciousness	solved
2018	88	12	D	11	6
2019 年	61	6	B	21	21

Tables 2 Microaggression Type Survey comparison form

Year/content	language	Body movement	consciousness	unconsciousness	in/out of class
2018	6	3	8	12	6/11
2019	2	1	2	8	2/7

From the comparison of the above data, it can be seen that there is no significant change in the results given by the students in the two stages of microaggression, which is mainly due to the unconscious language microaggression. What has changed a lot is that students' cognition and solving ability of micro-discrimination have changed a lot, which fully shows that predicting problems in advance and intervening positive and effective measures have a very obvious effect on students who suffer from micro-discrimination (Zhao, 2016).

Table 3 Manifestations of native language cultural aphasia

Year/content	language	Body movement	consciousness	unconsciousness	in/out of class
2018	6	3	8	12	6/11
2019	2	1	2	8	2/7

From survey data about mother tongue culture and the Aphasia accident, it's obvious that there are two groups of data that highlight Chinese students. To be more accurate, students from Taiwan, China are highlighted. Data shows their ability in recognizing and expressing Chinese culture in English is relatively weak. At the same time, their interest and initiative in learning mother tongue culture is weak as well. On top of that, more than 83% of Taiwanese students think that professional knowledge and language knowledge are more important than Chinese culture knowledge. Some students can't describe the famous tourist attractions in their hometown in simple English, and some students in Taiwan don't know what the Qin, Huang, Han, Wu, The Four Books and the Five Classics are, because they have never been exposed to them.

Implications and Conclusion

Cultural teaching shall be incorporated into the curriculum system and implemented in stages.

The lack of traditional Chinese culture and moral education is not only the deficiency or fault in college English teaching. Necessary guidance should be provided in university compulsory and elective courses, as well as high school courses. At the same time, the ideological education of Chinese culture and moral education should also be included in the curriculum system, which should not only have full-time teachers, textbooks and outlines, but also corresponding assessment system and requirements.

At what stage is the best time for students to receive the core content education of their mother tongue culture? Middle school? The orientation (not exam-oriented) course setting of this kind of cultural and ideological course is more important. Make sure that students have "stories in mind" first, and then practice the ability to express and tell these cultures and stories in a foreign language in high school or college, and even to discuss, communicate, and communicate culture and core values.

Strengthen the ideological and political education of foreign language teaching, and cultivate the consciousness and ability of re-transmission of native culture.

College English courses should strengthen students' ability to express the culture of the motherland and tell the stories of their hometown in English, set credits, and make strict assessment.

Cultural promotion and exchange and sharing are not equal to cultural intrusion, which is not only essential for language course program learning, but also necessary for understanding and communication among ethnic groups. The traditional ideas and teaching in the past have not so much a conservative attitude as that most of us educators are not strong enough in the sense of cultural re-transmission of mother tongue.

Intercultural communication competence is required and cultivated throughout foreign language teaching.

Based on the diversity and bidirectional nature of the causes of micro-discrimination, it is true that cross-cultural communication knowledge cannot solve all micro-discrimination, but it is a good start and basis for solving micro-discrimination. Knowing yourself and others is also a necessary condition for reducing conflicts and discrimination.

Whether it is blatant or subtle, discrimination has existed since ancient times and will not disappear in the future. Unfortunately, when I become the object of discrimination, in addition to the necessary resistance, it is more important to get rid of the "discriminated mentality", blame the world, not to give up on myself. On the other hand, habitually imposing personal stereotypes and attitudes on others, or openly expressing them, may bring troubles to others. "Do not do to others what you do not want others to do to you", just as Sartre said "others are hell", so don't let yourself become others' cage.

References

- Baike Definition for "Microaggression". (n.d.). Retrieved August 08, 2020, from <https://baike.so.com/doc/26364283-27607316.html>
- Cong, C. (2000). *Chinese Culture Aphasia: the defects of English teaching in China*. Guangming Daily.
- Kramsch, C. (1993). *Context and Culture in Language Teaching*. Oxford University Press.
- Liu, C. J. (2003). *On the compatibility of target language culture and native language culture in foreign language education*. Foreign Languages.
- Pan, W. M. (2015). *The Confusion and Countermeasures of the Training of Translation Professionals under the Effect of the Ceiling Attrition of Native Language*. Strategic Forum on Translation Studies. The 4th China Conference on Educational Linguistics. SuZhou, China.
- Pan, W. M. (2018). *How to Practice Curriculum Thinking in Foreign Language Teaching*. The 9th China Conference on Educational Linguistics. Shandong, China.
- Program Book. (2019). TESOL 2019 International Convention & English Language Expo. Atlanta, U. S..
- Program Book. (2018). Minnesota English Learner Education Conference. Minneapolis, U. S..
- TESOL 2020 Virtual Convention. (n.d.). Retrieved August 08, 2020, from <https://www.tesolconvention.org/>
- Winona State University WSU. (n.d.). Retrieved August 08, 2020, from <https://www.winona.edu/elp/>
- Xiao, L. F., Xiao, D., Li, L. & Song, Y. W. (2010). *A Study on the Current Situation of "Chinese Cultural Aphasia" in English Education in Chinese Colleges and Universities*. Theory and Practice of Foreign Language Teaching.
- Zhang, W. M. & Zhu, H. M. (2002). *Chinese Culture in College English Teaching*. Tsinghua University Education Research.
- Zhao, H. Y. (2016). *"Chinese Cultural Aphasia" in College English Education from the Perspective of Cultural Changes*. Higher Education Studies in China.

A Case Study of Students' Address Terms to College Counselors within the Framework of Linguistic Adaptability

Weilun Zhang

Renmin University of China, Beijing, China

Email: helen_zhangwl@163.com

[Abstract] Address forms can be of importance concerning smoothing communication. From the perspective of linguistic adaptability, adopting in-depth interview, this paper aims to explore the terms that college students choose to address their counselor who is a key figure to students in their college life and give the explanations of why these terms are chosen. By the case study of a prestigious university in northeast China, the paper classifies 4 categories out of 20 terms used by students, which can serve as a reference for college students to properly address their counselors, as meantime provides proofs to the explanatory power of linguistic adaptability.

[Keywords] address terms; linguistic adaptability; college counselors

Introduction

Address forms tend to be inevitable during any conversation or communication. On campus, a special group of administrative people, being regarded and named as “counselors”, helping students to deal with nearly all of their non-academic issues. To the students, addressing counselors properly seems crucial as they constantly communicate with their counselors throughout the college life. While studies on a variety of different address forms conducted within the field of pragmatics are no rare thing, linguistic adaptability may provide a relatively new theoretical foundation for interpretation; and for records studies on address terms particularly for college counselors within the framework of linguistic adaptability are far from adequate. Given this, by conducting the in-depth interview (together with a pilot interview and a follow-up interview) to the students from a prestigious university in the northeast of China, this paper aims to discover what are the possible and proper terms used by students to address a counselor and to explain why these terms are chosen within the framework of linguistic adaptability. Consequently, the paper will also tend to be able to give instructions to students in terms of proper address to their counselor and to add up the explanatory power of linguistic adaptability by extending the realm of its empirical researches.

Address Terms and Linguistic Adaptability

The publication of *Understanding Pragmatics* (Verschueren, 1999) marked the formal establishment of Adaptation Theory. According to Verschueren, using language is a process of continuous making of linguistic choices (Qian, 1991), and the reason why people are able to make choices lies in three properties of language: variability, negotiability and adaptability. Adaptability can be further divided into four aspects: contextual correlates of adaptability, struc-

tural objects of adaptability, dynamics of adaptability, and the salience of adaptability. The contextual correlates of adaptability include all the ingredients of the communicative context with which linguistic choices have to be inter-adaptable (Verschuere, 1999), and the ingredients of which, specifically, refer to language users, mental world, social world, and physical world.

Language users, considered as the focal point in the communicative context, includes both utterers and interpreters. Mental world refers to the psychological factors influencing linguistic choices, including emotion, cognition, beliefs, personality, motivation, wishes etc. Social world includes the factors like social conventions, social norms, social status, culture, religion, race, nationality, etc. Physical world mainly refers to time and place, while it may also consist of physical conditions, gestures, body postures etc.

Early studies concerning address forms within the framework of linguistic adaptability seem to be mainly conducted among Chinese scholars, and to a large extent applied to literature analyses. Ma and Zhang (2014) adopted the framework of linguistic adaptability to analyze the address forms in the TV series *Da Zhai Men*. Yao (2014) studied the address forms in *Dream of Red Mansions* by analyzing social world, mental world and physical world. Wu, Wang, and Zhang (2014) studied on the address forms in *A Dream of Red Mansions*. while Li (2014) studied in *The Joy Luck Club*. Lv (2014) analyzed the translation of address forms in *Dream of Red Mansions*. Above researchers seem to all dedicate to probe into the application of linguistic adaptability of address forms in literature works.

On the other hand, despite the abundant existence of studies abroad on address forms, there tend to be few of them taking a perspective of linguistic adaptability. Instead, the studies are inclined to turn to other pragmatic theories. Velman-Omelina and Štšadneva (2016) interpret the address forms to unfamiliar people by politeness principle. Ghezzi and Mella (2015) studied choices between the address forms *tú* and *usted* in current peninsular Spanish also by politeness principle. Similarly Johns and Félix-Brasdefer (2015) from the perspective of politeness discussed the production of requests among Senegalese speakers of French in Dakar. Zhao (2014) was another researcher related address forms to politeness principle. Tracy (2011) analyzed address forms by politeness principle and face theory in the study of language in court. Jiang (2015)'s study related address forms to speech act. Huang and Zhou (2017)'s analysis of Chinese kinship terms used for addressing nonkin involved an attitudinal speech act. Findings on address forms by Farenkia (2015) is based on analysis of the speech act of invitation refusals in the study.

College counselors, taking care of college students from every aspect other than giving academic instructions, is a group of administrative people uniquely existing in China. College students may communicate with their counselors and thus tend to need address the counselors in everyday life. Yet presently far from adequate are the studies specifically focusing on address terms for college counselors. There are studies made reflections on address terms for college counselors but from educational perspective (Liang, 2013; Zhao, 2012; Wang & Li, 2013). Xue (2016) had her study focused on various face-to-face social address terms by college students on campus, with only a small part generally mentioning address terms for a counselor;

Address Terms for College Counselors

Different from the earlier studies, this paper is particularly focused on studying address terms for college counselors and aims to provide explanation for the choices from the perspective of linguistic adaptability. Taking in-depth interview (Chen, 2000) as the main method, an outline with designed questions was first conducted to 10 students as a pilot interview. Being refined, the revised version of interview was conducted to 32 students. After the interview to the students, another quick interview was done to the counselor of the participants to check the property or acceptability of the address terms chosen by the participants.

Specifically, the participants were 32 voluntary students out of 144 sophomores from the Department of Foreign

Languages in D University. Each eight of the participants came from different majors (Business English, Technical Communication, Russian, and Japanese). So few male students were in the department that they were excluded from sampling. All the participants were asked questions about communication with their common counselor “LZL”, who was the only counselor in charge of these sophomores, a post-90s female postgraduate majored in Russian. With permission, the students’ statements were sound-recorded for convenience of proceeding and analyzing. Interview questions involved were mainly about what the terms they choose were and why they chose so.

Following is the table (Table1) of address terms for the counselor in order of frequency of being used. Among the terms, “LZL” represents the full name of the counselor, as “L” represents the last name and “ZL” represents the first name.

Table 1. Frequency of Address Terms To the Counselor

Term	Frequency	Term	Frequency
ZL姐(2)	31	辅导员(1)	2
导员(儿)(1)	30	导员老师(1)	2
老师(1)	9	咱们导员儿(1)	1
姐(2)	5	导员姐(2)	1
Z哥(3)	5	小姐姐(4)	1
(L)ZL老师(1)	4	七狗姐姐(4)	1
/(zero title) (4)	4	大哥(4)	1
导导(1)	3	(L)ZL(4)	1
导员(儿)姐姐(2)	3	宝贝儿(4)	1
姐姐(2)	3	老铁(4)	1

Altogether 20 terms were given by the students as the terms they have used to address the counselor. And it can be seen that even though there was a variety of address terms being mentioned, only a few of them were widely used while the majority of others tend to be exclusively used by some specific students. “ZL姐” and “导员(儿)” were the two terms most frequently adopted among the students given that the frequency of being mentioned were 31 and 30 respectively. “老师” seemed to be the third common term used by students compared with the other 17 terms being mentioned no more than 5 times. 8 of the terms were even each used by merely one participant.

Concerning the nature of each term, the 20 terms can be classified into 4 categories, namely (1) teacher category; (2) sister category; (3) brother category; (4) others. The classification was indicated in Table 1 with the number of each category. In the interview to the counselor of the participants, all the address terms of four categories were shown to the counselor and were confirmed being used. The counselor also suggested that each of the terms were acceptable to her, as she stated:

“嗯对,是有这些(称呼),哈哈,我觉得都可以的呀,都好,嗯,大家想怎么叫都可以的。”

However, the counselor also mentioned that it would be just fine if she was addressed by terms from teacher category or sister category as she stated:

“都行,叫我ZL姐就行,导员(儿),都可以。”

Linguistic Adaptability of the Address Terms to Contextual Correlates

Adaptation to mental world, social world, physical world and language user led the students to choose different terms. The factors differ from one another in terms of their degree of influences placed on different categories of ad-

dress terms.

For the teacher category, the choices of address term made by the participants mainly adapted to social word and language user. Concerning term “老师”, 19 of the participants stated that they would use it when the occasion is rather formal, here is an example statement:

“就是有时候开会啊,比如年级会,或者有时候有领导在,旁听什么的,那还是叫得正式一点比较好吧,就叫导员(儿)或者老师什么的我觉得比较好。”

Or some of the participants chose the teacher category because of social distance as 9 of them believe it was better to show respect to the counselor:

“虽然就是导员(儿)人很好,特别温柔,但我还是觉得她那个毕竟怎么说呢,也是老师嘛,还是叫老师这样比较礼貌,就是还是要有那个尊敬在的。”

Apart from adaption to social world as shown above, language user was also taken into consideration when making choices of address terms. 17 of the participants mentioned people present when communicate with the counselor are influential and these were typical adaptation to the interpreters, which is included as one of language users:

“就是也分情况,嗯像在办公室,其他导员(儿)都在,然后有领导检查的时候,还是要叫‘啊,导员(儿)你看这个怎么样怎么样’这样子。”

“如果有其他人在比如同学什么的,就不是就我们两个面对面这样比较私密的对话,那我可能还是倾向于叫老师,因为就是想就是保护一下ZL姐的面子吧,也不是说面子,反正就那样,对。”

Choices of others category also mainly adapted to social world and language users, as students pointed out they tended to call the counselor in a more intimate way given that either they believe they had an intimate relation with the counselor or they had a private talk with the counselor. Statistically, 7 out of 8 participants stated the former, and all of them confirmed the latter. Below are the examples:

“我们私下关系都很好啊,所以也不会叫老师啊,导员啊,一个是感觉太正式,再一个有点生分了。之前开玩笑叫老铁,后来也就一直这样叫了。”

“就如果是私下我们平时发短信啊,有时候顺路去个学院啊也不会想那么多,就是朋友一样,就直接叫名字了,当然如果是当众就是正式点的场合,那肯定还是没有。”

When adopting terms from sister category and brother category, participants mainly adapted to social world and mental world. 31 students expressed that their counselor was a young adult just like them thus making calling her “big sister” proper:

“因为ZL姐就很年轻啊,也没有比我们大多少,就是特别像一个大姐姐。”

“你不觉得就很符合她吗?就是知心姐姐的感觉,而且本来都是一个学院的学姐。”

And all 5 students calling the counselor “Z哥” believed it was the personality of the counselor led them to do so:

“导员很爽朗,就是很爽快,敞亮,像个大男孩,所以就叫哥了。”

Conclusion

Based on the results of the interviews of 32 college female students in D university, this study aims to analyze the address terms for a college counselor within the framework of linguistic adaptability and it turns out to be not only a reference to college students for their addressing counselors but also a new evidence adding up the use of linguistic adaption theory.

Addressing the college counselor was a process of linguistic choice making. 20 terms are chosen by participants to address their counselor. While “ZL姐”, “导员(儿)”, and “老师” are the top three frequently used terms, all the terms can be classified into four categories: teacher category, sister category, brother category, and others category. The choices of address terms by participants can be interpreted within the framework of linguistic adaptability as they

involve adaption to contextual correlates. Specifically, choices from teacher category and others category mainly adapt to social world and language users, since relationship, social events and interpreters are the major factors being taken into consideration; choices from sister category and brother category mainly adapt to social world and mental world, since relationship, age and personalities are the major influential factors. It is worth noticing that address terms from teacher category and sister category are the commonest adopted terms among students and also tend to be the more acceptable ones for the counselor, making themselves the proper and safe ones to be used.

References

- Chen, X. M. (2000). *Qualitative Research In Social Sciences*. Beijing: Educational Science Publishing House.
- Farenkia, B. M. (2015). Invitation refusals in Cameroon French and Hexagonal French. *Multilingua*, 34(4), 577–603.
- Ghezzi, M. & Mella, M. C. S. (2015). The influence of social class variables in the use of address forms. *Pragmalinguistica*, 23, 61–78.
- Huang, X. Z. & Zhou, Y. (2017). Semantic Transfer of Chinese Kinship Terms to Occupational Address Forms since the Economic Reform. *Social Sciences in China*, 38(1), 150–166.
- Jiang, L. (2015). An empirical study on pragmatic transfer in refusal speech act produced by Chinese high school EFL learners. *English Language Teaching*, 8(7), 95–113.
- Johns, A. & Félix-Brasdefer, J. C. (2015). Linguistic politeness and pragmatic variation in request production in Dakar French. *Journal of Politeness Research*, 11(1), 1–276.
- Li, L. (2014). On Pragmatic Failures of Address forms in The Joy Luck Club from Adaptation Theory. *Journal of Anhui University of Technology (Social Sciences)*, 31(3), 76–78.
- Liang, Y. Z. (2013). Pedagogical thinking of the appellation for college counselor. *Journal of Huaibei Normal University (Philosophy and Social Sciences)*, 34(4), 159–160.
- Lv, X. S. (2014). Translation of appellation in Hong Lou Meng under adaptation theory. *Journal of Chongqing University of Technology (Social Science)*, 28(10), 132–136.
- Ma, C. & Zhang, L. P. (2014). Analysis of appellation system in Da Zhai Men in the light of dynamic contextual correlates. *Intelligence*, 24, 245.
- Qian, G. L. (1991). Review of J. Verschueren's Pragmatics as a theory of linguistic adaptation. *Foreign Language Teaching and Research*, 1991(01), 61–66;80
- Tracy, K. (2011). A facework system of minimal politeness: Oral argument in appellate court. *Journal of Politeness Research*, 7(1), 123–145.
- Velman-Omelina, J. & Štšadneva, V. (2016). About Polite Forms in Official Parallel Texts in Estonian and Russian. *Lahivordllusi Lahivertailuja*, 26, 481–500.
- Verschueren, J. (1999). *Understanding Pragmatics*. London: Edward Arnold Ltd.
- Wang, L. L. & Li, H. (2013). Analysis of one-to-one conversation mode of college counselors. *Journal of Educational Institute of Jilin Province*, 029(010), 37–38.
- Wu, J., Wang, Y. F. & Zhang, S. (2014). Translations of address forms in A Dream in Red Mansions from the perspective of adaptation theory. *Learning Weekly*, 16, 228–229.
- Xue, D. (2016). *A Sociolinguistic study of Campus Address Terms——a Case Study of Undergraduates at Zhuhai college of Jilin University*. (postgraduate dissertation).
- Yao, J. G. (2014). Address forms in A Dream of Red Mansions from the perspective of Adaptation Theory. *Journal of Changchun University of Science and Technology (Social Sciences Edition)*, 27(01), 151–153.

- Zhao, Y. A. (2012). Exceeding the past and building healthy teacher–student relationship——starting from college student appellation to their teachers. *Journal of Henan Judicial Police Vocational College*, 10(3), 119–121.
- Zhao, Z. (2014). Address forms in Chinese audit opinions. *China Journal of Accounting Research*, 7(4), 247–261.

Teaching English in the Context of Data-driven Learning

Hong Zou

School of English, Jilin International Studies University, Changchun, China

Email: 565216168@qq.com

[Abstract] *For decades, the application of corpora to language pedagogy and research has roused extensive attention. The computer-assisted language learning is experiencing dramatic change, from assistance to dominance. This paper aims at generalizing the paradigm of the application of corpora to language learning. In order to achieve this purpose, a teaching experiment is conducted for a whole semester in teaching vocabulary, grammar, public speech and writing. Through the questionnaire carried out among participants after the experiment, it is found that learners' feedback towards the data-driven approach is generally positive, yet also with some issues to resolve in future.*

[Keywords] *corpus; data-driven approach; COCA; concordance line*

Introduction

For decades, most EFL classroom materials are selected or extracted only to serve for specific purposes. As a result, the linguistic rules that learners learn in class are different from the language in real life and so the enhancement of communicative competence is rather hard to achieve. Therefore, language study based on the corpora of native data has been widely accepted and hence a new branch of linguistics — corpus linguistics. DDL, data-driven learning, closely connected with corpus linguistics, (Johns, 1991), was coined by Tim Johns. DDL aims to provide learners with large amounts of authentic language and encourage them to discover language rules by themselves by means of concordance tools. By presenting to learners native linguistic expressions, this inductive-learning technique can be helpful for improving ESL learners' proficiency. In class teaching, the students can undertake full exploration and effective collection, collation and analysis of the data explored (Hu, 2014). In the meantime, DDL highlights the participation of students, promotes learning autonomy, and also entails a shift in the role of teachers and students (Talai, 2012). This, therefore, requires a brand new teaching method and learning mode.

Literature Review of Data-driven Learning

Within a constructivist framework, data-driven learning was first coined by Tim Johns in 1990. He defined data-driven learning (DDL) as “the attempt to cut out the middleman as far as possible and to give the learner direct access to the data”. Instead of directly passing knowledge to learners, DDL is a process-based approach (O'Sullivan, 2007). Johns remarked the advantages of DDL: helping students to become better language learners outside the

classroom by encouraging noticing and consciousness-raising, leading to greater autonomy and better language learning skills in the long term. In 2002, Tim Johns gave a brief outline of the development of data-driven learning, outlined some of the responses to the challenges, and pointed to alternative approaches. Professor O'Sullivan (2007) provided an impressive list of cognitive skills that DDL may be supposed to promote: observing, reasoning, reflecting, etc. However, there is some controversy over the appropriateness of DDL for the level of learners. Johns (1986) said that DDL is appropriate for the learners who are adults, and have enough motivation, but some investigations present evidence for the efficiency of this type of learning for the students at lower levels (Sealey, & Thompson, 2007). The study derived from corpora was later distinguished between "corpus-based" and "corpus-driven". The former is described as expounding or exemplifying existing theories not always based on corpus evidence. In corpus-driven research, theoretical statements are a product of the evidence from the corpus (Bonelli, 2002).

Due to the plus side of corpora, scholars have conducted empirical studies applying DDL approach to different aspects of language teaching for many years, covering writing, grammar and vocabulary teaching etc. It was Johns (1990) who first applied DDL to grammar and vocabulary teaching of overseas postgraduate students and at the same time put forward some future possibilities for enquiry: the different types of observational tasks and concordance exercise. Aluthman (2017) proved the effectiveness of directed instruction with corpus-based activities in enhancing ESL writers' general proficiency through an empirical study. Research is also conducted in some new fields of interest like dictionary compilation. McGee (2012) analyzed what contribution four English monolingual collocation dictionaries might make to 'soft' DDL inductive learning activities in the classroom and provided a description and comparison of the dictionaries, and examines and compares the data provided by concordance lines for a series of DDL questions, with data from the collocation dictionaries. Some scholars even expanded the sense of "corpora", from machine-readable texts to web-page-plus-search-engine corpus (Sha, 2010).

The pedagogical research related to DDL is abundant for now and has indeed enhanced language learning and teaching. However, there's still no standardized teaching paradigm of DDL and the study of EFL students' feedback and experience is still open for discussion.

Application of Corpora to Language Teaching

Corpora nowadays are widely used as a useful tool for language teachers. Getting access to corpora can be regarded as something difficult for young learners, but many scholars have conducted research by making corpora directly accessible to learners. However, in the process, language teachers undertake a significant place in giving students directions, which requires the teachers to first command relevant skills in dealing with corpora. Since the data in the native corpora are produced and collected from native speakers, the learners can definitely learn more from the authentic materials by analyzing and reasoning by themselves. Here is the general paradigm in a typical data-driven learning class.

Selection of Corpora before Class

There are two main kinds of corpora in use: native language corpora and learner language corpora. The corpora for use in teaching are mainly native language corpora as they serve as a reference and direction for EFL learners. The data selected for the author's study are COCA (corpus of contemporary American English) and TED parallel cor-

pus (founded by the author herself for bilingual comparative study). COCA is the only large, genre-balanced corpus of American English. COCA is probably the most widely-used corpus of English, containing more than 600 million words of text and it is equally divided among spoken, fiction, popular magazines, newspapers, and academic texts. TED parallel corpus contains the speeches from TED in three languages: English, Chinese and French. TED is a non-partisan nonprofit devoted to spreading ideas, usually in the form of short, powerful talks. TED began in 1984 as a conference where Technology, Entertainment and Design converged, and today covers almost all topics — from science to business to global issues — in more than 110 languages. Apart from these two corpora, two other corpora are also applied in the study.

Table 1: Corpora Applied in the Study

Corpus	Words	Dialect	Time period	Genre(s)
COCA Corpus	1.0 billion	American	1990–2019	Balanced
TED Parallel Corpus	5 million	20+countries	1995–2018	Balanced
British National Corpus	100 million	British	1980s–1993	Balanced
The Movie Corpus	200 million	6 countries	1930–2018	Movies

Learners can get the data via two ways: direct access to data by themselves and indirect access, i.e. the acquisition of data from the teacher. Either way, teachers or students need to do concordance. Concordance lines, as an intense and highlighted collection of target language, serve as evidence for analysis. Under proper instruction, most learners are able to use concordances by themselves. The pro side of giving students direct access to data is that they get to see abundant real native expressions and the con side is that students are likely to be confused by such a flood of linguistic data. There is another way, proposed by professor Liang (2009), making mini-texts. Mini-texts are just a certain collection of concordance lines, but the teacher, as material provider, can preview the materials and select, edit and then present the data to the learners. The good point is that students are less likely to feel frustrated by the massive and unfamiliar data, but the negative point lies in that students lose the opportunity to challenge themselves in finding new useful language information by analyzing, processing and differentiating by themselves. Besides, there are some other advantages of this mini-text: authentic language, definite goal, easily hand-on, high flexibility, and clear highlight (Liang, 2009). The author recommends the usage of mini-texts in class because learners get to save time in looking over repetitive linguistic phenomena and can avoid getting frustrated in face of countless novel expressions online.

Data-driven Tasks in Class

Many DDL tasks in class are based on the concordance lines or the edited concordance lines. In teaching fixed word chunks, the concordance lines can be adjusted and re-designed as blank-filling exercise, collocation matching exercise etc. Learners need to work together and finish these tasks with the data from the corpora. Second, by analyzing and generalizing rules in the data, learners can summarize by themselves the different English grammatical knowledge. Observance of the different use of, for example, “-ing”, can facilitate the understanding of the usage of English present participle and gerund. Third, on the level of the passage, different sample essays can be searched and presented on a given topic. For the sake of writing an essay or making a public speech, these materials are quite handy. When teaching writing, different essays of the same topic can be sorted out and organized as a whole to serve as

supplementary materials. By engaging in such tasks as writing thematic statements, eliciting evidence or examples, statistics and ordering the different paragraphs of an article, learners are able to collect sufficient materials for writing. Possible corpus-based tasks/activities in class are listed in detail as below:

Table 2: Corpus-based Tasks in Class

Task	Form	Target
Corpus-based Blank-filling	Individual/pair work	Vocabulary
Corpus-based Matching	Individual	Formulaic language
Rule generalization	Group work	Grammar
Rule confirmation	Pair work	Grammar
Essay sorting	Pair work	Public speech
Writing evidence induction	Group work	Writing

Data-driven Tests after Class

After a certain period of DDL teaching, the teacher should design corresponding tests to examine the efficiency. These tests are better related to the in-class tasks. The principle of designing tests after class is flexibility and openness. Learners should have the freedom to get access to the corpus, offline or online. And the results of these tests shall be discussed in the next class.

Analysis of EFL Students' Data-driven Learning Experience

At the end of the experiment, all participants were asked to finish a survey to collect the data of their satisfaction of data-driven learning approach. The questions are set with a five-point Likert scale: (i.e. very dissatisfied, dissatisfied, satisfied, quite satisfied and very satisfied) on the following topics: language knowledge, analytical and critical abilities, teacher's guidance, mastery of data processing, overall satisfaction. The questionnaire was given to a sample of students (n=120) classified on the basis of the different teaching contents and academic year, i.e., vocabulary, grammar, English speech and writing. With respect to the students' academic year, three groups were established. They corresponded to three different years: first-year students (n=28, 23.3% of the sample, vocabulary), second-year students (n=31, 25.8% of the sample, grammar), , third-year students (n=30, 25% of the sample, public speech) and fourth-year students (n=31, 25.08% of the sample, writing).

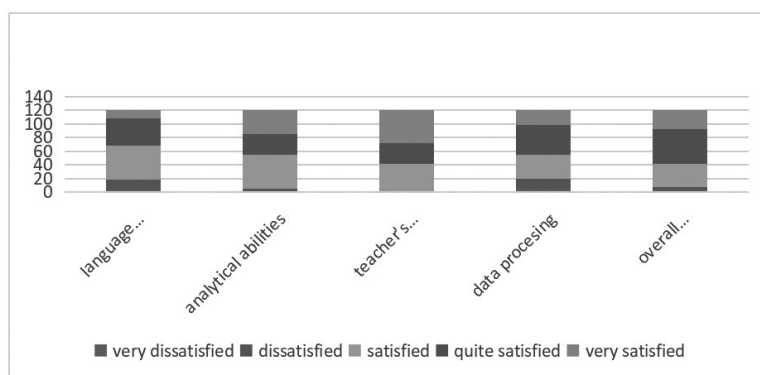


Figure 1: Learners' Satisfaction with DDL Approach

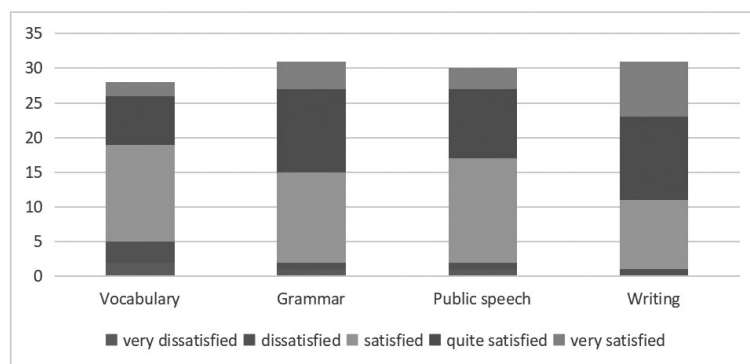


Figure 2: Learners' Satisfaction with the Different Teaching Contents

As is shown in figure 1, the percentage of dissatisfaction with language knowledge is the highest among the four. Students are most satisfied with the guidance from the teacher. Besides, a majority of the students believe their analytical ability got improved a lot. As for the different teaching contents, students of the higher grades have a higher degree of satisfaction. However, grammar learners, especially vocabulary learners, are more dissatisfied. They are the freshmen and sophomore students. Thus, it can be roughly concluded that students of higher grades can handle the corpus better and are more acceptable with the self-learning approach.

The commonality is that the subjects in the data-driven learning experiments mostly experience a rising motivation in learning English, whether it is formulaic language, grammar or the analysis of a whole passage. In the process of analyzing data with other students, learners are able to discover the rules of language by themselves. It is quite likely that some rules they find might be improper or not general, but even the mistakes they make in this process are still helpful for learning a language. It is the process that matters.

Conclusion

In a typical DDL class, adequate instruction should be given to students and teachers should design data-based classroom activities of a proper level of difficulty. As most of the data-driven activities are organized as group work, learners are actively engaged in these tasks. This is the major benefit of having a data-driven class, learners spending a majority of the time making discoveries by themselves. In the meantime, proper time allocation should be done to control the length of different tasks. This inductive learning method is better combined with instruction from the teacher. A proper blend of teacher summary and learners' practice can clear the learners' head. There might be some problems with DDL, but there is no denial that big data will always be a major trend in language teaching.

References

- Aluthman, E. S. (2017). The Impact of the Data-Driven Learning Approach on ESL Writers' Citation Patterns. *International Journal of English Linguistics*, 7(6), 109–122.
- Bonelli, T. E. (2002). *Functionally complete units of meaning across English and Italian: Towards a corpus-driven approach*. John Benjamins Publishing Company, Amsterdam; Philadelphia, 73–96.
- Hu, Y. (2014). Promotion analysis of data-driven learning method in English vocabulary teaching. *Bio Technology An Indian Journal*, 10(13), 7293–7298.
- Johns, T. (1994). From Printout to Handout: Grammar and Vocabulary Teaching in the Context of Data-driven

Learning. *CALL*, 10, 14–34.

Johns, T. (2002). Data-driven learning: the perpetual challenge. *Language & Computers*, 107–117.

Liang, M. C. (2009). Mini-text and Its Application in Language Teaching. *CAFLEC*, 127, 8–12.

McGee, I. (2012). Collocation dictionaries as inductive learning resources in data-driven learning—an analysis and evaluation. *International Journal of Lexicography*, 25(3), 319–361.

O’ Sullivan, I. (2007). Enhancing a process-oriented approach to literacy and language learning: The role of corpus consultation literacy. *ReCALL*, 19(3), 269–286.

Sealey, A. & Thompson, P. (2007) Corpus, concordance, classification: young learners in the L1 classroom. *Language awareness*, 16(3), 208–216.

Sha, G. (2010). Using google as a super corpus to drive written language learning: a comparison with the British national corpus. *Computer Assisted Language Learning*, 23(5), 377–393.

Talai, T. & Fotovatnia, Z. (2012). Data-driven learning: a student-centered technique for language learning. *Theory & Practice in Language Studies*, 2(7), 1526–1531.

Acknowledgements

This work was supported by Jilin Association for Higher Education (No. JGJX2018D530, 2018,05/28).

A Study on the Blended Teaching Mode of English in Vocational Colleges Based on SPOC Platform

Zhu Yanhua

School of Culture and Tourism, Wuxi Vocational College of Science and Technology, Wuxi, China

Email: 674778639@qq.com

[Abstract] *The information age has given birth to the reform of English teaching mode in vocational colleges. Based on the constructivist theory and blended learning theory, this study integrates the emerging teaching resources presentation mode “SPOC mode” and “blended teaching”, and uses information technology to provide intelligent, personalized and diversified teaching methods and means for classroom teaching, integrates the tutorial system teaching concept, innovates the traditional classroom teaching of Vocational English, and constructs SPOC of Vocational English.*

[Keywords] *SPOC; vocational English; blended teaching mode*

Introduction

With the continuous development of information technology, there are many network information technology platforms, such as MOOC and SPOC. SPOC is a small private online course which is used to describe MOOC courses used by a small number of people. However, the essence of SPOC is to open MOOC courses for students at school, and increase teachers' online tutoring and classroom teaching, so as to improve students' learning effect and really make college students on campus benefit from high-quality MOOC resources. Based on SPOC platform, vocational English teaching mode has also changed accordingly. This paper constructs a SPOC based blended teaching mode of Vocational English, which has the advantages of blended learning and SPOC. The core idea is to improve students' interest in learning English and improve their comprehensive English learning ability through private, customized and high-quality tutor system teaching and the combination of online and offline teaching methods, so as to further promote students' deep learning, deep understanding and ability improvement.

Research review

Research status abroad

The research on SPOC in foreign countries mainly includes the following three aspects: the research on the concept and advantages of SPOC; the research on teaching mode and the classic cases of teaching practice. This concept was first proposed by Armando fox, director of the MOOC laboratory at the University of California, Berkeley. After that, Harvard opened its first SPOC course called “copyright.” Professor Armando Fox believes that the primary goal of SPOC is to increase the participation of teachers and students (Fox, 2013, pp. 38–40). Professor Robert Lew be–

believes that SPOC makes online learning go beyond the duplication of current courses and creates the innovation of teaching process and teaching mode. In terms of teaching mode research, most of them construct the teaching mode suitable for the courses based on the blended learning mode, which can be roughly divided into two categories: one is to use SPOC as a supplementary copy of classroom teaching proposed by Marco Piccion, and the other is the mode of SPOC online learning before class and experimental practice in class formed by Bastien and others by means of flipped classroom.

Domestic research status

The concept of SPOC came into being in 2013, and the domestic research on SPOC started in 2014. Since then, scholars have been actively studying and discussing it. Sang Xinmin (Sang, 2014, pp. 12–15) believes that SPOC teaching mode is a special blended learning mode developed in the university classroom application process after the wave of MOOC. Kang Yeqin (Kang, 2014, pp. 85–93) believes that SPOC can not only promote the brand effect of universities, but also improve the teaching quality in colleges. It is a low-cost sustainable development mode of MOOC. He Bin and Cao Yang (2015, pp. 22–29) believe that SPOC is the innovation of MOOC teaching process. In terms of foreign language teaching: Wang Na et al. (2016, pp. 85–90) believe that SPOC flipped classroom is an effective learning mode. It provides resources, environment, time and space for the occurrence of effective English learning by integrating online courses, mobile learning, social networking and English teaching classroom.

Definition and theoretical basis of related concepts

Definitions

This study defines SPOC, blended teaching mode and SPOC's blended teaching mode. By defining the concepts related to SPOC, the purpose of defining the nature of curriculum teaching mode in this study is achieved.

SPOC

SPOC (small private online course) is a small-scale restricted online course. As a typical curriculum paradigm in the “post MOOC era”, it integrates MOOC education ideas, and also integrates micro class, minority teaching and intensive education, forming a unique personalized and easy to implement blended teaching education mode of SPOC.

Blended teaching mode

The blended teaching mode is a mixture of any teaching elements which are conducive to enhancing teaching effect and optimizing teaching methods, including three levels: The first level is face to face classroom teaching and online learning or E-learning. The second level is the mixture of teaching and learning, which aims to realize the integration of teachers' teaching and students' learning. The third level is the mixture of learning and learning, learning refers to knowledge learning, and learning refers to the transfer and application of knowledge.

Blended teaching mode of SPOC

The blended teaching mode of SPOC is based on SPOC platform, taking blended teaching as the concept, using SPOC's unique education mode to mix learning and learning, which is deep learning. With SPOC teaching resources, it is a kind of “online” + “offline” teaching which combines the advantages of online teaching and traditional teaching. Through the combination of the two kinds of teaching organization forms, the learners' learning is guided from shallow to deep learning. It not only requires students to complete the construction of knowledge, but also to be able to transfer the application.

Theoretical basis

Constructivist theory

Constructivist learning theory is one of the most famous learning theories. In the process of learning, learners' personal learning experience and autonomous participation have a positive impact on the learning effect of the course, because effective learning is based on the learners' experience background and acquired through the learners' active knowledge construction. Constructivism advocates teachers to organize exploratory teaching activities. Through the construction of specific learning and communication situations, it can provide necessary enlightening help for learners and promote learners to actively carry out meaning construction. Therefore, "situation", "cooperation", "communication" and "meaning construction" are the four key points that teachers need to pay attention to in the process of designing learning environment (Qu, 2008, pp. 70–78). Constructivist learning theory and its related situational cognitive learning theory both emphasize the importance of situational design, and propose that learning should be based on the situation. The design of learning situation should be conducive to learners' mutual cooperation, promote them to share opinions, exchange information and explore problems, so as to achieve deep understanding and application of knowledge.

Blended learning theory

Blended learning theory is an integrated teaching mode to adapt to learners of different knowledge levels, different learning purposes and different learning resources. Blended learning theory comes into being with the development of computer and information technology (Tong, 2016, pp. 59–60). After the mixed learning theory originated in the west enters the field of education in China, it realizes the combination of advantages of traditional teaching and online teaching (Duan, 2017, pp. 47–49). The teaching process can be based on any form of teaching technology (usually expressed as network information technology), and can be based on different types of courses. In order to achieve better teaching effect, different teaching methods should be combined organically.

Construction and application of blended teaching mode of English in Vocational Colleges Based on SPOC platform

Based on the trend of Vocational English teaching reform, the comparative analysis of traditional teaching mode and blended teaching mode under the background of informatization, and the theoretical basis of SPOC platform, the basic framework of blended teaching mode of Vocational English based on SPOC platform is constructed. Through the combination of SPOC platform, MOOC and comprehensive English combined with the design principles of SPOC blended mode, this paper constructs a blended teaching mode of Vocational English based on SPOC platform. The framework of the model mainly includes three stages: making teaching objectives, implementing teaching and evaluating teaching implementation effects. The three teaching stages are not independent. Teaching objectives provide direction and standards for the implementation of teaching. The quality of teaching implementation effect is directly related to students' learning effect and affects students' final comprehensive evaluation results. Real time teaching evaluation can effectively adjust teaching objectives. To provide guidance basis, they restrict each other and serve as the premise and basis for each other.

Stage of making teaching objectives

The establishment of teaching objectives mainly aims at two aspects: one is to cultivate students' comprehensive ability to use language and improve the quality of foreign language talents training in vocational colleges; the other is to improve English teaching mode in Vocational Colleges and create an efficient English classroom under SPOC blended teaching mode.

To promote the comprehensive development of students' comprehensive language quality: Comprehensive English course is a basic course for English majors. It focuses on the training of comprehensive language ability such as listening, speaking, reading, writing and translation, so as to promote the comprehensive development of students' language comprehensive ability. Through the multi-dimensional cultivation of students' language knowledge, ability and emotional attitude, students can consolidate their basic language knowledge and expand their international vision in the course of learning. It can promote the development of students' abilities of collecting and processing information, analyzing and solving problems, autonomous learning and self-management, communication and cooperation, and creative thinking; it can also cultivate students' scientific outlook and improve their learning Students' interest in learning language and improving their comprehensive language application ability.

To improve the efficiency of English Classroom Teaching: teaching is not only to impart knowledge, but also to enlighten students' mind, stimulate their potential and teach them to learn independently. Efficient English classroom should include three aspects: First, to improve classroom efficiency, that is, to achieve a high degree of classroom achievement, students' solid mastery of knowledge, and high scores in classroom tests. Second, to maximize classroom benefits, that is, to achieve a high degree of classroom development, in which students have strong interest in learning, good at expression, rapid improvement of ability and comprehensive quality development. Third, to achieve the best classroom teaching effect, that is to say, classroom satisfaction is good, classroom teaching objectives, forms and content achieve a harmonious unity, to achieve the effective combination of process and results.

Implementation of teaching stage

Through the combination of MOOCS platform, MOOCS and classroom teaching in Chinese universities, the informatization teaching environment is constructed. The implementation teaching mainly includes four links: information-based teaching preparation; online independent preview; special training for breaking through key and difficult points in class; and application transfer of online intensive training after class. Under the guidance of constructivism theory and blended learning theory, the SPOC learning platform based on love course completes the construction of knowledge meaning and application transfer under the full play of students' main role and teachers' leading role.

Information based teaching preparation: teachers carefully prepare the content of each unit before class, and record students' autonomous learning video. According to the teaching plan and syllabus, relevant learning materials such as videos, documents and rich texts will be placed on the MOOC platform of China University, and preview and unit test questions will be released at the same time.

Online autonomous preview: the classroom is no longer the main place for learning knowledge, and students spend most of their time on platform autonomous learning, realizing the transformation from acquiring knowledge in classroom and books to learning knowledge in online learning space. Through the mobile or computer-based MOOC platform, students can watch the recorded preview videos, integrate learning resources, discuss topics, and complete preview exercises and unit tests.

Special training to break through the key and difficult points in the course: the blended teaching method, interactive teaching method and heuristic teaching method are adopted to change the attitude of students from passive acceptance learning to active inquiry learning, and the role of teachers from knowledge authority to information navigation and learning method instructor. Through organizing group discussion and group report, teachers lead students to participate in classroom activities, give students the initiative in class, exercise students' language application ability of listening, speaking, reading and writing, and let students give full play to their learning initiative in class.

After class online intensive training application transfer: through "the online basic knowledge self-study + classroom expansion knowledge teaching + online troubleshooting" online blended teaching mode, the traditional

teaching mode can be transformed into information-based teaching mode. For the doubts or ideas existing in the learning of online task points and classroom knowledge expansion, students can post in the platform discussion area for help at any time through computers or mobile phones. Through discussion and exchange, not only can the emotional communication between teachers and students be deepened, but also help students consolidate their own knowledge points and apply and transfer new knowledge, further promote the generation and improvement of students' comprehensive language ability.

Evaluation of teaching stage

In the aspect of course teaching evaluation, a comprehensive evaluation system of Comprehensive English course teaching is constructed with the help of MOOC platform of China University to comprehensively evaluate the online learning effect and classroom learning effect of students. MOOCS and MOOCS in Chinese universities provide a rich online evaluation system for course teaching and support diversified teaching evaluation forms. The online evaluation contents provided by the platform include the number of platform visits, online discussion, check-in, on-line classroom interaction, course video viewing, document / rich text reading, watching live courses, unit tests, examinations, etc The evaluation content covers the whole process of students' learning. According to the teaching needs of Comprehensive English course, we select part of the evaluation content to form the online evaluation system of the course. At the same time, in order to support the further improvement of the course evaluation system, teachers add students' offline learning evaluation content according to the actual teaching situation, and set the corresponding score proportion, which is tracked in real time through the platform Statistics of students' learning data can generate students' scores at any time and summarize them into comprehensive scores.

Evaluation method: Using the teaching organization form of “offline + online”, the comprehensive evaluation of students' information-based learning effect is carried out through “online platform evaluation (50%) + classroom evaluation (30%) + offline homework (10%)”. Evaluation type: In combination with the teaching objective of cultivating students' Comprehensive English application ability in listening, speaking, reading and writing, the students' learning process and effect are comprehensively evaluated in the form of “formative assessment (60%) + summative evaluation (40%)”. Among them, formative evaluation mainly includes attendance (check-in) (5%), watching teaching video progress (15%), online discussion (5%), course visits (5%), classroom performance (10%), group report (10%) and homework (10%); summative evaluation mainly includes unit test (15%) and final examination (25%).

Evaluation content: Online platform evaluation (70%) includes six contents: course visits (5%), attendance (check in) (5%), watching teaching video progress (15%), online discussion (5%), unit test (15%) and final examination (25%); offline evaluation includes classroom performance (10%), group report (10%) and homework (10%).

In a word, the ultimate goal of constructing SPOC blended teaching mode of “information teaching preparation + online platform self-study + offline guidance and development + comprehensive evaluation” is: Based on a new concept of SPOC platform, it deeply integrates modern information technology and curriculum links, integrates tutorial system teaching into SPOC platform vocational blended teaching mode, realizes personalized teaching and learning mixing, combined with online The off-line unique advantages further reflect the student-centered, teacher-led way to update teaching ideas and innovate English teaching mode in vocational colleges.

Conclusion

Through the combination of SPOC platform, MOOCS and comprehensive English in Chinese universities, relying on constructivism theory and blended learning theory, this paper constructs the three stages of setting teaching objectives, implementing teaching and teaching evaluation of Vocational English based on SPOC platform. The three stages

complement each other and influence each other. SPOC platform online independent preview, offline personalized tutoring, and online whole process formative evaluation contributes to the construction of blended teaching mode. The construction of SPOC based blended English teaching mode in vocational colleges is helpful to improve students' autonomous learning, further improve their comprehensive application ability of listening, speaking, reading and writing, so as to cultivate compound foreign language talents with international vision.

References

- Duan, Y. Y. (2017). Application risk and teaching suggestions of blended learning theory in Classroom Teaching. *Educational theory and practice*, 11, 47–49.
- Fox, A. (2013). From MOOCs to SPOCs. *Communications of the ACM.*, 12, 38–40.
- He, B. & Cao, Y. (2015). SPOC: Innovation of teaching process based on MOOC. *China audio visual education*, 3, 22–29.
- Kang, Y. Q. (2014). Post MOOC era of online education: an analysis of SPOC. *Educational research of Tsinghua University*, 1, 85–93.
- LV, T. T. & Wang, N. (2016). Research on flipped classroom teaching mode based on SPOC + Digital Teaching Resource Platform -- Taking College English as an example. *China audio visual education*, 5, 85–90.
- Qu, L. Y. (2008). Development and innovation of learning theory. *Higher education research*. 29, 70–78.
- Sang, X. M., Xie, Y. B. & Yang, M. F. (2014). Deep interpretation and future prospect of the influence of MOOC on universities. *China higher education*, 3, 12–15.
- Tong, H. (2016). Research on collaborative knowledge construction community in Blended Learning. *Modern distance education*, 2, 59–60.

Acknowledgements

“Research and Practice of English Blended teaching Mode in Vocational Colleges Based on SPOC Platform” (C–b/2020/03/17) by Research on the 13th five year plan of Educational Science in Jiangsu Province.

Strategies on Improving College English Teachers' ICT Teaching Competence in Post-epidemic Era

Liu Yan

Tianjin University Renai College, Tianjin, China

Email:liuyandream@163.com

[Abstract] COVID-19 has affected people's work and life, as well as China's higher education. Under the background of COVID-19 prevention and control, online teaching offers a good way to implement college English teaching. Teachers' ICT Competence plays an indispensable role in constructing and implementing online teaching. This thesis will make a comprehensive analysis on ICT teaching competence, expound some practical problems of online teaching, put forward some professional standards for college English teachers, and introduce effective strategies to improve teachers' ICT competence. In the post-epidemic era, the application of ICT in college English teaching can promote the efficiency of English teaching, offer some references for further development of online teaching and set up a smart teaching model.

[Keywords] College English; ICT; teaching competence; post-epidemic era

Introduction

In 2020, COVID-19 broke out in the world and became a worldwide epidemic, which has affected people's work and life, as well as China's higher education. In order to cut off the spread COVID-19, almost all the teachers and students from primary schools to universities have stayed at home for the first half year in China. Though regular classes have been suspended, universities and colleges in China immediately offered online teaching for students so they can continue their study from their homes. In fact, online teaching brings a great challenge to teachers. Due to the prevention and control of COVID-19, teachers and students can't communicate with each other face to face, which causes many problems especially concerning online teaching.

Nowadays new information technologies such as big data and artificial intelligence (AI) have been applied in different aspects of live. The integration of new information technologies and traditional education has brought a new form of education for Chinese higher education. Almost all the universities and colleges engage in the campaign to carry out online teaching, which requires teachers to master advanced technology and integrate it into the whole process of teaching to achieve high quality teaching (Bauer & Kenton, 2005). Therefore it is compulsory for teachers to increase their ICT competence to achieve successful online teaching.

During the process of pre-construction and implementation of online teaching, teachers encountered many difficulties owing to the lack of ICT competence. This paper will make a comprehensive analysis on ICT competence of college English teachers, so as to offer some references for the further development of College English.

Concept of ICT Competence

ICT is an abbreviation for “information and communication technology”, which is derived from the “IT” field. It is a new technical field formed by the integration of information technology and communication technology. ICT is a method to process information through a variety of software and hardware. It is usually used to process, distribute and exchange information. For the last decade, ICT has been applied in educational field and broken the limitation of face to face teaching. This thesis will introduce the application of “ICT” in college English teaching and research on the teacher’s ICT competence.

ICT competence refers to the ability to use digital technology, communication tools and networks to solve problems properly (Haydn, 2007). It includes the ability of using information technology to retrieve information, manage information, evaluate information and exchange information. In educational field, ICT competence of teachers contains two aspects: ICT ability and ICT awareness. ICT ability means that teachers can make good use of information and communication technology to receive and process information, to organize the teaching process, to evaluate students’ learning effect; while ICT awareness refers to teachers would like to accept the concept of ICT teaching and are willing to adopt ICT into their class so as to improve students’ learning skills and improve the quality and efficiency of teaching.

Difficulties in the Implementation of Online Teaching

During the period of epidemic prevention and control in the first half year of 2020, college English teaching was transferred from traditional classroom teaching to online teaching directly. With the help of information technology, students can continue to study at home. Though this new teaching model can cultivate students’ autonomous ability, many problems are also exposed. Here are the major barriers occurring along with online teaching.

Teachers’ Lack of Sufficient ICT Knowledge

When giving online lectures, English teachers met some problems in selecting teaching resources and operating platforms. The root reason is that English teachers haven’t grasped sufficient ICT knowledge. Most English teachers are familiar with office software, such as Word, Excel and PowerPoint, but they are not familiar with the method of editing videos and operating various online teaching platforms. College teachers are short of ICT teaching competence, because they seldom use teaching APPs such as Dingding, Tencent Classroom in traditional classroom teaching. A majority of teachers knew little about the functions and operations of these APPs. Generally speaking, most English teachers are not experts in modern information technology, consequently they encountered various technical problems. Considering the popularity of online teaching, teachers must face the reality and be willing to acquire some basic skills such as the selection of teaching resources, the operation of teaching platform and the management of online class activities. English teachers must follow the trend and get sufficient knowledge about modern information technology. (Bi, 2019).

Students’ Problems in Adapting to Online Teaching Immediately

During the epidemic prevention, students are isolated from others, they have to use different kinds of platform to communicate with teachers and classmates and to take part in online classes. The first problem which students meet is that they don’t know how to join in the class when using various platforms. What’s more, it is rather difficult for them to get used to online teaching. They can’t concentrate on the lecture when facing the screen of mobile phone or computer instead of teachers. As a matter of fact, most students haven’t used these platforms before so they have to spend much time adapting to them, which reduces the efficiency of teaching. When they meet some problems, they

can't get teachers' help immediately and they can't discuss the problem with classmates. What makes it worse is that the internet in some countryside areas is very weak, which can't help students get access to online classes normally. All of these makes students have a feeling of frustration.

Problems of Online Platform in Offering a Stable Learning Environment

Online teaching can break through the limitation of time and space and change the way of teaching, the way of learning, the way of management, as well as the mode of education. While it is totally different from classroom teaching, teachers cannot get the feedback from students immediately and they are not sure whether the students are listening to the lecture, whether they can follow the pace of teaching, whether they use the platform correctly. Teachers have to rely on the platform to get feedbacks, therefore teaching platform becomes a crucial factor for ensuring successful online teaching. However the hardware and software of many universities have not been updated for several years, they can't offer a stable service for teachers and students. When a large number of students are taking the same class or the same examination, the operating system will become very slow. Meanwhile some students who live in the countryside with weak signals can't register for the class on time or can't take the examination successfully. The instability of operating system has become a major obstacle to online teaching.

Professional Standards of College English Teachers in Post-epidemic Era

At the age of Educational Informatization 2.0, ICT has become an indispensable tool to promote students' academic performance. College English teachers should be familiar with the basic skill of information and communication technology and apply it into the whole process of teaching.

Comprehensive Understanding of the Concept ICT Teaching

Educational informatization has brought great changes to the teaching mode and teaching method of college English. Traditional classroom teaching is out of date and must be changed to meet the requirement of higher education. Online teaching and blended teaching which depend on the advancement of ICT are the choices of most teachers. Thus teachers have to get to know the concept of ICT teaching. In fact it means teachers can master essential knowledge of information technology and apply it their teaching. For example, teachers can make a PPT and display it in the class, edit the video according to the teaching contents or give some online teaching. In post-epidemic era teachers must take advantage of ICT and make a good teaching design. All in all their teaching philosophy should be updated with the development of ICT so as to achieve successful teaching effects.

Effective Organization and Evaluation of Curriculum

College English teachers should be equipped with information and communication technology to organize the curriculum effectively and to evaluate students' learning effects precisely. With the popularity of MOOC, there are a large amount of online learning resources, teachers have to choose the suitable resources to match students' learning level and achieve the teaching goal. Teachers should organize the class by applying advanced technology, for example preparing the lecture by using office software, assigning homework through network platform and evaluating students via big data (Rhode et al., 2017). In addition, teachers should take advantage of information and communication technology to stimulate students' interest in English learning.

Evaluation is an important part of teaching, which can reflect the teaching effect and measure students' real level. In the past teachers usually evaluate students by holding the final examination, which emphasizes on scores of students and neglects the process of learning. In order to encourage students to pay more attention to each class and

stimulate their interest in learning, teachers have to adopt process evaluation in college English teaching. If teachers correct each student's test paper by their hands, it will increase their workload enormously. With the wide application of various platform, it is advisable to utilize online evaluation system. For instance, Pigai Writing System can evaluate students' composition immediately and offer some suggestion for modification. Students can revise their composition over and over again and the Pigai Writing System will record the final version's score. This kind of evaluation will promote students' writing level directly. Therefore teacher should evaluate curriculums by using various teaching platforms.

Mastering Various Teaching Methods

Single teaching method can't meet the need of online teaching. Teachers should combine ICT with appropriate teaching method to improve the quality of teaching. In regular classroom teaching, teacher can communicate with students directly and help students solve problems immediately. While online teaching separates teacher and students in terms of time and space and teachers have to depend on ICT to give lectures. Teachers must extend their teaching method to flipped class model, blended learning model, task-based teaching model, and so on.

Chaoxing is a popular teaching platform in China. Teachers can depend on Chaoxing to set up a smart teaching model. First teachers can upload the teaching materials to Chaoxing before the class. Students must preview the materials on time and teachers can supervise them through Chaoxing. During the class, teachers can organize some teaching activities such as presentation, group discussion and role play to check whether students have grasped the knowledge. After class teachers can assign some homework and hold some examinations through this platform to consolidate the knowledge. By applying multiple teaching methods, teachers can set up a smart teaching model with the help of ICT (Hu, 2020).

Updating Information Technology Continuously

ICT develops rapidly in recent year, which help people communicate more conveniently. When it is applied in the field of education, it brings revolutionary reform. Teachers and students can engage in the same class even though they are thousand miles away. Students can register for some courses which are offered by prestigious universities. Facing all the challenges, teachers have to update their knowledge continuously. They should be familiar with all kinds of software and teaching resources and be good at choosing proper teaching platform to organize the class. They should know how to instruct students to use these resources and how to achieve effective management and evaluation. For example, Tencent Classroom is a brand new technology that teachers haven't heard before. During the online teaching period, most teachers were asked to use this platform to give lectures. So teachers manage to use this platform proficiently with the help of technical experts and self-learning. In the future, there will be more technologies applied in college English teaching, so teachers must update their information technology and cultivate the habit of lifelong learning.

Strategies to Improve College English Teachers' ICT Teaching Competence

Given the investigation of current college English teaching, we can know successful teaching bases on the joint efforts of teachers, universities and society. The following strategies are put forward to improve college English teachers' ICT teaching competence.

Enhancing ICT Teaching Awareness

As we all know ICT is a necessary medium to boost educational reform, but college English teachers' ability to

adopt ICT teaching is far from satisfying. They should have a sense of urgency to renew their knowledge of ICT continuously. ICT is developing so quickly that it is impossible for teachers to master all the knowledge and skills once for all, so they have to make a systematic plan to promote their teaching competence (Capan, 2012). In the post epidemic era, teacher's ICT competence becomes a dispensable element to fulfill the requirement of online learning. All in all college English teachers must change their attitude toward education informatization. The application of ICT in college English teaching is not to use ICT in every course every day, but to choose proper technology in proper occasion. For instance, teachers can check students' attendance by using APPs, they can hold examinations through teaching platforms, and they can know about students learning activities according to the data offered by teaching platform. All of these will improve the efficiency of teaching and help teachers gain more support from students and institutions.

Offering Multiple ICT Training Programs

Teachers, as the main body of establishing educational informatization, must improve their ICT competence. Colleges and universities should offer more opportunities to train them. Current training program focuses on professional knowledge instead of technology knowledge. Generally speaking, teachers' ICT competence more or less is influenced by their gender, age, professional title and educational background. Therefore colleges and universities should offer different kinds of training program according to teachers' ICT level. First of all, self-learning is the most convenient and effective way to cultivate teachers' ICT competence. They can participate in some online lectures and search some relevant teaching resources to enlarge their knowledge. What's more, they should communicate with colleagues to share some precious experiences. It would be better for teachers to form a teaching reform team so they can exchange up-to-date skills and knowledge. There should be some training courses for teachers who can't integrate ICT knowledge into English class freely. While teachers who have grasped advanced knowledge of ICT should be offered more chances to attend academic seminar to broaden their horizon and learn from technical experts.

Constructing ICT Teaching Resources

It is compulsory to stress on the significance of teaching facilities in realizing educational informatization. Advanced software and hardware facilities can guarantee the availability and stability of online teaching. Therefore colleges and universities must offer enough funds to install new computer devices and systems and spend a fixed amount of money maintaining the running of these facilities. It is necessary to invite some computer experts to update the teaching facilities timely and help teachers operate them correctly.

It is useful to construct some audio classrooms to cultivate students' listening and speaking skill. Universities should offer a better learning environment for students and arouse their enthusiasm to study actively. The operating system is also very important to ensure successful teaching, so teachers should improve their ICT competence to operate the system proficiently.

It's advisable to construct information resources database so teachers can share the teaching resources freely and get inspiration from other teachers' resources. The resources database has to be updated from time to time to meet requirements of teachers and students. Teachers must choose the most suitable resources to improve the efficiency of teaching and cultivate students' language ability.

Providing ICT Policies Support

In the 21st century, high quality teaching can't be achieved without the aid of ICT, so more and more countries are engaged in setting up standards to support educational reform. In 2018, the Ministry of Education issued "Educa-

tional Informatization 2.0 Action Plan” and a new round of educational revolution is aroused in China, which leads to the wide application of ICT in education. While related policies need to be established in the future to promote the reform and innovation of teaching methods and to enlarge the application of ICT. College English teachers must follow the trend and take advantage of ICT to prepare the lecture, to give the lecture and to manage the class. Besides, teachers can provide personalized support to students according to the data collected from teaching platform. Finally teachers can make a record of every student’s learning activity, analyze each student’s learning effect and adjust the teaching plan when necessary. Policymakers and university leaders should encourage teacher to participate in educational reform and provide enough support in terms of policy and fund.

Conclusion

In 2020, many educational activities are transferred to online teaching in order to prevent the spread of COVID-19. Even though the epidemic has been taken under control in China, online teaching model will be together with us in the future because it can enhance the communication between teachers and students, enrich teaching contents and improve teaching quality. College English teachers must grasp this opportunity to set up a smart teaching model with the help of information and communication technology. A couple of factors may affect online teaching, but teachers’ ICT competence plays the most important role. College English teachers must upgrade their knowledge in ICT to achieve high quality teaching. Policymakers and university leaders also need to set up a good environment for teachers to launch educational reform. Only in this way, can college English make good use of online teaching and overcome the barriers.

References

- Bauer, J. & Kenton, J. (2005). Toward Technology Integration in the Schools: Why It Isn’t Happening. *Journal of Technology and Teacher Education*, 13, 519–546.
- Bi, Y. (2019). Research on the Improvement of Teachers’ Quality in Medium Vocational Technology Schools under the Background of Information Age. *Journal of Educational Institute of Jilin Province*, 35, 36–39.
- Capan, S. A. (2012). Teacher Attitudes towards Computer Use in EFL Classrooms. *Frontiers of Language and Teaching*, 3, 248–254.
- Haydn, T. A. & Barton, R. (2007). Common Needs and Different Agendas: How Trainee Teachers Make Progress in their Ability to Use ICT in Subject Teaching. Some Lessons From the UK. *Computers & Education*, 49(4), 1018–1036.
- Hu, Y. (2020). A Study on Reform of College English Teaching Model Driven by Information Technology. *Education Teaching Forum*, 36, 309–310.
- Rhode, J., Richter, S. & Miller, T. (2017). Designing Personalized Online Teaching Professional Development through Self-Assessment. *TechTrends*, 61, 444–451.

Acknowledgements

This article is the research achievement of Tianjin University Renai College Research Project (Project number: 202001).

A Historical Study on the Effects of Missionary Activities from 1842 to 1951 on the Development of Modern English Education in Amoy

Ting Gan

School of Foreign Languages, Jimei University, Xiamen, China

College of Foreign Languages, Fujian Normal University, Fuzhou, China

Email: gantt2011@163.com

Zhe Zou^①

School of Art and Design, Jimei University, Xiamen, China

Email: zouzhe100@126.com

Shu Huang

School of Humanities, Fujian University of Technology, Fuzhou, China

Email: 46482552@qq.com

[Abstract] *Modern missionary activities in Amoy lasted nearly one century from 1842 to 1951. During this period, missionaries built lots of missionary schools including kindergartens, elementary schools, girl's schools, middle schools, normal schools as a circuitous strategy to settle the difficulties and obstructions in missionary work although their aim was spreading the Gospel. The establishment of these missionary schools objectively promoted the rapid development of modern English education in Amoy because of their "integrating Chinese and Western elements" educational ideal, their "Completely Westernization" teaching mode and the "Copying Western" academic system, curriculum and textbooks. A Historical Study on the Effects of Missionary Activities on Development of Modern English Education could re-examine the historical contribution of the Spread of Christianity to early English education in Amoy.*

[Keyword] *Missionary Activity; Development; English Education; Amoy*

Introduction

Amoy, as an excellent port in the southeast of China, has always been the frontier between China and foreign countries since ancient times. Early during the reign of Emperor Wanli in Ming Dynasty (1575), Bishop of Malacca Martin De Rada and Rev. Garrow Martin travelled from Manila by way of Amoy to Fuzhou. In the same year, they returned to Manila by way of Amoy and they were the first foreign missionaries to set foot on Amoy Island. However, only few Western missionaries visited Amoy sparsely before the Opium War due to Chinese government's negative attitude towards missionary work. Modern Missionary trend formed after the Opium War when Amoy was forced to be

^①*Zhe Zou is the corresponding author of this paper.*

one of the five treaty ports. Western countries began a century-old missionary history in Amoy with guns and cannons until the last missionary doctor, Dr. Theodore V. Oltman left Amoy in 1951 after the People's Republic of China was founded.

Generally speaking, the one-century missionaries' work in Amoy experienced a lot of difficulties and obstructions. The consciousness of suspicion and rejection towards missionaries and missionary activities has always been dominant in Chinese society during that time. The reasons why missionary work is hard is conspicuous. First of all, Missionary activity is combined with unequal treaties for China, which undoubtedly scared the Chinese People. They could hardly believe those who started opium war and caused terrible war damage could really be "Christian lovers". Chinese educator Jiang Menglin said, "If it could be concluded that Buddha came to China on a white elephant, Jesus Christ came on a cannonball" (Li, 2015, p. 22), which vividly reflects the preconceived impression of Christianity among the Chinese people at that time. Secondly, most missionaries believed that European civilization was superior to that of Asia and Africa, and their mission was to save the Chinese people from the darkness through God. This belief clashed strongly with Chinese people, who were proud of their own long history and civilization. For example, David Abeel, the first modern missionary didn't convert a Chinese citizen to Christianity until he left in 1844. Figures show that by 1849, within seven years of the arrival of Protestant missionaries in Amoy, only five had become Christians (Liu, 2015, p. 21). In fact, not only Amoy, these chilling facts are just the epitome of Missionary activity in the mainland of China at that time. The missionaries had to reconsider and change their work strategy after experiencing repeated failure of being disgusted and boycotted. Finally, they found Chinese people are more likely to convert to Christianity through education for Chinese people are in fervent belief of acquiring success through education. Therefore, "spreading Gospel through education" became a circuitous strategy for missionaries to practice their work in China. Those missionaries in Amoy built different kinds of missionary schools including kindergarten, elementary schools, girl's schools, middle schools, normal schools, academy of classical learning. The establishment of these missionary schools objectively promoted the rapid development of modern English education in Amoy because of their "integrating Chinese and Western elements" educational ideal, their "Completely Westernization" teaching mode and the "Copying Western" academic system, curriculum and textbooks.

Amoy has become a bridgehead for European and American missionaries in China because of its unique geographical position in nineteenth century. That is why the missionaries' activities in Amoy also attracted the attention of scholars both home and abroad. These research include Gerald F. Deyong's *The Reformed Church in Amoy 1842-1951*, John Macgowan's *Christ or Confucius, Which? Or the Story of the Amoy Mission* Barbour and William Chalmers Burns' *China and the Mission at Amoy*, Edwin Joshua Dukes' *Everyday Life in China: on Scenes along River and Road in Fuh-kien*, Robert Samuel Maclay's *Life Among the Chinese*, Mrs. Sarah Sites' *An Epic of the East*, Philip Wilson Pitcher's *Fifty Years in Amoy and In and About Amoy: Some Historical and Other Facts Connected with One of the First Open Ports in China* and so on. However, few studies have systematically elaborated on the role of missionary schools in the development of English education in Amoy.

The second part of this paper expounds major characteristics of the one-century missionary activities in Amoy from the first missionary David Abeel arrived in 1842 to the last missionary doctor Theodore V. Oltman left China in 1951. By concluding the characteristics, the reason why missionaries practice the strategy "spreading the gospel by education" is clear. The third part presents a general review of missionary schools built in Amoy. These Missionary schools cover almost all forms and scales of early education. Part Four analyzes general situation of English education in missionary schools. These missionary schools' educational ideal are integrating Chinese and Western elements; their teaching model are Completely Westernization and they completely copy Western academic system, curriculum and textbooks. The fifth part represents the lasting effects of missionary schools on English education today in Amoy.

Historical Characteristics of Missionary Activities in Amoy

Generally speaking, the Missionary Activities in Amoy has two conspicuous historical characteristics. Firstly, Missionary Work in Amoy are often short of missionaries because early missionaries and their families did not adapt to Amoy's climate and living conditions, causing their short period of stay in Amoy. For instance, the first missionary David Abeel stayed in Amoy for only 3 years but left for health problems. He ended his short life in 1946. Besides, Rev. William John Pohlman did missionary work in Amoy for 5 years (1844–1849) and his wife Theodosia R. Pohlman died just one year after being in Amoy. John Samon Joralmon and his wife Mrs. Martha Joralmon served from 1855 to 1860 while Rev. Alvin Ostrom and Mrs. Susan Webster Ostrom did missionary work for 6 years. Rev. Augustus Blauvelt and Mrs. Jennie Blauvelt served in Amoy for 3 years (1861–1864). Not to mention John E. Watkins and Mrs. Sara Hewston Watkins died on the way to Amoy. According to statistics from *The Reformed Church in China: 1842-1951*, about half of the missionaries served in Amoy no more than five years.

A large number of missionaries, especially those early ones suffered physically and mentally illness because of the hardship they suffered to acclimatize themselves to Amoy's climate and comparatively speaking bad sanitary conditions. Amoy is famous for South Asian tropical maritime monsoon climate. This kind of hot island climate is quite different from that of American and European, which made the newly arrived European and American missionaries and their families very uncomfortable. Rev. Talmage once recollected, "Schenck, a former foreign resident in Banlam (south of Fujian) explained that the summer heat was oppressive mainly due to its continuousness. The changes of land breeze to sea breeze and vice versa were preceded by an hour of great sultriness and oppressiveness" (Cheung, 2004, p.126). Besides, compared with their own developed countries at that time, the living and sanitary conditions in Amoy were not satisfactory, and many missionary families suffered the pain of losing their relatives as a result. Boone seems to be the first Amoy missionary to write about Amoy's unhealthiness for foreigners, whose wife was dead at Banlam in August 1842. John Macgowan wrote of "The house too, with its dirty walls and earthen floors, impossible to be kept clean, reminds the family continually of their poverty" (Macgowan, 1889, p.25). Explaining the high health tolerance of the 'Chinaman', he described in this manner the native's little straw hut sitting guard above his rice field: "One night in that hut would be enough to give an Englishman such a dose of fever that it would take all his strength and all the skill of his doctor to bring him back to life again" (Macgowan, 1889, p. 35).

Secondly, the missionary shortage situation was further complicated by the language acquisition. Fujian province is probably the most complicated dialect area in China. Even residents in neighbour towns could not understand each other, not to mention there is huge difference in the accent of dialect between the northern part and southern part of Fujian. Amoy dialect belongs to Banlam language system, which is quite different from the Mandarin. For those missionaries to Amoy, not only they should understand Mandarin but also Banlam dialect. Two months after arriving in Amoy, William John Pohlman described the obstacles in missionary work because of language, "Once again, we suffer the language barrier. There are so many dialects in this enigmatic language...In many ways it is like a new language, the dialect we have learned is not spoken in this province. But don't think we've lost all our work...Hopefully, with diligence and God's blessing, we will be able to use the new dialect fluently in this large parish within a year" (Gerald, 1992, p. 32). Upon first arrival in Amoy, both Doty and Pohlman suffered some disheartenment upon knowing that the Amoy tongue was somewhat different from the Chinese dialect they had learned in Borneo. David Cheung described some missionaries had to seek the aid at various times on account of language limitations (Cheung, 2004, p. 129).

For these above two reasons, Missionary work in Amoy suffered a lot of difficulties at the beginning. Figures show that by 1849, within seven years of the arrival of Protestant missionaries in Amoy, only five had converted to Christians. Under such conditions, missionaries had to think of other suitable ways to promote missionary activities.

“Spreading gospel through education” later became a roundabout strategy for missionaries to take because they learned that the Chinese people were always in great belief in education.

A Review of Church Schools in Amoy

Missionaries in Amoy was pioneered in setting up missionary schools although Amoy was relatively speaking a second-tier city in China considering its geographic area and population. According to History of Education in Fujian, Yinghua old-style private school in 1844 was not only the first church school in Amoy but also the first one in Fujian province. Huaide Kindergarten, the first kindergarten in China was built in Amoy in 1898, which is for four to six year old children of Christians (Xu, 2015, p. 31). In 1847, Mrs W. Young founded a girls' school named Yu De girl's school with only 12 students in Amoy (Li, 2013, p.78), which was the beginning of woman's education in Amoy and even in modern China. Besides, Mary Eliza Talmage founded a three-year woman's school in Tianwei in 1884, also known as Tian Wei Woman's School. This school was specially designed for women after marriage, and the age of schooling ranged from 20 to over 70. In addition, in 1901, the British Presbyterian Church set up a naive normal school in Huaide Kindergarten to train teachers for kindergarten in southern Fujian, which became the cradle of pre-school normal education in Fujian.

Secondly, the schools established by various churches have covered almost all forms and scales of early education in Amoy, including academy of classical learning, girl's school, women school, normal schools, kindergarten, primary school, and so on. Many famous schools of Amoy nowadays grew out of church schools. For example, Xiamen Gulangyu Sun Kindergarten, formerly known as Huai De Kindergarten, was one of the earliest kindergartens in China; Xiamen Fourth Kindergarten, also known as Lujiang Kindergarten, was founded in 1914 by Rev. Huang Zhiting of the New Street Church. Xiamen No. 1 Kindergarten, founded in 1948 is exactly benefited from Huai De Kindergarten for the missionaries built the first normal school basic on it. Besides, the missionaries to Amoy also followed the traditional educational pattern at that time and set up the old style Chinese academy, take “Xun Yuanzhai Chinese Academy” in 1869 and “Hui Lan Sheng Dao Chinese Academy” in 1881 for instance. It is also worth mentioning the girl's schools founded by missionaries when it was unimaginable for girls to go to school then. Those schools were often run by missionaries' wives, providing chances for Chinese girls to learn. These girl's school include Tianwei girl's school, Meihua girl's school, Wudai girl's middle school. In addition, there are more schools founded by Christianity missionaries, such as Xunyuan School (1881–1925), Yinghua School (1897–1951), Meihua School(1905–1949), Fumin School (1850–1951) and Yangyuan School(1889–1951)and so on.

Overview of English Education in Missionary Schools in Amoy

Missionary schools in Amoy devoted much attention to English education. They imitates the teaching model of school in British, employs their teaching method and teaching materials. In accordance with the records in *Old and Famous Schools in Amoy*, English textbooks were introduced except for The Four Books and The Five Classics. Ying Hua School could be a good example. English course is the main course only inferior to religion in this school and most other subjects were taught in English: “The junior section in this school is like middle school in British while the senior section is like high school. The last two years of school are just preparation for university. The courses are categorized into business and science. All these courses adopts English and even extracurricular religious activities are required to speak English” (Gu, 2004, p. 228).

Secondly, the course evaluation of Ying Hua School also emphasizes English over Chinese. The school authorities place an obvious emphasis on English in assessing students' qualifications for graduation. Overseas Chinese students from Nanyang usually have a high level of English and a low level of Chinese. These students are able to acquire diplomas as long as they perform well in English, regardless of their capability of Chinese. On the contrary, the

school will not grant them diploma until their English has met graduation requirement. Therefore, students and parents generally attach great importance to English learning. In addition, most English teachers in the schools are British or overseas "returnees". Some of them are local teachers who graduated from famous Chinese missionary universities and are fluent in English and knowledgeable. They pay great attention to the development of students' English writing ability, and also pay attention to the training of students' English eloquence, so as to ensure that students can graduate at the same level as the British advanced schools, and can be admitted to the British university without examination.

Thirdly, the English teaching method of missionary school is helpful for English education. Yang Yuan primary English is taught in the second year of primary school, and one to two years later, it is taught directly by foreign teachers. Because many English teachers did not master Chinese and cannot interpret grammar, they could only ask students to recite texts or other articles repeatedly, which is similar to the traditional learning method of private schools in China. When students recite more, they will naturally form a sense of English language, explore a little grammar and gradually reach a state of mastery. This "direct" English teaching method creates a whole foreign language teaching environment, which has become a major feature of foreign language teaching in Yangyuan Primary School. In this way, English naturally becomes an indispensable teaching language.

The Lasting Effects of Missionary School on English Education

English education of missionary schools is exerting lasting effects now. Xiamen No. 2 High School was once second to none in English education in Xiamen and it should not be neglected that it was formed from the merger of several missionary schools, including Yu De girl's school in 1870, Huai Ren girl's school in 1877, and Ying Hua Academy of classical learning in 1898.

No. 2 High School is pioneering in English education. It was not satisfied with the goal of English teaching in the Senior High School Syllabus before the "Cultural Revolution", which stipulated that "the purpose of English teaching in senior high school is to teach students to read and understand simple English reading materials or popular articles with the help of dictionaries." It is not surprising that high school students have mute English if oriented by this "syllabus". However, No. 2 High School, which has a good English tradition, was not satisfied with cultivating talents who can only understand foreign languages in the native language environment of China. Instead, they aim at a higher level, aiming at having a solid foundation in foreign language listening, speaking, reading and writing, which could enable them "go out" and live and work in a country where the native language is spoken. This is a breakthrough in the syllabus of ordinary senior high school, which is indeed an important innovation in the early stage of reform and opening up. In terms of teaching, they inherited the "open" tradition accumulated from English teaching in missionary schools, and made bold innovations under difficult conditions. Their innovation in foreign language teaching in the new era is mainly reflected in the creation of a learning environment in schools that is in line with foreign language and culture. Besides, they introduced Hong Kong Chinese textbook as teaching materials. At that time, Hong Kong had not yet returned to China and was still a British colony, which was indeed a courageous act. At that time, it was difficult to hire foreign teachers. In order to develop an accurate and rich sense of language and authentic American and American pronunciation and intonation, they adopted a lot of "audio-visual teaching" means and a lot of foreign original audio-visual teaching resources, and invited "virtual foreign teachers" into school to make up for this lack. Subsequently, Xiamen No. 2 Middle School English Experimental class became the prototype of Xiamen Foreign Language Middle School. The current Foreign Language Middle School is a national famous middle school featuring English teaching.

Conclusion

The establishment of these missionary schools objectively promoted the rapid development of modern English education in Amoy because of their “integrating Chinese and Western elements” educational ideal, their “Completely Westernization” teaching mode and the “Copying Western” academic system, curriculum and textbooks. A Historical Study on the Effects of Missionary Activities on Development of Modern English Education could re-examine the historical contribution of the Spread of Christianity to early English education in Amoy.

References

- Cheung, D. (2004). *Christianity in Modern China: The Making of the First Native Protestant Church*. Leiden & Boston: Koninklijke Brill.
- De Jong, G. F. (1992). *The Reformed Church in China, 1842–1951*. Grand Rapids, Mich.: Williams B. Eerdmans, 1992.
- Gu, C. S. (2004). *Missionaries and Modern China*. Shanghai: Shanghai People's Publishing House.
- Hong, P. (2013). Ed. *Old and Famous Schools in Amoy*. Xiamen: Xiamen University Press.
- Li, J. (2015). *Research on Missionary Activities during the Westernization Movement of the Late Qing Dynasty: On Westernization Education*. Beijing: Xinhua Publishing House.
- Li, X. Q. (2013). *History of Xiamen Educational*. Xiamen: Xiamen University Press.
- Liu, Y. F. (2015). *Western Learning Spreads to the East: Brilliant History of Education in Kulangsu*. Fuzhou: Fujian People's Press.
- Macgowan, J. (1889). *Christ or Confucius, Which? Or the Story of the Amoy Mission*. JOHN SNOW & CO.
- Xu, S. F. & Chen, F. (2015). *Education of Gulangyu*. Xiamen: Xiamen University Press.

Acknowledgements

This work was supported by Young and Middle-aged Teachers Education Research Fund (Grant No. JAS180179).

**Part IV :
Translation**

(Volume B)

Research on C-E Interpretation from Adaptation Perspective ——Taking the Chinese Premier's Press Conferences During NPC and CPPCC for Instance

Wensi Zeng

School of Foreign Languages, Jilin Institute of Chemical Technology, Jilin, China

Email: 893942145@qq.com

[Abstract] *The study on the Chinese-English interpretation carried out on Chinese Premier's Press Conferences during NPC and CPPCC is the main direction and content of this paper, which is based on the adaptation theory. The application value and specific representatives of the adaptation theory in Chinese-English interpretation were analyzed from multiple perspectives, including the material world, social world, psychological world, lexical adaptation, syntactic and textual adaptation, and clarifies the application value and specific manifestation in Chinese-English interpretation. The overall study was conducted by literature survey method, combining with the contents of the prime minister's answers to reporters' questions. Meanwhile, the basic concept of adaptation theory and the characteristics of prime minister's answers to reporters were introduced and analyzed respectively to explore indepth the application of adaptation theory in Chinese-English interpretation for premier's press conferences.*

[Keywords] *adaptation theory; premier's press conferences; Chinese-English interpretation*

Introduction

China's rapid development in politics, economy, and culture have also promoted its exchanges with other countries around the world, which guarantees the effective implementation of the "going out" strategy, and the international influence improvement of China. The Chinese premier answered reporters' questions on the press conferences, concerning current hot topics of politics and affairs in various fields and industries. In order to accurately convey the ideas and contents expressed by the premier and reporters during this process, the Chinese-English interpretation must be maintained at a high level. Therefore relative materials of premier's press conferences could be taken as the basis for study on Chinese-English interpretation, thus to make clear about the characteristics, requirements, and development trend of Chinese-English interpretation, thereby consolidating foundation for the future work. Especially, the adaptability of Chinese-English interpreting has been significantly improved from the perspective of adaptation theory, which could not only improve the overall work, but also ensure appropriate strategies retrieved for the interpreting activities. The adaptation theory was firstly applied in foreign language teaching and pragmatics, and has been using widely in Chinese-English interpretation during recent years.

Overview of Adaptation Theory

Adaptation theory mainly refers to the selecting and adapting processes when using language. The language could be affected by multiple external factors, so abiding by the adaptation theory is vital for improving the expression accuracy, and enabling parties of communication to know the exact meaning and intention of the counterparty faster. As a matter of fact, factors like the communicative occasions, cultural factors, and language habits have direct impact on language choice. Therefore, the topic characteristics, context characteristics, specific occasions, and social etiquette should also be taken into consideration when applying adaptation theory (Li & Zhang, 2020, p. 170). Negotiability, variability, and adaptability are all the basic characteristics of language. Therefore, as for the adaptation theory, it should also be analyzed based on the characteristics, thus to make language selection and adaptation more reasonable, and help to promote better communication. The research on adaptation theory usually needs to be started from the cut-in perspectives of contextual factors, language structure, dynamic process, and awareness highlighting, thereby achieving smooth communication.

Features of the Premier's Press Conference

A great number of words and phrases concerning current affairs could be heard on the Premier's press conferences, for which, the actual meanings are also subject to contextual factors. For example, the phrase of "streamlining administration and delegating authority" might vary in different expressions according to different occasions. Therefore, we should fully consider the characteristics of the Premier's press conference occasions, thus to make sure to interpret and convey the exact political features and the basic stand of the state, avoiding any misunderstanding. The Premier's press conference actually concerns various fields and a large coverage of vocabulary, among which, many are featured in distinctive Chinese characteristics. Therefore, it is necessary to enhance the cultural awareness to fully express the cultural connotation embedded in words (Yi, 2020, p. 45). As for sentences, in addition to rigorous sentences, we should also pay attention to those humorous expressions and expressions embedded with large amount of rhetorical techniques. Therefore, the Chinese-English interpreters should be able to figure out the prime minister's main ideas and reorganize the structure of sentences. The textual characteristics are mainly reflected in three aspects: repetitive discourse, contextual coherence, and emphasis on subject participation. The Chinese-English interpretation should also accurately present the logic relationships.

Application of Adaptation Theory in Chinese-English Interpretation of the Premier's Press Conferences

Context Adaptation

Adaptation to Material World

Time and space, speech theme, speech object and theme are the basic factors affecting language selection and use. Therefore, strengthening the study on material world adaptation is vital for Chinese-English interpretation analysis from the perspective of adaptation theory. Especially the Premier usually uses lots of words with Chinese characteristics on the press conferences and unique speech style, therefore the Chinese-English interpreting needs to adapt to reporters from various countries to accurately convey what the prime minister wants to express. For example, the Premier said, "现在美国正在进行大选,很热闹,吸引眼球", which was interpreted: "As for the ongoing general election in the United States, it has been lively and has caught the eyes of many" (Hou, 2017, chap. 3). When interpreting the words of "很热闹" and "吸引眼球" which are with extreme Chinese characteristics, the interpreter

adapted to the audience on the spot to translate these words into the ones that the audiences could understand, thereby preventing misunderstanding. In any case that no corresponding word can be figured out in English, we should consider the cognitive characteristics of the listeners from the perspective of adaptation theory instead of interpreting word for word.

Adaptation to Social World

Adaptation to the social world is also a key for applying adaptation theory in Chinese–English interpreting, such as social roles, social groups, social etiquette, and social customs. Meanwhile, the cultural characteristics, values, customs and habits of different countries should be considered comprehensively in order to achieve accurate Chinese–English interpretation in specific contexts, and avoid contradictions and misunderstandings. For example, when the Premier answered the question of a reporter and said “让群众少跑腿”, among which, the word “少跑腿” is also a very difficult word to translate. The interpreter did not translate it literally, instead, it was interpreted as “with greater ease”. This could be deemed as Chinese–English interpretation from the English culture perspective. And journalists on the scene could accurately understand the meaning of the Premier. Another point is that expressions in different fields have certain features and rules, therefore it is necessary to understand the specific application scope in Chinese–English interpretation.

Adaptation to Psychological World

Affective factors and cognitive factors are the basic components composing the psychological world. As for the Chinese–English interpreting, the affective orientation and cognitive level of the subject and object should be fully considered to ensure rational language selection and adaptation. Therefore, the adaptation to the psychological world also becomes a key point for applying the adaptation theory in Chinese–English interpretation, thus to highlight the communicative intention. Besides achieving the purpose of language conversion, a more important thing is to explain the body of knowledge of the language. For example, the Premier said in answering the question of a reporter, “这里我想做个安民告示”, in which the word “安民告示” is actually a difficult term to translate. The interpreter must know the basic function of the “告示(a kind of notice)”, thus to accurately convey the cultural connotation and the value of such notice in modern society to the reporters on the spot. It was finally interpreted as “a message of reassurance”, which is based on sufficient consideration of listeners’ psychological world factors and follows the basic principles of psychological adaptation, thereby conveying the meaning of the Premier’s expressions to the reporters on the scene and audiences around the world accurately.

Structural Adaptation

Vocabulary Adaptation

The principle of vocabulary adaptation should be followed when using words to compose a sentence. That’s the key for guaranteeing the accuracy of Chinese–English interpretation. The Chinese and English languages vary in cultural connotations which makes the cross–culture exchange comparatively difficult. Especially, the two languages are quite different in vocabulary order, classification of parts of speech, and vocabulary meaning. This requires the interpreters to be able to know well about the differences between the two languages and select proper ways of expression. For example, the Premier once said, “那就会闯过困难的关口,跃上希望的高原”, if the interpreter conducted literal translation of “关口” and “高原”, the audiences would feel confused about what they heard. As a matter of fact, the interpreter abstracted the concrete objects, and interpreted the two terms into “difficult” and “promise” (Zhang, 2019, p. 112), thereby making the audiences understand and receive the meaning of Premier’s speech by means of vocabulary adaptation, and eliminating deviations and misunderstandings in Chinese–English interpretation.

Syntactic Adaptation

Syntax is also a key element that should be fully considered in Chinese–English interpreting because it guarantees more rational sentence composition and understanding. Especially, compared with English, Chinese often uses active sentences and has no long clauses like English, so the interpretation should follow the principle of syntax adaptation to express the main ideas of the speakers while ensuring the interpreted sentences meeting the speech habits of the listeners. Therefore, the passive sentences commonly used in English could be adopted to interpret active Chinese sentences, and sentences with subject could be used to interpret subjectless sentences. As for Chinese expression, it often emphasizes the main characters first before explaining the main events or actions. But for English, the emphasized part is always placed at the beginning of the sentence. In this case, the sentence structure should be rationally adjusted in interpretation, thus to highlight the emphasizing style (Huang, 2020, chap. 4). The interpreter is required to grasp the logic relation of the Chinese sentence rapidly, thereby applying proper English clauses in interpretation.

Textual Adaptation

Besides the vocabulary and syntax, the Chinese–English interpreting should also be based on the comprehensive consideration from the textural perspective, and follow the principle of textual adaptation, thus to maintain a consistent internal logic and avoid inconsistencies. A big feature of the Chinese expression is that it isn't restricted by limitation of grammatical forms and has comparatively flexible structure in personal pronoun, logical relational words, and tenses. On the contrary, English is just opposite. Therefore, the Chinese–English interpretation could be improved by making clear the differences in textural composition, and comprehensively combining the features of English hypotaxis and Chinese parataxis. In particular, Chinese expression usually lack certain logical relational words, so in order to make foreign listeners understand the meaning expressed by the speaker more accurately, it is necessary to add reasonable logical relational words in the interpretation, and make it more consistent with the habits of foreign listeners. In this case, reasonable adjustment should be made according to the specific context to achieve effective conversion from parataxis to hypotaxis.

Dynamic Adaptation

Dynamic Adaptation to Time

The Chinese–English interpretation, which is a process of translating a language into another language through cross-culture approach, is dynamic and ever changing. Therefore, the principle of dynamic adaptation should be followed to fully convey the communication intentions of both parties. Since the adaptation of language could be affected by factors like the times background and the practical status, the dynamic adaptation of time should be analyzed to avoid time confusion in interpretation (Hao, 2015, p. 160). For example, the Premier once said “这本是个一年一度的会晤机制”, which was interpreted as “This meeting should have been an annual event”. Such interpretation not only reflects the time feature of “once every year”, but also makes clear the tense that the premier meant to express, and guarantee the accuracy of the conveyed time information. Meanwhile, habits of using Chinese and English are different, so it should make clear about the information output order and the structure order in Chinese–English interpretation, thereby achieving the purpose of dynamic adaptation of time.

Dynamic Adaptation to Context

The context includes three types: situational context, linguistic context, and cultural context. Mastering the context changes is beneficial for the application of adaptation theory in Chinese–English interpretation and for the accurate conveying of specific context. Only by analyzing the context comprehensively can the affective orientation, value, speaking attitude, and viewpoints of both parties be reflected. The Chinese–English interpretation could be directly affected by the speech contents, the relationship between the parties, time and space, etc. Therefore, in addition to the

characteristics of the language, the look, tone, and gestures of the subjects should also be considered and analyzed, thus to guarantee accurate conveying of viewpoint, stand, and affective orientation, and make listeners feel the context changes of the speakers. A variety of abstract and concrete factors have impacts on the context, including cultural background, speech habits, affective orientation and geographical location, occasions and climate, etc. (Shi, 2014, chap. 4). Therefore, it should try to figure out the timing and tone of language output in Chinese–English interpreting, so as to ensure the dynamic adaptation of the context.

Dynamic Adaptation to Variety

The variety shows the characteristics of language using, such as the sentence structure and rhetoric methods, etc. It can be affected by environmental factors and conversation objects. As for the Chinese–English interpretation, the basic characteristics of the variety should also be clarified in order to ensure that the interpreted expression, vocabulary, and style are more in line with the source language style. For example, in the Premier’s press conference, a reporter asked “据了解现在有些地方养老金发放已经出现困难”, and the interpreter translated the question into a commonly used English sentence – “It is learned”, which meets the English variety feature and conveys the information of the question to the foreign listeners more truthfully. Meanwhile, a fixed sentence pattern “have difficulty in doing something” was also adopted to interpret “养老金发放已经出现困难”, which guarantees the consistency of expression.

Consciousness Salience

The purpose of Chinese–English interpreting is to show the viewpoints of the concerned parties, so the consciousness can be represented all through the whole exchange process. Therefore, the consciousness salience shall be highlighted to fully exert the adaptation theory advantages in Chinese–English interpretation. The speech information of the subjects should be integrated, thus to conduct overall analysis on the cultural background, social status, and cognition features of both parties, thereby guaranteeing appropriateness of expression and sentence formation. It is usually a conscious act to select relative strategies in interpretation. And the salience degrees vary according to different speech contents (Lu & Ding, 2013, p. 362). Especially for the interpretation on Premier’s press conference, great attentions should be paid on the conveying of ideology and political position to avoid misunderstanding. For example, the interpreting of “打小算盘”, should also contain its connotation of disregarding the overall situation and seeking self-interest in Chinese. The interpreter finally translated it as “for personal gains”, which is the representation of the interpreter’s consciousness.

Conclusion

The application of adaptation theory could be seen everywhere in the Chinese–English interpretation of the Premier’s press conferences during the NPC and CPPCC, which effectively guarantees the interpretation accuracy, makes Q&A between the Premier and reporters smoother, and avoids obstacles or misunderstandings in communication. The contents of Premier’s press conference concerns various fields, so the vocabulary, sentences and text are all characteristic, which makes the Chinese–English interpreting quite difficult. The contextual adaptation, structural adaptation, dynamic adaptation and the degree of consciousness salience should be taken as the cut-in points to show the good application effect of adaptation theory and improve the Chinese–English interpretation level.

References

Huang, R. (2020). *Chinese-English Run-on Sentences Interpretation-The Case Study of the Premier's Press Conference during NPC and CPPCC* (master’s thesis). China Foreign Affairs University, Beijing.

Hou, X. L. (2017). *Research on Chinese-English conference interpretation from the perspective of adaptation theory* (master's thesis). Tianjin University of Technology.

Hao, Z. J. (2015). Analysis on the application of “recurrence” vocabulary cohesion in Chinese-English interpreting—Taking the reinterpretation of 2013 Premier Li Keqiang's press conference on the 18th CPC National Congress for instance. *China Market*, 1, 159–160.

Lu, J. & Ding, J. (2013). Analysis on Chinese-English interpretation strategies from the perspective of interpreter's variety—Taking the Chinese-English interpretation of Premier Li Keqiang's press conference in 2013 for instance. *Journal of Jiamusi Education College*, 11, 362–363+396.

Li, Y. & Zhang, H. (2020). The supplementary explicit operation specification of chunks in Chinese-English interpreting in political fields. *Chinese Translators Journal*, 41(4), 162–171.

Shi, F. Y. (2014). *Practice report for simulated Chinese-English consecutive interpreting of Premier Wen Jiabao's press conference*. Liaoning University.

Yi, H. L. (2020). Analysis of Chinese-English conferences interpretation strategies for cultural-loaded words based on adaptation theory—Taking the interpretation of the press conference of the NPC and CPPCC in 2016–2018 for instance. *Journal of Kaifeng Vocational College of Culture and Art*, 40(6), 45–46.

Zhang, M. Y. (2019). Analysis on Chinese-English conference interpretation from the perspective of paraphrase theory—Taking the Premier Li Keqiang's press conference during the NPC and CPPCC of 2019 as an example. *New West*, 27, 111–112.

Acknowledgements

This paper is one of the research results of the project Research on Chinese-English Interpretation Strategies from Pragmatics Perspective (2020 No. 54) of Social Science Research Project of Jilin Institute of Chemical Technology.

James Legge's Translating Chinese Classics into English: An Examination of Translational Eco-environment and his Multidimensional Adaptive Selection

Li Zhiping

University of Jiangxi Science & Technology Normal University, Nanchang, China

Email: lizhiping2009@163.com

[Abstract] James Legge was renowned as a prolific translator of Chinese classics and a sinologist with extraordinary achievements. His English versions are generally recognized as authoritative. The reasons for it can be examined from the perspective of eco-translatology, a new theory of translation studies, which focuses on the relationship between the translator and the translational eco-environment. According to this theory, missionary activities in China and development of sinology in Britain in the 19th century, as well as Legge's own life experiences, constituted his translational eco-environment. Legge made appropriate selection to adapt himself to it: keeping faithful and accurate to the source text, establishing multiple cultural identities; setting up target readers precisely; conducting linguistic, cultural and communicative transformation. In conclusion, Legge endeavored to make multidimensional adaptive selection in the translational eco-environment to produce excellent translated texts with a high holistic degree of adaptation and selection.

[Keywords] Chinese classics; eco-translatology; translational eco-environment; adaptive selection

Introduction

James Legge (1815–1897) was a well-known Scottish sinologist, translator and missionary. He systematically studied and translated Chinese classics including Four Books and Five Classics. His eight translated texts, such as *Confucian Analects*, *The Great Learning* and *The Doctrine of the Mean*, were collected in his series *The Chinese Classics* and published successively from 1861 to 1872. Another eight works, such as *The Shoo King*, *The Tao Teh King* and *The Writings of Kwang-dze*, were collected into Max Muller's series *The Sacred Books of the East* and published from 1879 to 1891. James Legge's translated texts were noted for fidelity and accuracy to the source text and rigorous scholarly style. These characteristics resulted from Legge's subjective choices under the influence of environmental factors. Eco-translatology is a new theory which investigates the translator's behaviors by placing them in a translational eco-environment. This paper aims to examine the translational eco-environment of Legge's rendering Chinese classics and adaptive selection he made, by taking some examples from his English version of *Zhuangzi* (The Writings of Kwang-tze) which was regarded as the most important pre-Qin text for the study of Chinese literature and one of the representative texts of Taoism.

Analysis of the Translational Eco-environment where James Legge Translated Chinese Classics into English

“Translational Eco-environment” is one of the core concepts of eco-translatology developed by Hu Gengshen, a professor of Tsinghua University. This theory explores the correlations between the translator’s adaptation and selection, mechanisms, basic features and rules, and provides a new description and interpretation of the nature, process, criteria, principles and methods of translation from the perspective of “adaptation and selection” (Hu, 2008, p. 13). In this theory, the translation process is divided into two phases: the first phase means that the translator adapts to the translational eco-environment centered on the source text; the second phase means that the translational eco-environment centered on the translator selects the target text. Investigating the translational eco-environment of Legge’s translation practice is helpful to obtain a comprehensive understanding of his translation motives and methods and further make an objective evaluation to production of his translated texts.

Definition of Translational Eco-environment

Translational eco-environment refers to the world constituted by the source text, the source language and the target language, namely, a whole system of interaction among language, culture, society, author, readers, clients, sponsors and so forth. Hu Gengshen explains it as an overall environment reflecting the survival states of the translator and the translated texts, and a congregation of various factors restricting the translator’s optimal adaptation and selection, as well as the premise and basis for the translator’s multidimensional adaptations and adaptive selection (2011, p. 7) Fang Mengzhi argues that translational eco-environment includes both “interaction between translation subjects and external environment” and “the external (objective) environment associated with translation activity, such as social, economic, cultural, linguistic, political environments (2011, p. 1-2).

Analysis of Legge’s Translational Eco-environment

The 19th century when Legge lived witnessed intense collision between Western and Chinese cultures arising from a chain of social changes, such as Opium War, religion renaissance, missionary activities and sociology development. Legge’s rendering Chinese classics was a kind of adaptation to the macro translational eco-environment. His personal condition, such as his family, knowledge reserve, belief, values, feelings, also formed a micro translational eco-environment influencing Legge’s selection of the translated texts.

Missionary activities in China

In response to the second tide of the Great Awakening in the early 19th century, some British and American missionaries traveled to China to spread the gospel. In 1807, Robert Morrison became the first protestant missionary in China, but overall, there were very few missionaries who could enter the mainland of China. By 1842 when China was defeated in the first Opium War, the government of Qing Dynasty was forced to open the country gate. More missionaries came to China and carried out religious activities, with an attempt to persuade Chinese people to believe in Western religions. However, their missionary work was frustrated by multifarious difficulties and hindrances. The first trouble they encountered was language barrier caused by complicated Chinese characters. Next, Chinese people had such an ossified way of thinking that they were difficult to accept alien ideas, under the influence of the government’s long-term policy of secluding country from the outside world. Conflicts of cultural and ideology became unavoidable, since the Christianity regarded by missionaries as supreme was significantly different from Confucianism as the mainstream thought and belief in China. Gradually the missionaries realized that they could achieve a success in missionary cause in China only by familiarizing themselves with Chinese language, culture, ideology, rites and customs

and reconciling the relationship between Christianity and Chinese religions. Some of them decided to begin with collecting, studying and translating Chinese classics, because they thought that these ancient texts covered extensive knowledge from country governance, moral and ethnic restriction to public opinion orientation, with far-reaching impact on Chinese rulers and ordinary people. Therefore, since the missionary Joshua Marshman published his translation work *The Works of Confucius* in 1809, some other missionaries translated Chinese classics into English successively. Although their initial purpose was just to strive for a success in missionary work, they eventually contributed to spreading of Chinese culture to the Western world, consciously or unconsciously.

Development of sinology in Britain

British sinology came into being in the process of learning and studying Chinese language and culture by British missionaries, diplomats, customs officers and merchants, etc. in China in the early 19th century. They recorded knowledge about Chinese language, geography, folklore and so forth through diaries, letters, travel notes and some other documents, but very few of them were specialized in Chinese language teaching or linguistic research. By the middle of the 19th century, more missionaries, diplomats, merchants, etc. rushed to China for different purposes. Among these people some intellectuals such as Walter Henry Medhurst, Sir John Francis Davis, Thomas Francis Wade, and William Frederick Mayers, were fascinated by Chinese culture, with deepening of their contact with it, so that they changed hobby to sinology into lifelong pursuit and thus transformed from missionaries, diplomats or other non-professional identities to professional sinologists. Professional teams of sinology teaching and studies were gradually built up, with the establishment of sinology professor chairs at some universities such as University College London, University of Cambridge and Oxford University. British sinology transformed from amateur sinology to professional sinology. The second session of the International Congress of Orientalists was held in London in 1874, which marked transfer of the center of orientalism and sinology studies from continental Europe to Britain. With the death of French sinologist Stanislas Julien in 1873, and Legge's becoming sinology professor at Oxford University in 1876, Britain sinology entered "a Leggian epoch" which lasted until 1891 when Legge passed away.

Legge's life experiences

Legge's study and work experiences in his early days had tremendous impact on the ability, motive and methods of his translating Chinese classics. Before Legge came to China, he had possessed quality preconditions to translate Chinese classics, because of his own gift in language and education he accepted from childhood to youth, such as accepting strict translation training when he learned Latin and English grammar in Grammar School of Aberdeen in his teenage, taking courses of classical literature, philosophy, mathematics, etc. in King's College, University of Aberdeen, and learning Chinese language in University College London. Due to his experience of studying theology and exegetics in Highbury Theological Seminary, he kept an enduring habit of reading multifarious annotated texts of Chinese classics in critical and comparative ways and providing detailed notes in translated texts. In 1839, Legge went to Malacca in the identity of missionary of London Missionary Society and took office in the local Anglo-Chinese College. He moved the College to Hong Kong in 1843 and settled there until 1873. During the period of missionizing and teaching in China, he realized, like some other far-sighted missionaries, that the protestant missionaries' the urgent task was not to cultivate disciples among Chinese people blindly, but to study Chinese language, history, literature, ethics, social formation, etc. A good way was to obtain a mastery of classical Chinese texts represented by the Thirteen Confucian Classics, and conduct in-depth research into the ancient sages' thoughts which laid a foundation of Chinese people's moral, ethic, politics, and social life. In 1876 Legge was appointed as the first sinology professor at Oxford University. During 21 years of his teaching of sinology, he also established an academic tradition of sinology

research at Oxford University.

Legge's Adaptive Selection to the Translational Eco-environment

According to eco-translatology, translation is a process of incessant cyclical alternations between the translator's adaptation and selection. Adaptation is made to seek survival and effect. Adaptation is accomplished by means of optimized selection. The principle of selection is preservation of the strong and elimination of the weak (Hu, 2011, p. 8). The translator is selected by translational eco-environment; in the meantime, acting as a part of the translational eco-environment, he selects and manipulates the target text. The translator's selection here also includes selection to the source text, the readers, his own cultural standpoint, and translation theories, methods and strategies and so on. The optimal translation is usually the one of the highest "holistic degree of adaptation and selection (Hu, 2016, p. 128). The canonization of Legge's English versions was closely associated with his persistent efforts in making adaptive selection in the translational eco-environment.

Adaptive Selection to the Source Text

Legge pursued faithfulness and accuracy to the source text, highlighting the importance of reproducing the mind of the source text, advocating seeing things from the standpoint of the source text. To adapt to the source text, he collected and consulted plentiful materials, but in the meantime, he insisted in independent judgement based on careful verification. To achieve maximum fidelity and accuracy to the source text, Legge conducted rigorous studies of Chinese classics before translation. In the process of translation, he took great pains to consult numerous literatures including commentaries of different dynasties. For example, the Chinese reference books up to 269 were listed in his series *The Chinese Classics*. When he translated *Zhuangzi*, he selected the authoritative edition *Nan Hua Zhen Jing* (*The Holy Canon of Nanhua*) commentated by Guo Xiang and interpreted semantically and phonetically by Lu Deming as the original text, and consulted 6 important annotated books (Jiao Hong's *Zhuangzi Yi*, Lu Shuzhi's *Zhuangzi Xue*, Lin Yunming's *Zhuangzi Yin*, Xuan Ying's *Nanhua Jing Jie*, Hu Wenying's *Zhuangzi Du Jian*) and over 10 anthologies involving *Zhuangzi*. Legge was also ardent to collect different editions of the same classic for comparison. For instance, he collected 37 editions of *Four Books*, 20 editions of *Laozi*, 13 editions of *20 Li Ji* (*Book of Rites*) and 7 editions of *Lun Yu* (*Confucian Analects*). Legge studied these reference materials carefully to obtain a deep understanding of the source text. However, he treated them critically, rather than accepting them blindly. He considered different opinions comprehensively and then added his own views into prolegomena and annotations of his translation works. In other words, he respected these learned commentators, without following them blindly; he absorbed their valuable opinions, without parroting what they said; he verified patiently information to avoid relaying erroneous information.

Adaptive Selection to Cultural Identities

Unlike some other missionaries, Legge neither took interest only in the religion he believed in and the culture of his country, nor adopted aggressive strategies for missionary work, though they came to China for the same purpose. Infiltrated in traditional Chinese culture for a long time, he developed so keen interest in Chinese culture and religions. He thought highly of Chinese religions for their pursuit of the truth. Although, in the premise that he affirmed Christianity as superior to any other religion (Yue, 2003, p. 85). He adopted adaptive missionizing strategies more acceptable to Chinese people, contributing to integration of Christianity with Chinese religions. To demonstrate Chinese culture and religions more clearly, Legge took a scholarly attitude to translate Chinese classics. That's to say, he selected a cultural identity of missionary-scholar to adapt to his missionary work. He resigned from the missionary task

in 1874 and accepted his teaching position at Oxford University two years later. From then on, as a professional sinologist, he translated Chinese classics more out of his passion for sinology and for the purpose of promoting sinology in Britain and cultural exchange between China and the English-speaking world. Therefore, he played multiple roles of missionary, sinologist, and cultural communicator and coordinator. Norman J. Girardot praised Legge as a compassionate missionary, educator serving Chinese community, and translator and inheritor of traditional Chinese culture, and commented that he was more a person drawing the Western people's attention to Chinese classic than a person converting Chinese people's belief to the gospel in Christianity (Norman. trans. Duan & Zhou, 2011, p. 57). Yue Feng spoke highly of Legge by saying that he was so attentive to the studies on Chinese culture and so ardent to his career in China that he spent over 50 years in building a bridge between the east and the west (Yue, 2003, p. 273).

Adaptive Selection to Target Readers

Legge set professional and scholarly readers, rather than general readers, as the target readers, which can partly explain why he adopted the style of academic translation to ensure high fidelity to the source text. He regarded missionaries as his first group of target readers, because his initial motive of translating Chinese classics was to serve missionaries in China. The new identity of sinology professor made him cast his eyes on sinologists and those English-speaking students who learned Chinese language and culture. He hoped that his translation works could facilitate them to understand Chinese language and philosophical thoughts and further contribute to development of sinology. His target readers also included Chinese students studying in Britain. He expressed his hope that Chinese government could send students to Britain for study, in his inaugural lecture on the constituting of a Chinese chair at the University of Oxford. He set these Chinese students as his target readers, in the hope that his translation works with plentiful critical and exegetical notes could help them to understand their ancient sages' thoughts and teachings and inspire them to promote cultural exchange between China and Britain. In a word, Legge paid more attention to academic feature than readability. This is his adaptive selection to their target readers in the given environment.

Adaptive Selection of Translation Methods

The theory of eco-translatology advocates translation methods of three-dimensional transformation, namely, adaptive and selective transformation from linguistic, cultural and communication dimensions under the principle of multidimensional adaptation and adaptive selection. In the following sections the article will analyze how Legge applied the translation methods of three-dimensional transformation to reach a balance between the source language and the target language, between the source culture and the target culture, by taking Legge's English version of *Zhuangzi* as a case study. This English version was chosen for two reasons: first, *Zhuangzi* has great difficulty in translation. This classic contains a large collection of anecdotes, allegories, parables and fables, full of abstract thoughts and changing linguistic forms, representing high-level literary and philosophical works; second, this English version can mirror Legge's style and methods of rendering Chinese classics since it was accomplished in his old age when Legge had developed a steady and mature translation ideas, style and methods.

Transformation from linguistic dimension

Transformation from linguistic dimension refers to adaptive and selective transformation at linguistic levels. It mainly focuses on conversion of word meaning, word class, syntactic structure, sentence pattern, voice, rhetorical device, punctuation and so on. Translating Chinese classics into English is widely recognized as an extremely strenuous task, since it involves intra-lingual and inter-lingual transfer. Legge endeavored to retain the original linguistic forms, especially surface structures of original sentences while conveying the precise meaning of the source text.

Meanwhile, he took some remedies to make his translation consistent with the expression norms and structural features of the target language, such as adjusting punctuations, and adding English connectives, explanatory words or implied information in brackets or footnotes.

For example,

[1] Source text: 良庖岁更刀,割也;族庖月更刀,折也。(from “Yang Sheng Zhu”, inner chapter of *Zhuangzi*)

Legge’s version: A good cook changes his knife every year; --(it may have been injured) in cutting; an ordinary cook changes his every month;--(it may have been) broken. (Legge, 1891, p. 199)

Analysis: Legge translated this sentence nearly word by word to keep faithful to the source text in the meaning and sequence of words to the maximum degree. However, due to paratactic and succinct characteristics of Chinese language, this word-by-word translation sometimes causes conflict in syntactic structure between Chinese and English languages. To solve this problem, Legge added two brackets and dashes to supplement the implied information and logical relationship to make the translation complete and coherent in structure. Legge made a clear distinction between the information in the original text and the information he supplemented by using brackets. In this way, he reproduced the syntactic characteristic of the source text and ensured the normativity of language in the target text.

One of the linguistic characteristics of *Zhuangzi* is the use of figures of speech such as anadiplosis, parallelism, antithesis, reduplicated words, onomatopoeia, hyperbole. When Legge thought a rhetorical device in the source text difficult to transform in English, he would replace it with another one, or give priority to the meaning of the source text.

For instance,

[2] Source text: 而独不见之调调之刁刁乎?(from “Qi Wu Lun”, inner chapter of *Zhuangzi*)

Legge’s version: have you not seen this in the bending and quivering of the branches and leaves?

Analysis: In this sentence there are two reduplicated words: “调调” and “刁刁” which mean the swaying of branches and leaves with the wind. The use of reduplicated words can demonstrate beauty of rhyme and vividness of language. However, such a figure of speech is impossible to be transplanted directly into English because it does not exist in English at all. Legge tried to retain their rhetorical effect through using two pairs of synonyms ending with rhyme. This flexible method compensates the loss in rhythm beauty of the reduplicated words to some degree.

Transformation from cultural dimension

Transformation from cultural dimension means that the translator focuses on conveying and interpreting cultural information of the original text in a way acceptable in the target culture. This kind of adaptive and selective transformation requires the translator to consider fully the differences in nature and content between the source culture and the target culture, avoiding distorting the source text from the standpoint of the target culture. In the process of translating *Zhuangzi*, Legge endeavored to retain cultural heterogeneity of the source text, presenting the readers outlooks on life and philosophical thoughts contained in *Zhuangzi*, such as harmony between man and nature, tranquility and nonaction, enjoyment in untroubled ease. Legge’s transformation from cultural dimension is noticeably reflected by his handling ways of cultural-specific items in the source text. Chinese classics are abundant with cultural-specific items reflecting Chinese people’s life condition, religious belief, values, politic system, etc., such as official positions, names of person or place and Confucian or Taoist concepts, which are absent or totally unknown in the target culture so that no equivalent words can be found in English. Legge often translated this category of words literally to retain the exotic flavor of Chinese culture. Meanwhile, in the light of their unintelligibility, Legge gave further explanations about their connotation and other relevant information, in the form of footnote or annotation.

For example,

[3] Source text: 且有真人而后有真知。(from “Da Zong Shi”, inner chapter of *Zhuangzi*)

Legge's version: There must be the True Man¹, and then there is the True Knowledge.

Note 1: Here we meet with the True Man, a Mater of the Tao. He is the same as the Perfect Man, the Spirit-like Man, and the Sagely Man...

Analysis: “真人” in this sentence is a Taoist concept. Legge first translated this cultural-specific word as “the True Man” literally and then provided a very lengthy footnote to explain its meaning and evolution. In this way, Legge's not only conveyed the cultural information of “真人” in the source text but also maintained concision in expression of the translated text.

Besides, Legge used Wade-Giles romanization to translate some cultural-specific items excessively abstruse for English-speaking readers. His rendering “道” to “Tao” was a typical example, because he thought that no English words could not convey complete connotation of the word. He used this romanization system more often to translate the names of persons, places, animals, works cited and so forth. In the meantime, he gave some details about them, such as the origin, historical record, legend and myth. For instance, Legge translated “彭祖”, the name of a person with superior longevity in legend, as “Phäng Zû” and added a footnote to explain his identity, age, family and even the folktale about him.

Transformation from communicative dimension

Transformation from Communicative Dimension refers to an adaptive and selective transformation aiming to convey communicative intention. It is mainly realized through transformation of two dimensions above, but in the meantime it is more demanding than them in terms of communicative effect. The translator should consider whether communicative intention is manifested in the target text, besides transferring linguistic information and conveying cultural information. Communicative effect is not only restricted by the source text but also by the target readers' reaction to the target text. Based on precise comprehension of communicative intention contained in the source text, the translator should made appropriate choice in linguistic forms and cultural information to help the target readers to understand and absorb effectively foreign culture within their cognitive scope.

Legge always kept the readers in his mind during decades of translating Chinese classics. Aware of enormous understanding barrier caused to the readers by gap of time and differences in language and culture, he left no stone unturned to build a bridge of communication between the author and the readers. He provided lengthy prolegomena and introduction, synopsis for each chapter, detailed annotations or footnotes, useful appendixes and indexes in his translated texts. His annotations or footnotes covered philosophical thoughts, core concepts, difficult words, meaning of titles, characters, flora and fauna, places and so forth. For example, the footnotes amounted to 1141 and explanation of the titles occupied 36 pages in his English version of *Zhuangzi*. He once explained why he annotated so meticulously in his letter to his wife, by saying that 99 of 100 readers might ignore those lengthy commentaries and annotations, but as long as the 100th reader paid attention to them, he was willing to annotate for him (Legge, 1905, p. 42). He hoped that his detailed notes would remove understanding barrier for readers so that they could approach and communicate with the author.

In order to achieve desirable effect of cross-cultural communication, Legge employed some skills such as comparison and analogy between Chinese culture and English culture in his annotations and footnotes. He often took advantage of something familiar to the readers, such as some expressions from Western philosophy or knowledge about natural science to explain terms, concepts, phenomena, philosophical thoughts and so forth in the source text. For example, he translated “太极” in the sentence “在太极之先而不为高” as “Thâi-kî” and then provided a footnote to explain it as “the primal ether out of which all things were fashioned by the interaction of the Yin and Yang”. To make this concept more intelligible to readers, Legge guided them to imagine “Thâi-kî” as something like the “protoplasm” which is more concrete and familiar to Western readers, by establishing the analogous relationship between

Thái-kî and “the current idea of protoplasm”.

Conclusion

The translator is interactive with the translational eco-environment. Only when the translator fully considers varying factors constituting the translational eco-environment and responds to them with multidimensional adaptive selection, can he produce a translation work with a broad space of survival in the world of the target language. Legge reached harmony and unity between his translating Chinese classics into English and the translational eco-environment. Production of his translated texts was influenced by various factors of the translational eco-environment. His preaching experiences decided his initial translation motive of serving missionary work done in China. Prosperity of sinology in Britain provided him great impetus and favorable condition to translate Chinese classics. His study experience since childhood made him develop a critical spirit and a habit of rigorous academic research. He made a series of selection to adapt to the environment, namely, pursuing maximum faithfulness and accuracy to the source text; establishing cultural identities of missionary, sinologist, and communicator and coordinator of Chinese and Western cultures; setting up missionaries, sinologists and the English-speaking students who learned Chinese language and culture, as well as the Chinese students who studied in Britain, as his target readers; carrying out three-dimensional transformation to facilitate readers' understanding of Chinese philosophical thoughts and traditional culture. With a high holistic degree of adaptation and selection to the translational eco-environment, most of his translated texts of Chinese classics maintain strong vitality and enduring attraction in the English-speaking world and establish Legge's sublime position in the history of translation of Chinese classics.

References

- Legge, J. (1891). trans. The Writings of Kwang-dze. In *The Sacred Books of China: The Texts of Taoism*, Part I. Oxford: Oxford University Press. xviii, 127–392.
- Legge, H. E. (1905). *James Legge: Missionary and Scholar*. London: The Religious Tract Society.
- Legge, J. (2011). *The Chinese Classics: With a Translation, Critical and Exegetical Notes, Prolegomena, and Copious Indexes*, Vol. I, Containing Confucian Analects, the Great Learning, and the Doctrine of the Mean. Shanghai: East China Normal University Press.
- Girardot, N. J. (2011). Duan, H., Q., & Zhou, L. L. trans. *The Victorian Translation of China: James Legge's Oriental Pilgrimage*. Guilin: Guangxi Normal University Press.
- Girardot, N. J. (1999). “Finding the Way: James Legge (1815–1897) and the 19th Century Invention of Taoism. *Religion*, 29, 107–121.
- Hu, G. S. (2003). Translation as Adaptation and Selection. *Perspectives: Studies in Translatology*. 11(4), 283–291.
- Hu, G. S. & Tao, Y. L. (2016). Eco-Translatology: A New Paradigm of Eco-translation—A Comparative Study on Approaches to Translation Studies. *Sociology*, 115–132.
- Hu, G. S. (2008). Eco-translatology: A Primer. *Chinese Translators Journal*, 6, 11–15, 92.
- Hu, G. S. (2011). Eco-translatology: Research Foci and Theoretical Tenets. *Chinese Translators Journal*, 2, 5–9, 95.
- Pfister, L. F. (2004). *Striving for “The Whole Duty of Man”: James Legge and the Scottish Protestant Encounter with China*. Frankfurt am Main: Peter Lang.
- Wong, M. K. (1996). James Legge: A Pioneer at Crossroads of East and West. Hong Kong: Hong Kong Educational Publishing Co.
- Fang, M. Z. (2011). On Translation Eco-Environment. *Shanghai Journal of Translation*, 1, 1–5.

Yue, F. (2003). *Bridging the East and the West--A Research on the Scottish Sinologist James Legge (1815–1897)*. Fujian Normal University.

Ding, D. G. (2017). *A Discursive Approach to James Legge's Translation of Chinese Classics*. Shanghai Normal University.

Sun, J. J. (2013). *A Study of James Legge's English Version of the Inner Chapters of Zhuangzi: from the Perspective of Cultural Translation Theory*. Shanghai Normal University.

Liang, L. (2016). *A Study of James Legge's English Version of Chuang Tzu From the Perspective of Thick Translation*. Nanjing University.

Acknowledgments

This research is part of the project titled “A Study of Translation of Chinese Philosophical Classics into English from the Perspective of Eco–Translatology” (2017XJ3D003) granted by Jiangxi Science & Technology Normal University.

ON THE HISTORICAL FUSION OF FORESTRUCTURE IN TRANSLATING *AROUND THE WORLD IN 80 DAYS*

Li Xiaoyan

Department of Foreign Languages, Minjiang University, Fuzhou, China

Email: 281021622@qq.com

[Abstract] *Hermeneutics assumes that understanding features historicity due to the fact everything historically exists. Openness of language triggers the freedom of interpretation and provides the scope for the translators to bring their forestructure to full play when one translates interpreting the text and the underlying historical context. Translators are capable of incorporating the forestructure concerning the translated text, source text, translators and source language into his interpretation. This paper deliberates the historical fusion in translating Around the World in 80 Days based on the language and forestructure in the light of hermeneutics.*

[Keywords] *Around the World in 80 Days; Forestructure; Fusion of horizon; historicity of understanding*

INTRODUCTION

Around the World in 80 Days was co-translated by Xue Shaohui, a female translator of the Qing Dynasty, and her husband Chen Shoupeng. This book not only receives high praise but also hails Xue Shaohui as a highly esteemed female translator. The book mainly introduces how Phileas Fogg relied on extensive geographical knowledge and traveled around the world. Although he had experienced hardships on the way, Jean Passepartout, Aouda and he struggled to overcome the difficulties and eventually surpassed various difficulties to complete the mission around the world. Xue expounded the reason for the translation in the preface, “The book unleashes the fantastic world with the shocking remarks and provides an insight into the principle of knowing everything through truth.” (Shi, 1991, p. 5) The book explores the principles of nature, involves western scientific and technological knowledge and showcases different customs, moral concepts and habits to Chinese folk, such as “carved black teeth and vertebral tattoo” (Shi, 1991, p. 5). Her translation deliberately uses Chinese classical style to introduce new concepts, depicting the mountains and rivers around the world and introducing the customs outside China in real details, “In Gobi desert can be found traces of cattle and sheep and Lop Nor flying geese” (Shi, 1991, p. 5). In the translation, Xue Shaohui and Chen Shoupeng created and interpreted the text based on their preunderstanding, which boosted the readability and popularity of translation.

Gadamer’s hermeneutics holds that everything exists in a specific history, so understanding is an historically-effected event, cannot exempt itself from its historical limitations. Any translation or understanding is the product of the interpreter’s horizon. (Gadamer, 2004, p. 112) Therefore, he is subject to history and traditions, which include the translator’s historical environment, language structure, translation methods and means, etc. Due to the fact that translator completes his works in a specific historical time and space, understanding is ridden with historical bias and

limitations. This paper intends to explore the impact of translators' fore-structure on the translation, probing into the language features in Xue's *Around the World in 80 Days*, translation method, Xue's fore-structure and the way in which Chen Shoupeng and Xue's historical of translation comes into fusion.

USE OF CLASSICAL CHINESE AND FLEXIBLE TRANSLATION

"Virtuality of language opens to us the infinity of continuing to speak and talk to each other, and unleashes the freedom to speak and listen to others" (Deng, 2003), Gadamer's theory illustrates the linguisticity of understanding in which language not only does not restrict our thoughts, but also summons our thoughts to engage in dialogue with the text. The complexity and diversity of language shows that the translation is not simply to transfer the original text where the translator can always carve out the most appropriate meaning to interpret the text due to language as the carriers of history and tradition, and historicity of understanding in lieu of language.

The linguistic features of literary texts are a contributing factor to the creativity and rebelliousness of literary translation. This is particularly evident in the translation of literary texts. In the translation of novels from the late Qing Dynasty to the early Republican period, choosing to use classical Chinese or vernacular has also become a translator's creative expression, because it involves the cognitive horizons of the target reader's cognitive ability, social status, and acceptance of the target language culture. Classical Chinese used in translating *Around the World in 80 Days* is a "literary language featuring characteristics of classical Chinese and vernacular" (Zhu, 2012, p. 168). Most translators, who prefer classical Chinese translation, think that classical Chinese entitle them to a high social status due to its unparalleled advantages in vernacular, such as refined and beautiful classical Chinese, compact structure, obscure meaning, and polysemy. Xue and Chen were also susceptible to their fore-structures such as education and traditional thoughts, and they become attached to classical Chinese as the language of translation "because of this learning attitude and ability to integrate and communicate" (Chen, et al., 2002, p. 65). Xue always quote scriptures to convey new things in the classical Chinese structure, like "change the magic of six books and understand harmony" (Shi, 1991, p. 86).

The scholar-bureaucrats, Xue's expected readers, boast of knowledge, ideology, and acceptance level which is considered to be the fore-structure. The knowledge structure and psychology enabled these old literati to understand traditional literary concepts and accept the translated novel. (Zhang, 2011, p. 88) Keeping their targeted readers' fore-structure in mind, the couple resorted to arranging style of traditional Chinese novels with captions for each chapter to edit their translation with concise and neatly-worded chapter such as the second chapter *Which Passepartout Is Convinced that He Has at Last Found His Ideal* ("契注心欲倾肝胆 见仆约整理寝房"), *Which once more demonstrates the uselessness of passports as aids to detectives* ("英领事验照放行 小包疑团误实据"). The original text starts with interrogative sentences, intended to allow readers to read in depth to explore the journey. Xue Shaohui uses traditional chapter-style narrative methods to persuade readers to understand the content of the chapter at a glance. The traditional caption-styled translation is apparently in line with reading habit in the late Qing Dynasty, which accounts for popularity of translation. Simple Chinese classical translation of science fiction conforms to the need of then social development, but also appeals to the cognitive habits of different readerships by providing with new technical vocabulary owing to historical infusion of the translator's forestructure.

In *Around the World in 80 Days*, translators pay homage to the traditions and rules of translation, which, though, restrict Xue's translation horizon and also constitutes part of the unique horizon of Xue's translation such as Xue's literal translation of foreign place, people's name and time, contrary to widespread translation practice the late Qing Dynasty like mistranslation and manipulation.

For example:

Original text: Mr Phileas Fogg lives, in 1872, at No.7, Saville Row, Burlingtong Gardens, the house in which Sheridan died in 1814.

Xue's translation: 一千八百七十二年(同治壬申), 有非利士(名)福格(姓)者, 居于摆林塘花园沙菲尔路(在伦敦城内)第七号门牌, 是屋, 乃一千八百十四年(嘉庆甲戌), 许儿母利登(福格先代祖父之名)所遗。(Shi, 1991, p. 79)

This text also involves the translation of place, names, and time. Xue Shaohui's translation was accomplished in great detail. Xue Shaohui translated "1872" into "一千八百七十二年" with the annotation of the year number of the Qing emperor in the text. The method of annotation is to translate some unfamiliar things which can not only facilitate understanding, but also be faithful to the original text. The translation of "Saville Row, Burlingtong Gardens" is a transliteration and annotation method, so that readers at the time will not misunderstand the new location, and the readers can understand the geographical names and countries at a glance through the annotations. Due to the differences in social development between China and the West, Xue and Chen Shoupeng could only use transliteration and annotation to tempt readers to gain a deeper understanding of the cultural information behind the proper nouns and improve the translation readability and acceptance.

The characteristics of language also transcend the limitations of its own culture through the conversion of narrative methods, adjustment of language structure, and word collocation, creating freedom and space for translators. Translators integrate texts and original culture through fore-structure and openness of target cultural perspectives. Xue wisely utilizes language characteristics to compensate and complement ways of thinking and difference between Chinese and Western languages and cleverly embeds his personal thoughts into the translation. Her translation like writing in Chinese creates the illusion of faithfulness in that she removes the barrier and makes room for translation. Only through Xue's understanding is the translation endowed with vitality and expressiveness, which comes out as Xue's historical agreement with the text and the author through language, and constitutes the historical experience of Xue's understanding.

XUE'S CREATION OF HISTORICAL HORIZON

Philosophical hermeneutics believes that translators always interpret text differently according to their cultural orientation, historical environment, personal experience, knowledge structure, value orientation, and personal style. (Gadamer, 1997, p. 95) The historical nature of translation is the historical tradition of any translators. The translation in each era is the inheritance and continuation of this translation tradition.

Xue lived in the turbulent period of the late Qing Dynasty and witnessed the decline of the national fate in the face of the complicated situation and the rise of new things brought by Western civilization with her writing showing the shock and the deep anxiety and displaying her sense of history, family grief, and political insights from time to time. Translating the scene of Aouda's martyrdom, Xue did not follow the rules directly,

Original text: As her thoughts strayed back to the scene of the sacrifice, and recalled the dangers which still menaced her, she shuddered with terror.

Xue's translation: 盖铭感于中, 复思葬祀时景, 倘被追回, 险阻犹然可谓, 尚若不胜栗折。今欲逃遁, 而苍茫天壤, 又不知何处得称乐土, 故娇涕纵横, 大有无言之苦。(Shi, 1991, p. 76)

It is obviously Xue's intention to put her personal feelings to grieve about turbulence of the current situation and suffering of the people. Through the adversity of Aouda, Xue conveys the real worries about the destiny of the country and the people's melancholic livelihood in the intersection of Chinese and Western cultures by amplifying her own ideas in the translation to improve her visibility and to reshape and influence readers' acceptance habits. Her creation is limited to grievance about her surrounding but also her thoughtfulness toward her readers. The consid-

erateness derives from her fore-structure and reciprocates with her surroundings.

Original text: The travelers crossed , beyond Milligaum, the fatal country so often stained with blood by the sectarian of the goddess Kali.

Xue's translation: 行旅既越马利左母(一郡名),是处全郡任命,皆系女菩萨嘉利(此佛三眼四手,做两手一提刀,一握人首,右两手一仰一俯,浑身黑胖,袒无衣,腰围短裙,首花冠,耳明珰,项璎珞,复挂骷髅一串,长逾膝,手足皆有钏。足踏一尸,亦三眼两手。向上袒腹,受其足。然其像亦有雕刻微异者,离奇诡怪,默克究诘。殆即佛氏所谓罗刹女(Shi, 1991, p. 56)

A simple word "Kali", through a detailed description of the body shape, physical characteristics, and the magical tools held by Kali Bodhisattva, allows readers in targeted culture to reconstruct in their minds image of Kali Bodhisattva. Although in the translation, Xue Shaohui has always complies with the principle of faithful translation and seeks to keep herself objective, she still intentionally or unintentionally applied her foresight to interpret the translation.

THE HISTORICAL FUSION OF CHEN SHOUPENG AND XUE SHAOHUI'S HORIZON

Gadamer believes that understanding and interpretation is a world experience. The uniqueness of this experience cannot be copied, which also shapes and enriches the connotation and extension of textual understanding in its unique way. Therefore, understanding is a historically-effected event in which any understanding enjoys historical foresight and embodies the historically-effected consciousness. Translation and interpretation are the specific applications of the fusion of horizon in a specific historical context.

In the preface of the translated book, Chen Shoupeng and Xue Shaohui elaborated their role in the selection and translation of the book in which Chen Shoupeng helps Xue Shaohui select the original text, act as an interpreter also polishes and revises Xue Shaohui's translation. The translation incorporates the historical comprehension of Xue Shaohui and Chen Shoupeng, including the cycle of understanding of Xue and Chen Shoupeng, so exploring the historical horizon of Chen Shoupeng has become a necessary condition for understanding the historical nature of this co-operative translation.

As an interpreter of *Around the World in 80 Days*, Chen Shoupeng, fluent in English, French and Japanese, has extensive overseas travel experience. Chen Shoupeng graduated from Mawei Shipbuilding School and was sent to the UK for three years to study various laws and English literature in the UK. After returning from the second study tour, Chen Shoupeng always brought a lot of foreign books. In addition to mastering the classics of various countries, Chen acted as a man who accumulated a lot of translation experience: In 1900, he translated and published 22 volumes of *New Translation of China's Jianghai Danger Map*, which is a benchmark for the diplomatic history and military history of the late Qing Dynasty. Not only that, Chen Shoupeng and his brother co-organized a newspaper to draw on Western ideas and introduce advanced Western knowledge through translation. Because of Chen Shoupeng's pragmatic translation attitude and extensive translation practice, the translation of *Around the World in 80 Days*, enables him to interpret the customs and transportation of different countries to facilitate readers' following up with the development of science and technology and cultural and religious customs in various countries.

As an interpreter and translation-polisher, many of Chen Shoupeng's translation ideas are expressed through Xue Shaohui. The former also shapes and influences the latter's fore-structure by introducing new things and advanced ideas. During his study in England and France, he always brought some rare treasures to stimulate Xue's interest in new things in the West. *In the Eight Treasure Makeup*, Xue depicted exotic specialties Chen Shoupeng brought home and described the exotic customs, geography, history and culture in details. (Lin, 2003, p. 83) Chen

Shoupeng used Western knowledge to inspire Xue's interest in exploring political, geographical, and technological civilization. Therefore, these Western learning interests have also nourished her rich understanding and creativity, the faithfulness of *Around the World in 80 Days* not only derives from Chen Shoupeng's rich knowledge, travel experience and translation experience, but also the characteristics of Xue Shaohui's proficiency in classical Chinese so the success of translation is the outcome of the dialogue and creation of the fore-structure of Chen Shoupeng and Xue Shaohui.

Gadamer's hermeneutic theory shows that translation is the creation of the original text by the translator using his fore-structure. Xue Shaohui uses fore-structure to interpret and create *Around the World in 80 Days*, through classical Chinese, and structure of knowledge, interpreted and translated from the historical background of the late Qing Dynasty. Xue's translation horizon is complemented by Chen Shoupeng's rich translation experience and proficiency in Chinese and Western culture. The translation is indicative of the historical integration of the couple's historical horizon.

References

- Chen, Q. (2005). *Chronicle of Xue, G. R's Life in Zhang, F(eds.) Chronicle of Women Celebrity in Different Times* (Volume II), Peking: Peking Library Publishing House.
- Chen, D. R. (1991). *Around the World in 80 Days* in Shi, Z. C (eds.) *Chinese Contemporary Literary Collection—Literature and Translation* (1840–1919), Shanghai: Shanghai Bookstore Publishing Store.
- Deng, A. Q., et al. (trans.) (2003). *Hans Gadamer Anthology*. Shanghai: Shanghai Fareast Publishing House.
- Ma, Z. Y. (2004). *Chinese Translation Simplified History*. Peking: China Foreign translation publishing house.
- Qian, N. X. (2002). *Xue, Shaohui, a female Poet and Hundred Days' Reform* in. Chen, P.Y etal (eds.) *Historical Heritage and Cultural Innovation in Late Qing and Ming Dynasty*. Wuhan: Hubei Education Publishing House.
- Lin, Y. (eds.) (2003). *Xue, Shaohui's Anthology*. Peking: Fangzhi Publishing House.
- Zhang, Y. (2011). *Norm and Division: a Study of Norm in Novel Translation in Ming*. Peking: Foreign Teaching and Research Publishing House.
- Zhu, Y. F. (2012). *Change in Translation and Modern Chinese*(1905–1936). Peking: Foreign Teaching and Research Publishing House.
- Gadamer, Han-Georg. (1997). *Philosophical Hermeneutics*. Trans. Linge, David E. Los Angeles: University of California Press.
- Gadamer, Han-Georg. (2004). *Truth and Method, trans.* Weinsheimer, J&Marshall, D. G, Bloomsbury: Academic.

Aesthetic Representation of Subtitle Translation of American Drama from the Perspective of Translation Aesthetics

Liu Lei

Xi'an Shiyou University, Xi'an, China

Email: 2356875375@qq.com

Dong Mei

Xi'an Shiyou University, Xi'an, China

Email: 2548121615@qq.com

[Abstract] *With the development of globalization, more and more excellent American TV series are introduced into China, so subtitle translation plays an increasingly important role. This paper uses translation aesthetics as methodology and analyzes the subtitle translation of American dramas taking “Desperate Housewives” as an example. By adopting the ABC principle of translation aesthetics, the aesthetic needs of the audience are met.*

[Keyword] *translation aesthetics; ABC principle; subtitle translation; aesthetic representation*

Introduction

Desperate Housewives is a family ethics drama series produced by ABC. It tells the story of four middle-class housewives married in Fairview. Once the TV series was broadcasted, it struck a chord with many audiences and soon became a cultural phenomenon that swept the United States and was broadcast in more than 100 countries and regions around the world. Due to the differences in language and culture between different regions, subtitle translation is particularly important in order to better convey the content. From the perspective of translation aesthetics, subtitling has always been an aesthetic activity. Excellent subtitling translation can not only provide the audience with ups and downs of the plot, but also meet their aesthetic needs.

The Evolution of Translation Aesthetics Theory and Its Significance in Subtitle Translation of American TV Series

MAO Ronggui (Mao, 2005) divided *Translation Aesthetics* into four parts: the main part, the question of beauty, the obscure part and the practice part. From the perspective of aesthetics, he deeply analyzed the language sense and aesthetic feeling, the factors of aesthetic feeling, the beauty of English and Chinese, the vague review and the practice and evaluation of English-Chinese translation. He proposed that the aesthetic value of Chinese-English translation depended largely on the use of transferring words to express ideas and contents from vulgarity (Mao, 2005, p. 139).

In his book *Practical Translation Aesthetics* published in 1993, Fu Zhongxuan (1993, p. 175) mainly discussed the aesthetic object, aesthetic subject, aesthetic activity, aesthetic standard and aesthetic reproduction in translation, which further deepened the research on translation aesthetics in China, according to whom, “translation is an aesthetic activity in which the aesthetic subject (translator) transforms the aesthetic object (original text) into another aes-

thetic object (translated text) through the aesthetic intermediary (the translator's aesthetic consciousness). The aesthetic activity of translation is also the human practice of creating aesthetic value."

Liu Miqing (2012, p. 15) published *Introduction to Translation Aesthetics*, which promoted the development of translation aesthetics theories, according to whom, "Aesthetics is of special significance to Chinese translation theory, and Chinese aesthetics is of special significance to Chinese translation theory. The combination of translation and aesthetics is one of the important features of Chinese translation theory."

With more and more attention paid to American TV series, an original American drama and high-quality subtitle translation not only bring Chinese audiences pleasant visual enjoyment, but also provide them with a good platform to learn English. The play with standard pronunciation and idiomatic oral expressions is one of the fastest ways to improve one's English level. At the same time, watching US TV series deepens Chinese audiences' understanding of American culture and historical background, and increases relevant knowledge, such as the concept of freedom and equality advocated by American TV series. However, due to the wide range of American drama, the guidance of systematic translation theory is needed if we want to get high-quality subtitle translation. Liu Miqing believes that the aesthetic subject of translation is at the mercy of the aesthetic object, including the limitations of the formal beauty of the source language, the non-formal beauty of the source language, bilingual cultural differences and the time-space difference of art appreciation, as well as the subjectivity of the translator (Liu, 2012, pp. 134–138). Under the guidance of translation aesthetics, the analysis of subtitles of US TV series will improve the translation level of subtitles of American dramas in China, thus providing a better learning platform for English learners.

Aesthetic Representation of Words in Desperate Housewives from the Perspective of Translation Aesthetics

Liu Miqing (2012, p. 69) divided the aesthetic composition of the translated aesthetic object into formal system and non-formal system according to its nature. The formal system includes the phonetic aesthetic information, the literal aesthetic information, the aesthetic information of words and the aesthetic information of sentences and paragraphs. The non-formal system includes emotion and aspiration, image and artistic conception, and hypertext implication.

This paper analyzes the subtitle translation of *Desperate Housewives* from the perspective of words in the formal system. Words bearing information are most commonly used in language. In order to make the translation show beauty, ABC principle of translation aesthetics is adopted here. (1) Appropriateness (abbreviated as A) means that the word is used accurately. It has two meanings. One is to precisely express the original meaning, and the other is to adapt to the context, grammar, logical rationality and the idiomatic expression on the nose. (2) Beauty (abbreviated as B) does not only means using grand rhetoric, but also means that the translation can be more enjoyable. (3) Compactness (abbreviated as C) means refined. Translator should avoid wordy and use useless words piling up (Liu, 2012, p. 93).

Aesthetic representation of Principle A in Desperate Housewives from the perspective of translation aesthetics

Principle A requires that the translation should not only be in lines with context, but also accurately reflect the aesthetic feeling the original author wants to express.

Example 1:

Bree: Apologize now. I am.

Andrew: I'm saying, do you always have to serve cuisine? Can't we ever just have food?

布里:我求你赶紧道歉。

安德鲁:我的意思是,有必要总是显摆你的厨艺吗?难道我们就不能简单地吃顿饭?

Bree had prepared dinner for her children, but Andrew was ungrateful. He believed that Bree had an excessive pursuit of perfection, especially for food. “Serve” means “to provide an area or a group of people with a product or service”, but literal translation cannot well reflect the characters' emotions. It is appropriate to translate it into “showing off”, which is a better expression of Andrew's dissatisfaction with his mother.

Example 2:

Lynette: How 's the firm?

Natalie Klein: Good. Everyone misses you. We all say if you hadn 't quit, you 'd be running the place by now.

勒奈特:公司还好吗?

娜塔丽·柯莱恩:很好,大家都很想你。大家都说如果你不走的话,现在肯定是老板了。

In Example 2, Klein felt sorry for Lynette because she thought Lynette was capable of being a boss, so “running the place” here cannot be literally translated as “managing this place”. According to the characters' actual situation, it should be translated as “being a boss” more appropriately. This translation shows both Lynette's ability to work and the contrast with her current situation as a full-time housewife.

Example 3:

When she has aged with the help of the dean of her situation, Susan took a moment to mourn her loss. It did not take Susan long to realize, this was just not her night.

尽管她心绪难平,苏珊还是坐下来伤了一会儿心,苏珊马上就发现今天晚上她注定倒霉。

In Example 3, the original meaning of “precariousness” is “extreme dangerousness”. Based on the above, it means that Susan was in a bad mood, so it is more appropriate to translate it as “It 's hard to calm down.” From the plot, Susan thought that her crush was with someone else, and she accidentally lit her rival 's house, which made she feel worried and regretful about this. So the translator translated “this was just not her night” into “今天晚上她注定倒霉” rather than literal translation. This translation is in accord with the development of the plot and the features of the characters.

Example 4:

I hesitate to bring this up, since you got so ugly about it last time...

我本来不想说的,因为似乎你对此很敏感……

In Example 4, “ugly” usually means “unpleasant to look at”, but according to the plot, Lynette had a talk with the teacher because her children got in trouble at school. In this situation, it was impossible for Lynette to blame the teacher impudently, so here it can be translated as “sensitive”, which is more suitable.

Aesthetic representation of Principle B in Desperate Housewives from the perspective of translation aesthetics

Beauty also exists in American TV series. Translators need to accurately convey the beauty of language, so that the audience can enjoy the beauty of subtitle translation.

Example 5:

Bree: I'm thinking about chicken Saltimbocca.

Rex: I want a divorce. I just can't live in this... this detergent commercial anymore.

布里:我打算做些煎鸡肉卷。

雷克斯:我们离婚吧。我实在不能忍受这种毫无瑕疵的生活。

In Example 5, “detergent commercial” means “detergent advertisement”, which refers to “false marriage.” In the play, Bree was a perfect housewife who never easily shows her true feelings, such as sadness and helplessness. Her husband, Rex, found it unbearable, thinking that their marriage was unreal just like wearing a mask, so if “deter-

gent commercial” is literally translated here, it could cause ambiguity.

Example 6:

The search for power begins when we're quite young. As children, we're taught that the power of good triumphs over the power of evil. But as we get older, we realize that nothing is ever that simple.

从孩提时代起我们就开始了对力量的探寻,年幼的我们都被灌输着邪不胜正的道理,可随着年龄逐渐增长,我们意识到现实远没有如此简单,邪恶的影子总是伴随在我们身边。

In Example 6, the entire translation appears to be very smooth. Although it has been slightly modified, it is more in line with the Chinese language expression, which brings people a sense of beauty. For example, “when we're quite young” is not literally translated as “当我们小的时候” in Chinese. Instead, it is “孩提时代(childhood)”, which echoes the following text “as children”.

Example 7:

Susan was infuriated by Paul's evasive Answers. She was working he was deliberately hiding Zach and hiding the true. She hoped that finding one would lead to the other. To succeed, Susan would have to be evasive.

保罗闪烁其词的回答让苏珊很恼火,她确信是他把扎克藏了起来,也把真相藏了起来。她希望找到扎克就能够找到真相,想要成功,苏珊自己也得闪烁其词一回。

In Example 7, the original meaning of “evasive” is “回避的” in Chinese. In order to make the translation smoother, the translator translated it as “闪烁其词”. In the sentence “She hoped that finding one would lead to the other”, “one” refers to Zach (Paul's son), and “the other” refers to the truth. If the translator just translates the pronoun vaguely, it will make the audience feel confused. Instead, such translation brings the audience the feeling of the beauty in the use of words.

Example 8:

A: Maisy does love to rule her little kingdom. Hasn't changed since girl scouts. Girls smile at you to your face and then behind your back, make fun of you're the only one not shaving your legs yet.

B: That wouldn't happen in boy. When I worked with men, I preferred the way they preferred. A guy takes his governor on face-to-face, and once he's won, he's top dog. It's primitive but it's fair. And a lot less sneaky.

A: 梅茜是挺爱作威作福的,从女童子军那时候起就这样。女生表面对你微笑,然后在背地里嘲笑你是唯一没刮腿毛的。

B: 男童子军里可不会发生这种事,跟男人一起工作时,我比较喜欢他们那种解决方式。男的通常都当面说出反对意见,一旦胜利了,他就是老大。很原始,但是很公平,而且光明正大得多。

In order to make the translation pleasing to the audience, it is necessary to understand its cultural background and idiom, and select the appropriate corresponding Chinese. “Rule her little Kingdom” should be translated as “作威作福” rather than “统治她的小王国” in Chinese. This translation not only expresses the author's original meaning, but also is accord with the linguistic habits of Chinese. “Top dog” means “a person who is successful or dominant in their field”, but it is more appropriate to translate it as “老大” here.

The aesthetic representation of Principle C in Desperate Housewives from the perspective of translation aesthetics

This principle requires the translator to be able to express the author's original meaning in a straightforward and concise way, so as to better convey information.

Example 9:

Three days after my Funeral, Lynette grief with a much more useful emotion. Indignation
葬礼过去三天后,勒奈特不再悲伤了,而是愤怒。

In this sentence, if the translator translates every word, it will be “葬礼过去三天后,勒奈特用一种更有用的

情感来代替她的悲伤”。Such a translation would seem very wordy and at the same time make the audiences feel confused. Through the context, you can know that the more useful emotion is anger. Here you can omit the translation of some words to make the translation easier to understand.

Example 10:

Because Mary Alice was a wonderful person. And now all doings about her is that she went off the deep end and did this terrible, selfish thing. And I think there's more to it than that. She was my friend, Julie, and I owe it to her to find out the truth.

因为玛丽·艾莉丝是个好人,而现在只要有人想起她,就会把她跟自私还有恐怖联系在一起。可我觉得这另有隐情。她是我朋友,朱莉,我应该查出真相。

In Example 10, subtitles are different from books. Sometimes the plot develops fleetly and the audience needs to know the content quickly. As for Chinese audiences, English is different from their mother tongue, so concise and clear subtitles are especially necessary. The translator, sometimes, chooses to use omission. For example, the translator omitted this phrase “went off the end (自杀)”, because this is what do we learn from above information. This translation translates the thoughts of the original text, not the words.

Conclusion

Based on the theory of translation aesthetics and the ABC principle in the use of words (Liu, 2012, p. 93), this paper analyzes the subtitle translation of *Desperate Housewives*. A good film and television translation should accurately express the information of the source language, meanwhile, take into account the audience's linguistic habits, cognitive level and understanding ability. The translator should not be rigid in translating words, nor should he tamper with the author's original meaning. He should try his best to convert the two languages reasonably, so as to reflect the aesthetic value of the works, so that the audience can improve their English level while enjoying the film and television works easily and joyfully. I hope that this paper can provide reference for subtitle translation of American TV series under the theory of translation aesthetics, promoting better spread of American TV series in China and benefit more people.

References

- Liu, M. Q. (2012). Beijing: China international translation and publishing co. LTD. *Introduction to Translation Aesthetics*, 15, 69, 93, 134–138.
- Mao, R. G. (2005). *Translation Aesthetics*. Shanghai: Shanghai Jiao Tong University Press.
- Liu, M. Q. (2011). *Aesthetics Theory of Translation*. Beijing: Foreign Language Teaching and Research Press.
- Fu, Z. X. (1993). *Practical Translation Aesthetics*. Shanghai: Shanghai Foreign Language Education Press.

Acknowledgements

Writing a paper is an arduous task. I would like to express my sincere appreciation to the following people who helped me a lot during this period.

First of all, I must extend my deep gratitude to my mentor Dong Mei. No matter what difficulties I meet in my study, she will patiently answer me and give me valuable advice. It is obvious that her enlightening instruction benefits me a lot.

Secondly, I would like to thank my friends. They always help me without hesitation.

Finally, I am also very grateful to my beloved family for their love and support through these years. Without their guidance and encouragement, I could not complete this paper.

The Sight Translation Presented in Cloze Form as a Pedagogical Tool for Improving the Overall Performance of Sight Translation

Liu Xiaohong

Xinjiang University, Xinjiang, China

Email: 763856309@qq.com

[Abstract] *This paper proposes a novel sight translation test piloted at Shanghai International Studies University. The sight translation in cloze form test requires high expressional fluncy, that is, rapidly guessing and interpreting contextually appropriate missing information in sight translation translation text. The results of the experiment in this paper shows that the sight translation in cloze form significantly correlates with cloze test in terms of anticipating ability. Thus, the novel form of sight translation reflects the critical role of anticipating ability in sight translation. Most significantly, the novel form of sight translation in this paper also proves to be an effective pedagogical tool to improve the overall performance of sight translation.*

[Keywords] *sight translation; sight translation presented in cloze form; anticipation; cloze test*

Introduction

In Gile's enriched model of sight translation=Reading Effort+ Memory Effort + Speech Production Effort +Co-ordination (Gile, 2009), it is clear that in spite of the R and S efforts, the information is constantly available to the interpreter, the visual interference of the source language also poses huge stress on interpreter. Thus, lowering the stresses in sight translation is as important as that in simultaneous interpretation and consecutive interpretation. (Moser, 1978; Gerver, 1989; Lambert, 1991). In spite of the huge risk of source-language interference in sight translation, the information retention rates were lower in sight translation than simultaneous interpretation (Viezzi, 1990, p. 58), which means that sight translator might have shorter time on processing.

Thus, this paper aims to prove the critical role that anticipating ability plays in lowering the stresses of sight translators by improving the anticipatory ability in sight translation. Based on the prior empirical researches on testing the correlation between cloze test and Interpretation (Grever, 1989; Lambert, 2004; Pöchhacker, 2011), this paper proposes a novel sight translation in cloze form to prove the correlation between the anticipatory ability and overall performance of sight translation.

The On-line Prediction during Cloze and Sight Translation

In the enriched model of sight translation, reading comprehension has been proven to be essential ability to the performance of sight translation. The only indicator that can help sight translator is the text itself which consists of many linguistic clues, such as grammatical cohesive ties (conjunction, collocation, repetition...) which constitute the

semantic coherence of the whole text and which is the basis for generating anticipation during reading. When deliver an oral sight translation, some basic skills are suggested, such as reading ahead so as to anticipate where the sentence is going... (Lambert, 1991, p. 590). So, the better command over the anticipatory skills in reading comprehension, the better anticipating ability in sight translation will be.

Cloze forces reader to construct a schema (world knowledge and linguistic knowledge) at more conscious level than normal reading and helps to create an awareness of syntax and meaning (Raymound, 1988, pp. 91–95). The so-called cloze technique is based on such a knowledge-based conception of comprehension: confronted with gaps in verbal structures, subjects will use their lexical and grammatical knowledge to fill in what is missing by a process of anticipatory reconstruction or pattern-based closure. The fact that prior knowledge serves to generate expectations which guide the comprehension process was demonstrated early on for simultaneous interpretation. (Pöchhacker, 2002, p. 119) So what facilitate readers to make prediction in cloze test should be well studied in sight translation so as to lower the memory load on sight translators.

Prior Empirical Researches on Testing the Correlation between

Cloze Test and Interpretation

The first experiment was carried out by Grever (1989) in the Polytechnic of Central London and the tests were given to all the students who had been admitted into the graduate course in conference interpretation in 1977. There were three cloze tests with the first cloze presented in aural form recorded by a native speaker with approximately 500 words. Every tenth word was deleted and signaled by a tone. When hearing the signal, the subjects were administered to write down the missing word and the test was measured by counting the total number of exact responses. The other two cloze passages were presented in written form. Table1 provided by Grever (1989) shows that Cloze 1 is significantly correlated with the simultaneous interpretation.

Table 1 Correlation coefficient between the cloze tests with the final interpretation examination

test	CL1	CL2	Sim
CL1			
CL 2	0.69***		
Simultaneous	0.56**	0.44**	
Consecutive	0.37	0.46*	0.50
p	0.01	* P 0.001	

The cloze test at the University of Ottawa was also presented in auditory form and read by a native speaker to candidates with the missing words deleted and signaled by a tone or a beep to tell where the missing word occurred. Applicants were required to figure out the missing word orally. Lambert (1991, pp. 587–593) pointed out that since the cloze test presented aurally involved external pacing and hence speed stress, this kind of cloze exercise can be used as pedagogical tool for training translator and interpreters. In other words, the aural cloze test bears the very characteristic of simultaneous interpreting--speed stress.

Pöchhacker at the University of Vienna in 2011 proposed a novel task piloted at the Center for Translation Studies of the University of Vienna and task was called SynCT which combined an auditory cloze exercise with a task requiring high fluency, which is, rapidly finding contextually appropriate synonymic sentence completions (Pöchhacker, 2011, p. 106). The cloze test, a German text consisting of approximately 660 words were recorded at a moderate speed

(100 wpm), with a total of 24 sentence-final gaps of 5 to 7 seconds duration signaled by a tone (beep) (Pöchhacker, 2011, p. 113). The first test took place in 2005 with 35 students who were BA level and received Pöchhacker introductory course in interpreting (Group V). And the next test was administrated to a control group consisting of 11 MA students who had had been trained for one or two semesters of consecutive and simultaneous interpreting courses (Group I). Then in 2006, the last test was given to another 24 BA level students who also received Pöchhacker introductory interpreting course (Group W). There were 12 and 8 students respectively in Group V and Group W had an A language (mother tongue) other than German. But in group I there were only two non-German A students.

Table 2 Mean scores for groups V and W vs. the control group (I)

	Group V	Group W	Group I
	(n=35)	(n=24)	(n=11)
Mean	67.7	69.4	92.5
SD	25.9	27.1	23.8
Range	106.0	119.0	89.0

The scores (measured by the number of synonymic completions) for the two groups of BA students are very similar to each other but much lower than the score of Group I. And the standard deviation and range in Group I is lower than the other two Groups. “A t-test confirms that there is no significant difference between the mean scores of the two groups of BA students. But when comparing them (n=59) with Group I (11), a one-tailed t-test is significant at the 1% level: $t(68) = -2.845$, $p=0.006$ ” (Pöchhacker, 2011, p. 115).

The Experiment 1

Subjects

Thirty-two subjects involved in this case study were senior English majors at Shanghai International Studies University. All of them passed the TEM8 (Test for English Major) and most of them got excellence level. And they had received at least one-year sight translation training, covering public speaking, note-taking and basic interpreting theories and skills, and so on and they were trained by the same sight translation teacher. The test designed by the author for this thesis study was carried out in a multi-media classroom where their sight translation classes took place. This task was also assisted by their sight translation teacher who made it as formal interpretation task in class. Therefore, it was believed that the test conducted by the author can well reflect the fidelity of the subjects' sight translation performances.

Material selection

There were two cloze tests and one sight translation test in cloze form in this case study. The two cloze texts were all in English. The first cloze was a text of approximately 572 words with 33 missing gaps. The second cloze had 15 missing gaps and total number of the words was 92. The material for sight translation in cloze form was also in English and it was lifted from the opening written speech of *Future of Broadcast Television Summit* held in Shanghai in Nov. 11, 2011. Subjects must articulate and translate missing blanks aloud. There were 623 words in this written speech with 33 missing gaps and interpretation performance was measured by the number of the acceptable words figured out by subjects.

Material design

In previous empirical researches, Grevert (1989) devised the aural cloze text with every tenth word deleted and Pöschhacker (2011) had all the gaps designed at the end of sentences since aural cloze tests were in line with real condition of simultaneous interpretation and consecutive interpretation in which the interpreter is restricted to the vocal signals available to him and his only limitation is the preceding context. But in sight translation, translator is paced by himself; he is not totally limited by the preceding phrases but relatively free in taking in the information. Thus, the gaps in sight translation in cloze form text should not be only restricted to the end of the sentences but could take place in other parts of sentences. Therefore the author made lexical cohesion (mainly repetition and collocation) and conjunction as focuses to highlight the contribution of cohesive ties to anticipating ability in sight translation.

Procedure

Step 1: Subjects were required to finish two cloze tests.

Step 2: Subjects were instructed to finish a sight translation in cloze form and subjects' output were recorded via microphone and then transcribed.

Step 3: The transcription were compared and then evaluated by the number of contextual acceptable words figured out by subjects.

Analysis of the Result

According to the mean correct rate of the two cloze tests based on the scores measured by counting the number of acceptable words that had been figured out, 32 subjects were divided into 4 groups : Group A(66%) , Group B (52.5%), Group C(44%), Group D (34%). And The comparison of the mean correct rate between cloze tests and sight translation presented in cloze form for each group is presented in Graph 1.

ST:sight translation

Graph 1 Comparison of the mean correct rate between cloze tests and sight translation presented in cloze form

It can be seen that the two cloze tests are significantly correlated with sight translation in terms of anticipating the missing words with the higher the correct rate in cloze tests the higher the correct rate in sight translation presented in cloze form (Spearman rank coefficient $r(s)=0.696$; $n=32$, $p<0.01$, two-tailed). It is equally important to point out that the sight translation presented in cloze form in this case study can effectively discriminate different levels of subjects' anticipating ability in sight translation.

The Experiment 2

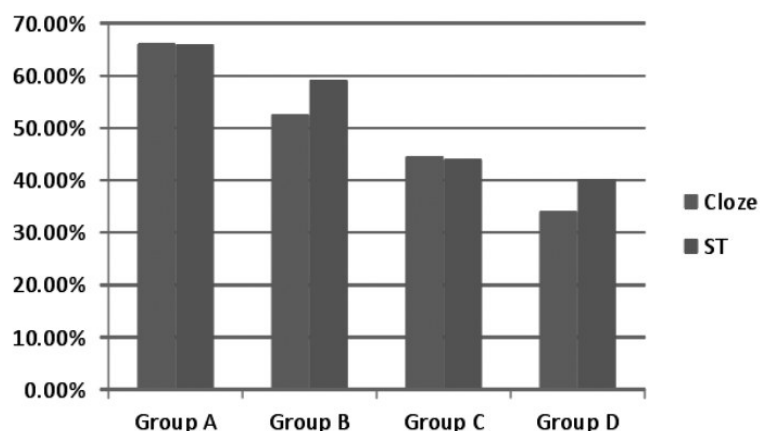
Subjects

The phase 2 involved 26 subjects who were the sophomore English majors at Shanghai International Studies University. These 26 subjects had received escort interpretation course under the same teacher and had been taught the basic interpreting skills, covering speaking skills, listening skills and note taking.

Materials

The first sight translation written text consisted of 480 words and the second sight translation written text consisting of approximately 475 words. And the performances of subjects' sight translation were measured by the number of sentences interpreted correctly because when assessing the quality of interpreters performances, how many meaning units have been correctly interpreted is the first standard to look into. The two sight translation texts were both divided into 64 meaning units with each unit expressing a complete message. Detailed information of the meaning units can be seen in table 3.

Table 3 Comparison of two sight translation written texts



Procedure

Step 1: Sight translation performances of 26 subjects on text one were recorded and then transcribed.

Step 2: The 26 subjects were given a brief introduction on novel form of sight translation (presented in cloze form) and on how to anticipate the missing information by using the hints of cohesive ties (especially conjunction, repetition, context-based lexical collocation). All the subjects were asked to practice one novel sight translation in class room, each lasting 6 minutes. And after class, they were told to finish 1 novel sight translation for each 3 days and send their recordings by email. Apart from the evaluation from the author, they themselves were required to send their own analysis which included the reasons why they failed the gaps and self-improvement suggestions.

Step 3: Three and half weeks later, the sight translation performances of all subjects on text two were recorded and transcribed.

Step 4: The transcriptions of the two tests were compared and then evaluated by counting the number of meaning units that were interpreted correctly.

Step 5: Descriptive and inferential analyses were made to compare the two performances of sight translation.

Results and analysis

The mean score for the 26 subjects in the first sight translation test without the exposure to the training of sight translation presented in cloze form is lower than the score of the second sight translation test, though the standard deviation in the performances of two tests are similar to each other. It confirms that there is a significant difference between the mean score of the two sight translation tests. The mean score of 26 subjects has improved remarkably from 44.76 to 50.84, which confirms the hypothesis in the second experiment that by adopting the novel sight translation as pedagogical tool, the performance of sight translation can be improved.

Table 4 The comparison of the performance of the two texts

ST/mean score	Subject	NMU(mean)	SD
ST 1	26	44.76	3.47
ST2	26	50.84	2.78

Conclusion

This paper has reflected the critical role of anticipation in sight translation by conducting the novel test of sight translation presented in cloze form as a tool to prove how deeply the anticipatory proficiency influence the performances of sight translation. As a result, the different levels in sight translation performance were significantly dis-

criminated by the aid of novel form of sight translation as an assessing instrument. This paper also proves the critical role that anticipatory ability plays in improving the overall performance of sight translation when sight translation in cloze form serves as a pedagogical tool.

References

- Gile, D. (2009). *Basic Concepts and Models for Interpreter and Translator Training (revised edition)*. Philadelphia: John Benjamins Publishing.
- Gerver, D. & Longley, P. E. (1989). Selection Tests for Trainee Conference Interpreters. *Meta: Translators' Journal*, 724–735.
- Lambert, S. (1991). Aptitude Testing for Simultaneous Interpretation at the University of Ottawa. *Meta: Translators' Journal*, 4, 587–593.
- Moser, B. (1978). *Simultaneous Interpretation: A Hypothetical Model and its Practical Application*. New York & London: Plenum Press.
- Pöchhacker, F. (2011). *Assessing Aptitude for Interpreting-The SynCT*. Amsterdam & Philadelphia: John Benjamins Publishing.
- Pöchhacker, F. & Schlesinger, M. (eds). (2002). *The Interpreting Studies Reader*. London/New York: Routledge.
- Raymound, P. (1988). Cloze Procedure in the Teaching of Reading. *TESL Canada: Journal*, 1, 91–95.
- Viezzi, M. (1990). Sight Translation, Simultaneous Interpretation and Information Retention. In L. Gran & C. Taylor (Eds.). *Aspects of applied and experimental research on conference interpretation*. Udine: Campanotto.

Acknowledgments

The author is the language teacher at Foreign Language College of Xinjiang University and also the part-time researcher of the key research base of humanities & social sciences in Xinjiang Uygur Autonomous Region of China (A Study of Chinese and Foreign Culture Comparison and Cross-Culture Communication). The research is sponsored by the Ministry of Education Social Science Youth Fund for Xinjiang Uygur Autonomous Region of China (project No. 17XJJC740001) and the one of the staged achievements of the teaching reform project of Foreign Language College of Xinjiang University (The Application and Research of College English Teaching Model Based on the Rain Classroom and Mooc).

ON THE ENGLISH TRANSLATION OF CHINESE MATERIA MEDICA GEOGRAPHICAL INDICATION PRODUCTS FROM THE PERSPECTIVE OF STANDARDIZATION

Liya Mo

School of English Language and Culture, Xi'an Fanyi University, Xi'an, China

Email: 43403492@qq.com

[Abstract] *The international protection of Chinese Materia Medica Geographical Indication Products is insufficient nowadays. The romanization of geographical names and the English translation of Chinese materia medica are still needed to be improved in translation practice. The government should play a more active role in CMM GI translation planning and building an online terminology bank for free access to improve the publicity of Chinese materia medica worldwide.*

[Keywords] *geographical indication; Chinese materia medica; standardization; translation*

Introduction

Chinese herbal medicine or Chinese materia medica (CMM) has been widely used as natural materials for natural remedies, healthcare products and processing decoction pieces for thousands of years. According to the Compendium of Materia Medica (Bencao Gangmu), known as “the ancient Chinese encyclopedia”, published in 1596, 1892 CMM species had been recorded. (ISO 18662-1:2017) In recent decades, CMM spread from China to its neighboring countries and have grown in popularity. The implementation of the Belt and Road Initiative is accelerating the import and export of materia medica, which reached 6.174 billion US dollars in 2019. By December 2020, more than 30 overseas traditional Chinese medicine centers run 388 projects in nearly 90 countries. Traditional Chinese Medicine (TCM) has become highlights of the ongoing 2020 COVID-19 epidemic, and CMM industry is embracing a great opportunity in expanding its worldwide existence. But there are still many bottlenecks to be broken in the publicity of CMM geographical indication (GI) products, especially the translation planning of CMM GI products needs to be paid attention by governments in China.

Problems on The Translation of CMM GI Products

The status quo of rendering CMM GI products is not satisfactory, after analyzing the CMM GI trademarks published on the website of the Trademark Office of National Intellectual Property Administration (NIPA), PRC, and the CMM GI product names retrieved from the website of National Public Service Platform for Standards Information of

Standardization Administration of the People's Republic of China (SAC). Except the spelling error: the misspelling of “HAWTHORN” as “HAWTHOTN” in the GI trademark translations of *tian bao shan shan zha* (天宝山山楂) and *fei xian shan zha* (费县山楂), other problems on rendering CMM GI products are as follows:

Insufficient International Protection on CMM GI Products

At present, the protection of the CMM GI products is relatively weak in China. Many CMM products with regional characteristics are protected neither under the trademark law nor under sui generis legislation in China.

There are 5682 GI trademarks registered till June 2020. Only 181 of them are CMM GI trademarks, among which 24 with English translation, 61 with transcription in Latin characters, 96 with Chinese characters.

3089 Agro-product GIs are retrieved in the website of Ministry of Agriculture and Rural Affairs of the PRC, 195 of which are CMM GI products. The data of these products published include the name in Chinese, description of the agricultural product, etc., but English names are not provided.

In the website of National Public Service Platform for Standards Information of SAC, only 19 national standards of CMM GI products are searched. Detailed information related to the GI products are recorded, as well as the name both in Chinese and in English.

There are 10 China's GI products, registered from the year 2010 to year 2012, documented in the EU geographical indications register eAmbrosia. None of these are CMM GI products. The names registered include the name in Chinese characters and the transcription in Latin characters. From the perspective of communication, the Romanized transliteration of Chinese characters fails to attract the attention of foreign consumers and lacks effective information correlation for products, which is not conducive to the marketing and promotion of China's GI products in foreign countries.

On September 14, 2020, *AGREEMENT BETWEEN THE GOVERNMENT OF THE PEOPLE'S REPUBLIC OF CHINA AND THE EUROPEAN UNION ON COOPERATION ON, AND PROTECTION OF, GEOGRAPHICAL INDICATIONS (AGREEMENT ON GIs 2020)* is signed. 275 GI products registered in China are listed in the annexes of the agreement, including 16 CMM GI products. In these annexes, each GI product is followed with transcription in Latin characters and translation for information purposes, which has made a great breakthrough and progress in the international protection of China's GIs.

Violation of The ISO 7098 And GB/T 16159-2012

A CMM GI is typically composed of a geographical name and a generic name. A geographical name should be transcribed via Chinese Romanization or transliteration in accordance with the ISO 7098 *Information and Documentation-Romanization of Chinese*, GB/T 16159-2012 *Basic Rules for Hanyu Pinyin Orthography and The Spelling Principles on the Hanyu Pinyin of Chinese Geographical Names*, jointly issued by China's Committee of Geographical Names, Committee of Chinese Language Reform and State Bureau of Surveying and Mapping in 1984.

Among the 61 GI trademarks with transcription in Latin characters, 53 ones are spelled in improper forms, some with a confusing acronym like “ZRTZS” in *zhe rong tai zi shen* (柘荣太子参), some with wrong segmentation like “WEIYUANBAITIAODANGSHEN” in *wei yuan bai tiao dang shen* (渭源白条党参), “LONGLINGZIPISHIHU” in *long ling zi pi shi hu* (龙陵紫皮石斛), and “FANGXIANZHONGYAOCAIXIEHUI” in *fang xian jiao gu lan* (房县绞股蓝).

Random Selection of Translation Strategy

The generic name of a CMM GI should be rendered as a term, which is applied in the PRC National Standards of

CMM GI products. 19 English translations of the CMM GI products' Chinese names are retrieved from the PRC National Standards. The translation strategies applied in the translation are not clearly planned: "Wenshan sanqi" (文山三七, GB/T 19086–2008), "Zhaotong tianma" (昭通天麻, GB/T 19776–2008), "Shizhu huanglian" (石柱黄连, GB/T 20358–2006), "Lingbao Duzhong" (灵宝杜仲, GB/T 22742–2008), "Lushi Lianqiao" (卢氏连翘, GB/T 22743–2008), "Jiangyou fuzi" (江油附子, GB/T 23399–2009), "Fucheng maidong" (涪城麦冬, GB/T 23400–2009) and "Honghe dengzhanhua" (红河灯盏花, GB/T 23404–2009) are transcription in Latin characters; "Huai Radix Rehmanniae" (怀地黄, GB/T 20350–2006), "Huai Rhizoma Dioscoreae" (怀山药, GB/T 20351–2006), "Huai Radix Achyranthis Bidentatae" (怀牛膝, GB/T 20352–2006), "Huai Flos Chrysanthemum" (怀菊花, GB/T 20353–2006) and "Jiyuan herb rabdosiae rubescentis" (济源冬凌草, GB/T 22744–2008) are Latin pharmaceutical name of the Chinese Materia Medica from *Pharmacopoeia of The People's Republic of China*; "Fangcheng salvia miltiorrhiza bge (Yu salvia miltiorrhiza bge)" (方城丹参, 裕丹参, GB/T 22745–2008) is the botanical Latin scientific name. The same problem is in the CMM GI trademarks translation strategy selection.

In July 2017, the international standard ISO 18662–1 *Traditional Chinese medicine-Vocabulary-Part 1: Chinese Materia Medica* was published. 496 CMM species are listed in the standard, specifying the Latin name, Chinese name, Pinyin name, English name, and source-related definition of applicable parts and botanical name of the plant, zoological family name of the animal, or mineral stated with mineral or rock title and active ingredients. On September 14, 2020, the European Union and the People's Republic of China signed the agreement on cooperation on, and protection of, geographical indications. In the annexes of the agreement, 275 China's GI products are recorded, in which 16 ones are CMM GI products. In Table 1, the translations of the CMM *mai dong* (麦冬), *gou qi* (枸杞), *shi hu* (石斛), *wu bei zi* (五倍子), *chen pi* (陈皮), *hua ju hong* (化橘红), and *huang lian* (黄连) are different. In a certain degree, the national standards and the international standards are neglected in translation practices.

Table 1: the English translation of CMM in AGREEMENT ON GIs 2020 and ISO 18662–1: 2017

AGREEMENT ON GIs 2020		ISO 18662–1:2017 (E)		
Transcription in Latin characters	Translation for information purposes	Chinese Name	Latin Name	English Name
Fucheng Mai Dong (涪城麦冬)	Fucheng Ophiopogon japonicus	<i>mai dong</i> (麦冬)	<i>Ophiopogonis radix</i>	Ophiopogon tuber; dwarf liyturf tuber
Shexian Chai Hu (涉县柴胡)	Shexian Bupleurum	<i>chai hu</i> (柴胡)	<i>Bupleuri radix</i>	Bupleurum; Chinese thorowwax root
Jilin Changbaishan Ren Shen (吉林长白山人参)	Jilin Changbai Mountain Ginseng	<i>ren shen</i> (人参)	<i>Ginseng radix</i>	ginseng
Huoshan Shi Hu (霍山石斛)	Huoshan dendrobe	<i>shi hu</i> (石斛)	<i>Dendrobii caulis</i>	dendrobium
Wufeng Wu Bei Zi (五峰五倍子)	Wufeng Gallnuts	<i>wu bei zi</i> (五倍子)	<i>Galla chinensis</i>	Chinese gall
Xinhui Chen Pi (新会陈皮)	Xinhui Orange Peel	<i>chen pi</i> (陈皮)	<i>Citri reticulatae pericarpium</i>	aged tangerine peel

Hua Ju Hong (化橘红)	Hua Reddish Orange	<i>hua ju hong</i> (化橘红)	Citri grandis exocarpium	Pomelo flavedo; pummelo peel
Shizhu Huang Lian (石柱黄连)	Shizhu Coptis Root	<i>huang lian</i> (黄连)	Coptidis rhizoma	Coptis rhizome
Xingren Yi Ren Mi (兴仁 薏仁米)	Xinren Coix Seed	<i>yi ren mi</i> (薏仁米)	Coicis semen	Coix seed
Wenshan San Qi (文山 三七)	Wenshan notoginseng	<i>san qi</i> (三七)	Notoginseng radix et rhizoma	Notoginseng root; sanchi ginger
Lanzhou Bai He (兰州百 合)	Lanzhou Lily	<i>bai he</i> (百合)	Lilii bulbus	Lily bulb
Minxian Dang Gui (岷县 当归)	Minxian Angelica	<i>dang gui</i> (当归)	Angelicae sinensis radix	Tangkuei; angelica root
Ningxia Gou Qi (宁夏枸 杞)	Ningxia Goji Berry	<i>gou qi</i> (枸杞)	Lycii fructus	Lycium fruit; Chinese wolfberry fruit

Solutions on Standardizing The English Translation of CMM GI Products

CMM is a major contribution China makes to humankind. But its worldwide acceptance needs more efforts on language planning, especially on the translation planning of CMMs.

Strengthening inter-departmental Coordination on The GI Name Consistency

The CMM GI products protection involves the State Administration for Market Regulation (SAMR) and the Ministry of Agriculture and Rural Affairs of the PRC. The China National Intellectual Property Administration (CNIPA), a vice-ministerial-level state agency under the SAMR, is responsible for the registration, administration, and protection of GI products in China. GI trademarks, as collective trademarks or certification trademarks, can be applied in the Trademark Office of NIPA, PRC. The Agro-product GIs, generally registered in Chinese characters without an English translation, is charged by the Ministry of Agriculture and Rural Affairs of the PRC. The CMM GI Products national standards are approved and coordinated by the SAC. The CMM Latin name is approved and published by the Chinese Pharmacopoeia Commission, under the leadership of the National Medical Products Administration.

The English translation of the CMM GI Products registered in different systems should keep the name consistent, and avoid the case of *chang bai shan ren shen* (长白山人蔘), which is translated “CBM GINSENG” in the certification trademark, and “Jilinchangbaishan ginseng” in the national standard of GB/T 19506–2009. Another case is *zhao tong tian ma* (昭通天麻), which is translated “Zhaotong Rhizoma Gastrodiae” in the certification trademark, and “Zhaotong tianma” in the national standard of GB/T 19776–2008. In fact, the English name of *tian ma* (天麻) is “Tall Gastrodis” (Zhao, 2017, p. 408).

Detailed guidelines and substantive examination should be made for the English name consistency of the CMM GI products to ensure the referential link between the Chinese name and its English translation. And the English name of the CMM GI product is recommended to be an element in the GI certification trademark design.

Building An Online Terminology Bank of CMM GI Products

Translation is a norm-governed activity. Names, especially geographical names and indications of goods, are

closely related to daily life and business activities. Therefore, they are coordinated by laws, regulations, and standards, which are materialized in official documents of international and regional organizations, governments, professional societies, and other authorities, and authorized reference works.

In terms of geographical names, the translation should adopt the method of Romanization. *A Handbook of Romanization of Chinese Geographical Names* was published in 1977 and revised in 1982.

In terms of CMM names, it is quite complicated. Herbal medicine is highly specialized. The nomenclature is difficult for non-professionals. The International Organization for Standardization has developed *Traditional Chinese medicine-Vocabulary-Part 1: Chinese Materia Medica* (ISO 18662-1: 2017), and so on. These international standards play an important role in the publicity of CMM, but the quantity of the species is still quite limited.

In recent years, lots of bilingual or English reference works related to CMM are published, such as the *Encyclopedia of Medicinal Plants*, *Science of Chinese Materia Medica*, *Handbook of Medicinal Herbs*. In order to achieve a better communication, an English name is preferred rather than the Latin name or scientific name. For example, *gou qi* (枸杞), the dried ripe fruit of *Lycium barbarum* L. (Fam. Solanaceae), has the Latin name “*Lycii fructus*”, and English name “*lycium fruit*” or “*Chinese wolfberry fruit*” (ISO 18662-1: 2017), but it was translated as “*Goji Berry*” in the Agreement on GIs 2020.

The EU has achieved a very effective system to protect those PGIs or PDOs with standardized list and application format with detailed description on the eAmbrosia system. The China’s government is recommended to build a complete list of CMM GI products with their English translation.

Conclusion

In the past decades, China has achieved fruitful results in the translation of TCM classics into foreign languages, the construction of bilingual teaching materials for TCM, the compilation of bilingual reference books for TCM, and the construction of international standards for TCM. The application of the above-mentioned publications of translation planning is still at very primary stage and neglected in bilingual practice.

Language planning is an effective way to improve the translation quality of CMM GI products. The eAmbrosia system has set a good example of language planning in translation, which provides GI products information in 24 languages. The standardization of CMM GI products English translation is critical to the international protection and trade of CMM GI products worldwide. It is vitally important to improve the translation planning, especially to build and update the CMM GI products terminology bank, contributing to the CMM GI brand building.

References

- China National Intellectual Property Administration. Retrieved from: <https://www.cnipa.gov.cn/col/col1116/index.html>
- Chinese Pharmacopeia Commission. (2010). *Pharmacopeia of the People’s Republic of China (Volume 1)*. Beijing: China Medical Science Press.
- Duke, J. A. (2002). *Handbook of Medicinal Herbs (second edition)*. New York: CRC Press. eAmbrosia. Retrieved from: <https://ec.europa.eu/info/food-farming-fisheries/food-safety-and-quality/certification/quality-labels/geographical-indications-register/>
- AGREEMENT BETWEEN THE GOVERNMENT OF THE PEOPLE’S REPUBLIC OF CHINA AND THE EUROPEAN UNION ON COOPERATION ON, AND PROTECTION OF, GEOGRAPHICAL INDICATIONS. (2020). Retrieved from: <http://tfs.mofcom.gov.cn/article/zscq/202009/20200903002354.shtml>
- International Standardization Organization. (1991). ISO 7098:1991 *Information and Documentation — Chinese*

Romanization. Retrieved from: http://www.iso.org/iso/iso_catalogue/catalogue_tc/catalogue_detail.htm?csnumber=13683

International Standardization Organization. (2017). ISO 18662–1:2017(E) *Traditional Chinese medicine-Vocabulary-Part 1: Chinese Materia Medica*.

National Agricultural Product Geographical Indication Inquiry System. Retrieved from: <http://zdscxx.moa.gov.cn:8080/nyb/pc/link.jsp?id=11>

National Public Service Platform for Standards Information. Retrieved from: <http://openstd.samr.gov.cn/bzgk/gb/?jsessionid=970BBA7A372E242DA92F54943A84EA8F>

Standard Administration of the People's Republic of China. (2012). GB/T 16159–2012. *National Standard of the People's Republic of China—Basic Rules for Hanyu Pinyin Orthography*. Beijing: General Administration of Quality Supervision, Inspection and Quarantine of the People's Republic of China.

Tang, D. C. (2003). *Science of Chinese Materia Medica*. Shanghai: Publishing House of Shanghai University of Traditional Chinese Medicine.

Zhao, Z. Z. & Xiao, P. G. (2007). *Encyclopedia of Medicinal Plants (Volume I)*. Shanghai: World Publishing Corporation.

AUTHOR'S RESPONSIBILITIES & COPYRIGHT

Authors are to ensure the accuracy of their papers. The conference publisher accepts no responsibility for statements made by authors either in written papers or in presentations. Where relevant, authors are to ensure that the contents of their papers are cleared for publication, e.g. by their employer, their client, the funding organization and/or the copyright owner of any material which is reproduced. Authors retain their copyright in the paper.

A Study of the Application of Foreignization and Domestication from Cultural Perspective

Zhixuan Shen

School of Foreign Languages, Xi'an Shiyou University, Xi'an, China

Email: shenzhixuan@163.com

[Abstract] Foreignization and domestication have long been regarded as opposite translation strategies from two perspectives, linguistic perspective and cultural perspective. This paper studies the relationship between them mainly from the cultural perspective. After a comparison between the two translation strategies, the paper explores the cultural elements which exert great influence on the target language, and by conducting a contrastive study of some samples, it expounds the different situations in which the translation strategies of foreignization and domestication should be appropriately applied. The paper ends with the conclusion that in order to achieve cross-cultural communication in translation, translators should choose different strategies according to different genres and different target readerships. The relationship between the two translation strategies should be complementary to each other instead of being contradictory.

[Keywords] translation strategies; foreignization; domestication; cultural perspective

Introduction

The strategies of foreignization and domestication have been widely discussed in the field of translation all over the world. The ideas of these two methods were first proposed by a German classic linguist and translation theorist Schleiermacher in his article *On the Different Methods of Translation* in 1813, but he did not name them. In 1995, the American translation theorist Lawrence Venuti defined the two terms—domesticating method and foreignizing method in his book *The Translator's Invisibility*. According to him, foreignizing translation is a source language oriented process, which allows the features of the source language to influence the language of the target text. It aims primarily to reproduce as much as possible the foreign elements in the original or the source language, including the foreign cultural features, the foreign formal features and the author's unusual writing techniques. On the other hand, domesticating translation is a target language oriented process, which conveys the information in the source language text with the expressions familiar to the target text readers. In this sense, the strategy of foreignization is close to the literal translation (word-for-word translation) while the strategy of domestication is close to the free translation (sense-for-sense translation). The representative for the former is Lawrence Venuti and the representative for the latter is Eugene Nida (2000).

Two Perspectives of Foreignization and Domestication

Looking back on the development of the translation strategy, the dispute over foreignization and domestication is mainly on two perspectives, linguistic perspective and cultural perspective.

From linguistic perspective, the methods of foreignizing and domesticating are affected by word permutation,

cognitive process, linear sequence, temporal sequence, different prominence (subject prominence or topic prominence), the use of different voices, and different meaning relations (externalization or internalization).

Here is an example to illustrate the differences of the two methods from linguistic perspective.

(1). I was agreeably surprised to find that Littimer was not there. (Charles Dickens, *David Copperfield*)

我惊喜交集地发现李德默并不在那里。(By Xu Tianhong)

利提摩并没在宅内,这是我万没想到而引为欣慰的。(By Zhang Guruo)

The first version adopts foreignizing method with subject prominence, showing a subject-predicate relation inside the sentence which is very typical in English; the second one uses domesticating method, which sounds more natural in the target language—Chinese, because in Chinese language system, topic-comment structures are typical.

From the perspective of culture, foreignization refers to the inter-language transformation based on the source language culture, but at the same time, readers may feel strange to the resulting translation and difficult to understand it; domestication refers to the inter-language transformation based on target language culture, so that readers feel less difficult to understand the resulting translation, but some information loading in the source language culture may be lost. So without understanding the culture within which a foreign language is located, it is unthinkable and very hard for one to master a foreign language and communicate very well with its native speakers.

Bearing this in mind, more and more language researchers take cultural aspects into consideration in their research in translation. However, so far they have not reach any agreement on which strategy translators should resort to. This study, therefore, mainly focuses on the cultural perspective.

Key Reason for Arguing over the Applying of the Different Translation Strategies from Cultural Perspective

Some scholars predict that foreignization will be the preferred strategy of literary translation in China in the 21st century (Sun, 2002). Other scholars, however, suggest that with the passage of time, foreignization will give way to domestication, and the strategy of domestication plays a leading role in translation (Cai, 2002). The key reason for arguing over the applying of the different translation strategies is the cultural differences or the cultural gaps. And there are mainly three aspects forming the cultural gaps between the source language and the target language which have always turned out to be a hard nut for translators to crack.

First, aesthetic element

Everyone in the world loves beauty, but people from different culture background have different standards to evaluate what is good and what is bad. What is regarded beautiful may be not beautiful at all in the eyes of people from different culture background, and even ugly. The reason for that difference is that a nation's aesthetic pattern is closely related to its thinking pattern. Chinese people have long been influenced by the characters of hieroglyph, so we are good at thinking in terms of images. Western people, however, are constrained by the highly formalization of the letter language, and they are more used to logical thinking. Consequently these two different thinking patterns lead to different aesthetic forms: image aestheticism and logical aestheticism. And Chinese people prefer to have imagery expressions, sometimes even go to the extreme especially in the publicity materials.

Here is an example introducing the Sweet Osmanthus Festival in Shanghai.

(2). 满树金花、芳香四溢的金桂;花白如雪、香气扑鼻的银桂;红里透黄、花多味浓的紫砂桂;花色似银、季季有花的四季桂;竞相开放,争妍媲美。进入桂林园,阵阵桂香扑鼻而来。

In this example, there are many typical Chinese expressions full of various modifiers and adjectives. But if the potential readers are from English-speaking countries having utterly different aesthetic values, they consider it as

something full of hyperbole, making no sense and even funny when the literal version is offered. Instead, they prefer the following version:

“The Park of Sweet Osmanthus is noted for its profusion of osmanthus trees. Flowers from these trees in different colours are in full bloom which pervade the whole garden with the fragrance of their blossoms.

In this version, many of the modifiers and adjectives are omitted so that the version can fit into the thinking pattern and aesthetic pattern of the potential readership.

Second, political element

Political culture of a certain society often constrains the process of translation in some way. In different societies and at different times, the degree of the constraints varies. Generally speaking, translators are very prudent in dealing with terms with certain political meaning. Otherwise, the target readers will feel very confused if they are not provided enough cultural background of source language.

For example, the versions of “the upper-middle peasants” (上中农) and “the lower-middle peasants” (下中农) and “The east wind prevails over the west wind” (东风压倒西风) may confuse the target readers a lot because all these terms have some political cultural background of the fifties in China. On the other hand, the term “electoral college”, translated into “选举大学”, may also confuse Chinese people.

The effect of this kind of translation is puzzling and misleading. Here the unfaithfulness of translation is not because the translators do not understand or misunderstand the SL text, but because they have no enough political knowledge about the SL culture.

Third, ethics element

Every society has its own deep-rooted ethics values, which influence people's behaviours and form common moral standards. Just like other cultural phenomena, the ethics of a society is exclusive to the cultural elements different from its own, and regards them as immoral. Consequently, translators have more difficulties in the process of translating from the source language to the target language when the ethics element is taken into account. China is a country with 2000 years history of feudalism. The accumulation of the feudal culture created a relatively reserved society sensitive to ethics. And the deep-rooted ethics values and moral standards remain the mainstream of the society. On the contrary, the western culture experienced the Renaissance whose aim was to emancipate human nature, so the humanity received more respect than the ethics standards in the western culture. As a result, there is a big gap on ethics between two different cultures. That difference becomes more obvious when it comes to describing the relationships between opposite sexes.

For example,

(3). He made you for a highway to my bed; but I, a maid, die maiden-widowed. (W. Shakespeare: Romeo and Juliet, 3, 3, 134-135)

a. 他要借着你做牵引相思的桥梁,可是我却要做一个独守空阁的怨女而死去。(Zhu)

b. 他本要借你做捷径,登上我的床;可怜我这处女,活守寡,到死是处女。

(Fang)

The version made by Zhu Shenghao has been approved by many critics of translation because Zhu took it into consideration that sex is a taboo in traditional Chinese culture, and avoided expressing it directly. However, this version forms a semantic gap between the SL text and the TL target. The version made by Fang is not only faithful, but also expressive to the original text. By means of foreignization, the translator shows maximum respect to the Shakespeare's work. (See discussion in China's Literary Translation: from Domestication to Foreignization in *Chinese*

There are also many other elements influencing culture, such as social customs, religious belief and other psychological aspects etc. In a word, because of all these elements, Chinese culture is quite different from western culture, which further leads to some loss of semantic content in cross-culture communication or in the process of translation.

Foreignization or Domestication?

According to Eugene Nida (1993), “in any translation there will be a type of ‘loss’ of semantic content, but the process should be so designed as to keep this to a minimum”.

Foreignization

In order to fill the cultural gap, many translators employ foreignization to introduce the special phenomena in the source culture to the target readerships of other cultures so that they can get to know the SL culture gradually.

In this way, the distance between different cultures may be shortened. Take one sentence from Shakespeare’s sonnet as an example,

(4). Shall I compare thee to a summer’s day?

a. 能否把你比作夏日璀璨?

b. 能否把你比作春日璀璨?

Version a is source culture oriented while version b is target culture oriented. Somebody prefers version b to version a because in China summer is unpleasantly hot. But here version a may be more acceptable because if the target readers want to understand the SL text, they have to make efforts to: first understand that this is a sentence of a love poem in which the poet shows his sincere feeling to his beloved; second, summer in British is not so hot as in China. If the target readers take these two points as the major premise, they can understand the simile the poet employed. Therefore, version a can stimulate Chinese readers’ understanding to the English culture. In this case, foreignizing translation shortens the distance between the SL culture and TL culture.

Another reason for applying foreignization is that the SL text writer often omit the shared cultural information which he or she thinks the target readers from the same culture would certainly know. In many cases, the readers can automatically fill the blanks made by the cultural default according to the hints in the context and activate the relevant schemata in their memory. But the potential readership of the SL writer dose not include the potential readers of the target language text who are most likely from a different cultural background. As a result, in the cross-cultural communication, the mediators—translators apply foreignizing translating to solve the problem.

Domestication

However, the adoption of foreignization based on the individuality of a certain culture is not universal. Sometimes it can not convert the SL text into the equivalence in the TL text. This is especially true in literature translation. Foreignization may make the resulting translation obscure, even misleading, and too many annotations also exert some negative effects on the aesthetic sense and the literature itself. In this case, domestication is applied instead of foreignization. Doctor Nida gave us the theoretical basis for it: “although language and culture are always in a process of change, they are amazingly similar all over the world.” (Xu, 1998)

Languages, coming from human’s labour work and co-operation, are used to describe human’s living pattern and express human’s thoughts. No matter in ancient times or in modern times, people of different nationalities have much in common in observing the world and expressing their feelings.

One situation for us to use domestication is that a certain expression in one language happens to have a different expression but with the same meaning in another language. For example, native Chinese speakers say “着凉” while native English speakers say “catch cold”; in Chinese, we have the term “添油加醋” while in English, there is a phrase---“add spice to” having the same meaning.

Let's have some further study on this point by looking at some sentences. By comparing the two versions of each of the following sentences, we can have a better understanding.

(5). He is leading a dog's life.

a.他过着狗一般的生活。

b.他过着牛马不如的生活。

In the above examples, foreignizing translation is applied in versions a which may confuse the target readership a lot; versions b are domestication pursuing the minimum equivalence between the SL and TL, so that the resulting translation sounds more natural and native, and avoids the semantic loss as well.

Second, domesticating translation is especially efficient in translating literature works containing the rhetoric devices such as simile and metaphor. For instance,

(6). He is as fit as a fiddle and now he is as cool as a cucumber.

a.他健壮得像一把提琴,此时镇定得像一根黄瓜。

b.他长得格外健壮,此刻神色泰然。

c.他体壮如牛,此刻泰然自若。

Chinese readers may be at a loss reading the first version because in their mind, they can not establish any relationship between a fiddle and being fit, between a cucumber and being calm. The second and third versions, however, are more acceptable by using domestication. For another example,

(7). It is as significant as a game of cricket.

a.这件事像板球比赛一样意义重大。

b.这件事非常重要。

c.这件事像足球一样重要。

This utterance is produced by the British readership. And they compare the significance of “it” with that of the game of cricket because cricket was very popular in the 18th century in the United Kingdom, and it is still very popular today. So if the target readers of the version are native English speakers or Chinese speakers of English, the first version is alright, for the readers do not need large processing effort and are unlikely to be misled. If, on the other hand, the potential readerships are a vast number of common people from different culture, the second and third versions in which domestication is applied are easier to be understood with least processing effort.

In Chinese-English translation, the situation is the same. Here is a case in point:

(8). 游泳池里人多得像煮饺子。

a.The swimming pool was crowded like boiling Jiaozi.

b.The swimming pool was packed like sardines.

For the native English speakers, they have never eaten Jiaozi, even never seen it and do not know what it looks like when boiling it in a pot. So the first version with foreignization strategy confuses the target readership, and the simile in the second version is more familiar to them. But translators should be aware of one trap when applying domesticating translation, that is, sometimes there seems to have similar expressions in two different cultures, but in fact they are different in semantic meaning. For example, the terms “laugh off one's head” in English and “笑掉大牙” in Chinese are seemingly the same, but in fact, the former refers to “to laugh in an extreme way or to laugh heartily” while the latter means “very funny, even ridiculous”. The similar examples are “to make one's hair stand on end”

and “令人发指”, “to eat one’s own words” and “自食其言”, “to pull one’s leg” and “拖后腿” etc.

Conclusion

To sum up, translators should choose domestication or foreignization according to different genres and different target readerships. It should be pointed out, however, that in applying the two translation strategies, translators should not go beyond what is permitted by the source language and culture and what is acceptable to the target readership. On the whole, translators can not resort only to one of the two translation strategies and go to the extreme. Foreignization and domestication should serve as complementary methods to each other instead of being contradictory.

References

- Bassnett, S. (1991). *Translation Studies*. (revised edition) London & New York: Routledge.
- Cai, P. (2002). Domestication Should Be the Main Strategy in Literary Translation. *Chinese Translators Journal*, 155, 39–41.
- Duan, S. Y. (2015). *Translating Culture-Specific Terms in Talk about Chinese Culture with Foreign Friends: a Frame Semantics Perspective*. Xi’an: Xi’an International Studies University Press.
- Nida, E. (1993). *Language, Culture and Translating*. Shanghai: Shanghai Foreign Language Education Press.
- Nida, E. (2000). *Language and Culture: Contexts in Translation*. Shanghai: Shanghai Foreign Language Education Press.
- Nord, C. (2001). *Translating as a Purposeful Activity-Functional Approaches Explained*. Shanghai: Shanghai Foreign.
- Schleiermacher, A. (1992). *On the Different Methods of Translation. Theories of Translation: An Anthology of Essays from Dryden to Derrida*. Schulte, R & Biguenet, J. Chicago & London: The University of Chicago Press.
- Sun, Z. L. (2002). China’s Literary Translation: from Domestication to Foreignization. *Chinese Translators Journal*, 151, 40–44.
- Tan, Z. X. (1999). *Nida’s Theory on Translation*. Beijing: Foreign Language Translation Publishing Company, China.
- Venuti, L. (1995). *The Translator’s Invisibility*. London & New York: Routledge.
- Venuti, L. (2001). *Strategies of Translation*. Routledge Encyclopedia of Translation Studies. London & New York: Routledge.
- Xu, D. (1998). Cultural Blending and Translation. *Chinese Translators Journal*, 129, 2–5.

A Study on the Diasporic Translator's Model

---Take *An Empty Room* as an Example

Wang Lili

School of Modern Science and Technology, China Jiliang University, Hangzhou, China

Email: lilywang198021@126.com

[Abstract] *Currently, the study on translator models is often limited to the sinologist model and Chinese-Western joint scholar model. By getting high praise for home and abroad, Professor Tong Ming proposed diasporic translation model successfully. This paper takes the translation version of Mu Xin's *An Empty Room* as an example to analyze from the linguistic perspective how the diasporic translator model can help achieve a dynamic balance between domestication and foreignization strategies in order to provide some enlightenment for "Going-out" of Chinese literature.*

[Keywords] *Chinese Literature; Mu Xin; Tong Ming; the Diasporic Translator Model; *An Empty Room**

Introduction

In the early 1980s, the "panda" series of domestic translation works have been issued to more than 150 countries and regions, which were widely welcomed and praised by foreign readers and have set up considerable influence over more than 150 countries. Over a long period of time, the successful broadcasting of Chinese literature has interested numerous people to learn more about Chinese literature. In recent years, China has spared no efforts to promote the overseas broadcasting of Chinese modern and contemporary literature to enhance the appeal and influence of Chinese culture in the world.

The Problems of Chinese Current Translational Modes and Strategies

Scholars at home and abroad generally agree that the dilemma of Chinese modern and contemporary novel translation lies mainly in the improper translation. In "A Chinese writer's Or Service: The Translation of The Contemporary Chinese Fiction into English," Hung Eva, a translator, stressed that "the quality of a Chinese Translation not only determines what a reader thinks of a Chinese writer, but also affects what he thinks of all Chinese modern and Contemporary literature." (Hung, 1991, p. 39)

The traditional concept of translation studies believe that the biggest responsibility of a successful translator is to transfer the exact style of the writer, however, in recent years, it is believed that excellent translators should not only be faithful to the original text, but also take the acceptance of the target readers into consideration in order to achieve effective spread in overseas markets. Under such circumstances, how to choose the appropriate translation modes and strategies has undoubtedly become the theme of the current translation field.

Then what reasonable translation strategies should be adopted in the translation of Chinese modern and contemporary works? In this paper, Zhang Qian from Xi'an Foreign University analyzed two translation models proposed by Professor Hu Anjiang: Sinologist model (Hu, 2010, pp. 10-16) and Chinese-Western joint scholar model (Hu, 2012, pp. 55-61).

The typical representative of Sinologist model is Sinologist Howard Goldblatt. As we all know, in 2012, Chinese writer, Mo Yan successfully won the Nobel Prize for literature, which can also be considered as a kind of success of the translator Howard Goldblatt. Without his efforts, it is nearly impossible for Chinese writers to get widespread impact over the globe and make the Chinese modern and contemporary novels have the opportunity to “go out”, getting recognition for overseas readers and critics. However, Goldblatt’s translational works mainly based on domestication strategy give priority to the needs of target readers. Because of its non-native Chinese translator, there exist a large number of translational mistakes and even rewritten parts in the version. Goldblatt also acknowledged that unless translators “play this game with American publishers,” Chinese contemporary novels have slim chance of being published in the U.S. market. (Goldblatt, 2000, p. 26)

However, there are also a series of problems with the foreignization translation model. By taking the foreignization strategy, scholars represented by Yan Xianyi and Gladys are trying their best to retain the source cultural gene of text by keeping the original ways of expressions. However, there are also some problems that cannot be omitted. The original ways of expressions may seem obscure to western readers, easy to create reading frustration for them, which is obviously not conducive to the overseas promotion of Chinese fictions.

Eoyang believes that this kind of translation is not aimed at communication and is difficult to understand and readable for readers. (Eoyang, 2003, p. 56) Grey believed that reading such translations would “easily frustrate readers.” (Grey, 2012, p. 67) Jenner, when commenting on Australian scholar Mable Lee’s translation of Gao Xingjian’s *Lingshan*, pointed out that “there is hardly a translation that is not cumbersome.” (Jenner, 2001, p. 54)

The contend of domestication and foreignization in translating current novels has important guidance to the research of translation, but in the process of “going out”, more attention should be paid to the spread of Chinese culture validity, which means whether the broadcasting has realized the effective communication. (Song, 2018, p. 178)

In the process of translation, domestication and foreignization should not be opposed. They are only two means of effective overseas dissemination of Chinese works. They complement each other and lead to the same destination. In the English translation of Chinese literary works, foreignization should be the priority, while domestication should be the secondary. It should be readable and accepted by overseas readers, and try to keep the original essence of the original text. (Song, 2018, pp. 177–181)

Song proposed that translators’ models and strategies should be formulated according to China’s own development stage. In the period of cultural breakthrough (that is, the period that has not been widely recognized by the international community), Sinologist’s mode and domestication strategy should be the main-stream. In the cultural wrestling stage (or equal communication stage), the model of Chinese native translator with Sinologist or Chinese-American translator should be adopted to lay a foundation for the classicalization of local culture. In the stage of classicalization of Chinese literature (in which Chinese literature has been widely recognized in the world), it is necessary to adopt a translation model with local translators as the major translators, sinologists or translators should take foreignization as the main translation strategy.

The author aims to analyze the reasons why the famous translator Professor Tong Ming’s translation of Mu Xin’s collection of short stories *An Empty Room: Stories* can get high praise at home and abroad. The essay is aiming at analyzing the special translational strategy from the linguistic perspectives which achieves a kind of dynamic balance between foreignization and domestication strategies.

By making the full use of the three aspects of his outstanding strengths, namely bilingualism, literary accomplishment and translation competence, Professor Tong Ming realized a dynamic balance between domestication and foreignization, and has formed a mature translation concept featured by “different, exchangeable and transplantable and artistic”. Through the detailed analysis of the language text in the process of collision between different cultures,

Tong Ming has proposed a new translational model---the diaspora translator model. By analyzing his skillful translation examples in detail, it is not hard for us to realize the advantages of the brand-new translational model----the diasporic translator's familiarity with both Chinese and foreign cultures.

A Successful Translational Mode ---A Case Study of *An Empty Room*

An Empty Room: Stories, a collection of short stories written by Mu Xin in 2011 was published by New Direction, a famous American literary publishing press and was nominated for the Pushcart literature prize. Overseas professional literary Review agencies speak highly of it, such as Publishers weekly, The Asian Review of Books, Publisher weekly and so on.

Mu Xin is a successful writer who can be called scholar of both Chinese and Western cultures, and is also a contemporary avant-garde, whose writing is refined and graceful, inheriting the language charm of a long history of Chinese. "Mu Xin's Chinese style is similar with the classical style such as *The Book of Songs*, and well versed in the rhythm of prose novels of the Ming and Qing Dynasties and the Republic of China." (Tong, 2011, p. 23)

An Introduction to the Diasporic Translator Model

Professor Tong Ming first mentioned the term "Diaspora" in his famous paper, *The Homeland Translation: The Perspective of Diaspora in the Post Era*. Diaspora is an ancient English word of Greek origin that has emerged in the post-colonial and globalization context. Since the 1970s, the term marked the emergence of a new cultural perspective. According to Tong Ming, "literary and cultural scholars can use the term to refer to the cultural phenomenon beyond the category of a single nation in the post-colonial era, as well as the changes in aesthetic and cultural judgments caused thereby." (Tong, 2005, p. 151)

Contemporarily, this term includes cross-cultural culture, translation and integration. For this reason, diasporic perspective often contains cross-cultural and cross-national characteristics. "It is often used to challenge some national cultural boundaries for the purpose of assimilation consciousness." (Tong, 2005, p. 152) The concept of home from the perspective has become larger, and it is no longer the actual geographical home, but the root of the home and state in the heart.

The diasporic translators reproduce the home in the heart through the formation of cross-nationality and cultural translation. (Tong, 2005, p. 160) cultural translation itself is dependent on the two kinds of cultural interaction, the diasporic translator is the carrier of this kind of interaction, while the translation is no longer just the simple translation, but serves as the carrier of home root culture and history, combined with the culture of the target language interpretation of a kind of reconstruction of literature and art.

Then from the diasporic perspective, what kind of translation strategies should be adopted to better spread the cultural essence of Chinese contemporary novels? Professor Tong Ming believes that both of domestication strategy and foreignization strategies are not reliable. In the English translation practices of Chinese contemporary novels, translators should not be forced to assimilate and give up showing their own cultural differences just because overseas readers think their cultures are too foreign and hard to understand. On the other hand, translators should not be limited to their own culture and give up participating in cross-cultural and cross-cultural cultural exchanges. Because "if you can't participate in cross-cultural and cross-ethnic activities or exchanges, you can't reflect or fully show your own ethnic cultural differences, so as to realize the propagation of native culture in the foreign countries. Therefore, as a diasporic translator, the most important task is to "re-create the homeland from the starting point of mixing several cultures". (Tong, 2005, p. 161)

The Interpretation of the Four-dimensional Translational View

The author will try to analyze the translation examples in Professor Tong Ming's translation of *An Empty Room*, and illustrate his four-dimensional translation view based on the perspective of diasporic culture. Tong Ming, a tenured professor of English at California state university, used to be one of UN headquarters senior translators. He is an authority of Chinese literature and foreign literature, and has formed a mature view of translation because of his long-term experience in translation practices. Tong Ming incisively summed up his four-dimensional translational view as four Homophones of "Yi" in Chinese, which mean "different, exchangeable and transplantable and artistic" respectively. (Tong, 2013, p. 119)

Tong Ming mentioned, "The so-called translatability means being different, exchangeable and transplantable and artistic. In the final analysis, translatability is also a skill. Art is the fourth dimension in translation." (Tong, 2013, p. 119) That is to say, "异", "易" and "移" are three different processing techniques in translation, the ultimate ideal of which is to achieve the effect of "艺".

Based on Mr. Tong Ming's four-dimensional translational view, the author tries to analyze, from the linguistic perspective, how professor Tong Ming's translation of Mu Xin's novels can achieve a dynamic balance between domestication and foreignization by adopting flexible translation techniques.

The interpretation of "异"

The author believes that there are two ways to interpret the "difference" in Tong Ming's four-dimensional translation view. The first is that the translator needs to thoroughly understand the differences between English and Chinese expressions before adopting reasonable and flexible responses in the translation process, such as adding notes or omitting some contents. Secondly, translators should be brave to show the differences between the original culture and the target culture, so as to realize the effective propagation of native culture in other countries.

The two interpretations of "different" involve two different translation strategies of domestication and foreignization. The first "different" flexible translation is subordinate to the domestication strategy, which makes the original text more readable through reasonable addition or omission. The second "different" strategy, on the contrary, is the foreignization strategy, which aims to retain the original charm of the original text and give readers a sense of foreignness and freshness.

Example 1: I found his words quite noble and praised him. "I may have taught you piano but I could never have taught you this lesson. You're obviously your own teacher—and no nightingale from the nineteenth century." (Mu, 2011, p. 35)

Here is an excerpt from the short story *Fang Fang No.4* in *The Empty Room*. The translator takes full account of the differences in expression between English and Chinese. Secondly, most Chinese sentences have no subjects, while English sentences must have subjects. The translator should pay attention to adding personal pronouns "I" and "you" in translation, and adding possessive pronoun "your" in the expression of "无师自通", which undoubtedly makes the writing more consistent with English writing customs. This is the first "different".

It is worth noting that in the translation of *The Empty Room*, the translator not only pays attention to the conjunctions and pronouns which are easy to be missed when translating from Chinese to English, but also makes up the unsaid words implied by the author according to the actual situation.

Example 2: Mountain dwellers call azaleas "red reflections of the mountains." Azaleas—mostly red ones, some white—were in full bloom. (Mu, 2011, p. 11)

This sentence is short, but the translator in which shows the dual "difference" technique. First of all, in the sentence "山里叫做映山红", the author fully consider the different expressions between English and Chinese to translate "山里" into "Mountain dwellers" which refer people who live in the mountains. Secondly, another "difference"

is based on foreignization strategy to translate “山里红” literally as “red reflections of the mountains ” to retain the exotic flavor of the original expression.

The interpretation of “易”

Example 3: As far as I could explain then, shu-tou was the written penance sent to the dead ancestors “by water route and by land route”...as if it were a grand drama acted out in sequential segments with monks reciting the scriptures and kowtowing on the grand. (Mu, 2011; p. 4)

The translation here is based on the domestication strategy, using the translation technique of “易”, creatively combined with the text, the translator explains the “书面总结” into “the written penance” which can be understood by the West readers. Furthermore, “连本大戏” was translated as “a grand drama”. “水陆道场” was translated into “by water route and by land route, the entire rite”. The series of organic combination of foreignization and domestication translation strategy of “异” and “易”, enables “the translator maximally keep the source language culture and help target readers comprehend.” (Lu, 2014, p. 78)

Example 4: I waved a “No thanks”.....I felt a pang of regret. I didn’t think it would take so long. (Mu, 2011, p. 11)

This example shows a good grasp of both languages. Replacing the eastern gesture “摇摇手” with western gesture “waved ‘No thanks’ ” will undoubtedly make the translated version seem more spontaneous and acceptable.

The interpretation of “移”

Example 5: She looked more like, well, a flower. Sister and I made faces behind her back, and called her “a social flower”, knowing it wasn’t very nice of us to say that. (Mu, 2011, p. 16)

Like the previous example, this paragraph is also a combination of multiple translation techniques, which involve “different”, “exchangeable” and “transplantable”. First of all, the translator fully considered the differences between English and Chinese expressions to omit the “mother” part, and adopted the expression mode of “more like” and the image of “flower” in the source language to emphasize the characteristics of Ms. Xia Mingzhu as “flower”.

In translating “交际花”, the translator can directly use an authentic expression in target language as “social butterfly”, but gave up the “exchangeable” choice to use the above-mentioned “flower” image. Combined with the translation of “a social flower”, it is not difficult to understand for the target readers to realize the connotation and also achieve the effective transplantation of the original image in the target language.

The interpretation of “艺”

As for the fourth dimension of translation “art”, it can be called the transformation of translation, and “the real challenge for a translator doesn't lie in his ability to deal with the difficulties that others can find out, but in his ability to do the transformation that others usually cannot. The real difficulty lies in how he seeks the same essence from the different languages, achieves the cultural equivalences in the exchangeable and transplantable process to achieve the ultimate artistic effects. What the translator really knows can never be showed directly but only conveyed to the readers.” (Tong, 2013, p. 11)

Example 6: Spring doesn’t arrive so easily. Spring is like a melancholy yet dignified man. (Mu, 2011, p. 99)

In accordance with the rhythm of English meaning group, the translated version can be divided into Spring/does not arrive/so easily./and Spring/is like/ a dignified/ yet dignified/man, which not only completes the syntax neatly, but also artistically forms the rhythm equally. Even Mr. Tong Ming couldn't help feeling that he was so lucky to get such an artistic translation that perfectly matched the original text. Furthermore, it is so hard to achieve the rhythm of the whole text, and it is often necessary to change the manuscripts for many times.

Through the above-mentioned examples, it is not hard for us to realize “creation is the father, translation is

motherhood”, which was pointed out by the author when he read final translational version given by Tong Ming. Since maternal characteristics lie in the infinite patience, excellent translators need to have unlimited patience to handle carefully each sentence in translation practices so as to understand the author original intention and achieve ultimate faithfulness in translation by adopting reasonable translation strategies and techniques. As a good translator, there is no other choice but to continuously deepen his literary and artistic accomplishment so as to have more chances to get inspirations in his translations.

Conclusion

Through the detailed analyses of the above-mentioned translation practices, the readers can fully understand that in the process of Chinese modern and contemporary novel translation, how much contributions have been done by the translator Tong Ming to adjust measures dynamically and flexibly to accord with various conditions in order to make the translation not only fully demonstrate the essences of Chinese culture, but also effectively smooth the reading experiences of the western readers. Only by adhering to this kind of flexible and effective translation modes and strategies can Chinese culture have chances to enhance its cultural influence overseas and let more and more Western readers learn to understand and appreciate the essences of Chinese culture.

References

- Benjamin, W. (1969). “*The Task of Translator*”, *Illuminations: Essays and Reflections*. Trans. Harry Zohn, Ed. Hannah Arndt, New York: Schocken.
- Eoyang, E. C. (2003). *Borrowed Plumage: Polemical Essays on Translation*. New York: Rodopi.
- Goldblatt, H. (2000). Of Silk Purses and Sow’s Ears: Features and Prospects of Contemporary Chinese Fictions in the West. *Translation Review*, 59, 15–19.
- Hung, E. (1991). Blunder or service: the Translation of the Contemporary Chinese Fiction into English. *Translation Review*, 36, 118–120.
- Jenner, W. J. F. (2001). Heading for the Hills. *Times Literary Supplement*, 4, 110–111.
- Medougall, B. (2007). Literary Translation: The Pleasure Principle. *Chinese Translation*, 5, 11–13.
- Song, Q. W. (2018). The Enlightenments of Translations of Mo Yan’s Novels. *Shandong Social Sciences*, 11, 178.
- Tong, M. (2004). On Diaspora. *Foreign Literature*, 6, 151.
- Tong, M. (2007). The Diasporic Culture and Literature. *Foreign Literature*, 1, 161.
- Mu, X. (2011). *An Empty Room: Stories*. Trans. By Toming Jun Liu. New York: New Directions.

Acknowledgements

This paper is one of the research results of the general research project of 2019 Zhejiang Provincial Department of Education “The Translator Models and Strategies of Chinese Contemporary Novels” (Project No. Y201942290).

The Study on the Translation of Geographical Terms of Sketch of the World

Yang Shuaike

Guangdong University of Foreign Studies, Guangzhou, China

Email: 201710064@oamail.gdufs.edu.cn

[Abstract] *Chinese Monthly Magazine* is the beginning of modern Chinese magazines. It takes up a lot of space to introduce the latest knowledge of Western astronomy and geography. Based on an investigation of translation of geographical terms in his column *Sketch of the World*, this paper finds that the author, William Milne (1785-1822), intends to abandon the previous translation system and establish his own geographical translation system.

[Keywords] *Sketch of the World*; William Milne; geographical terms; translation system

Introduction

Organized by Robert Morrison (1782–1834), William Milne (1785–1822), the first Chinese magazine *Chinese Monthly Magazine* in modern times, was officially published in Malacca on August 5, 1815. Although its content is mainly to spread Christianity and ethics, it still takes up a lot of space to introduce the latest knowledge of Western astronomy and geography. Its serial *Sketch of the World* was published from April 1820 (six volumes) to April 1821 (seven volumes). In 1822, a 30 page booklet was published in Malacca (Alexander Wylie, 1867). Because of the nature of its contents and the place of publication overseas, the knowledge of astronomy and geography in did not have a profound influence in China at that time.

Sketch of the World introduces in detail the latest geopolitical pattern and human geography knowledge of the four continents of the world at that time. Its publication time is 20 years earlier than that of records of four continents. After Giulio Aleni (1582–1649) and Ferdinand Verbiest (1623–1688), Western missionaries once again displayed a large number of information, cultural landscapes and cultural systems of the world's natural geography to Chinese people. It is of great value to the dissemination of geographical knowledge and the translation of geographical names into Chinese and western.

Knowledge of Human Geography Introduced in *Sketch of the World*

Sketch of the World is different from the previous narratives. It writes:

夫神天所造普天下万地,今贤分之为四分。有罗巴一分,亚西亚一分,亚非利亚一分,又亚默利加一分。(William Milne, 1822) (All the earth under heaven is made by God. Today, the sages are divided into four parts. One for Europa, one for Asia, one for Asia, one for Africa, and one for America.)

The islands of Oceania, such as the Australia, New Zealand, the Palau islands, the social islands and the Tahiti islands, are classified into Asia. The chronicles of *Si Zhou Zhi* compiled by Lin Zexu (林则徐) only introduces more than 30 countries on four continents, but does not mention the fifth continent. Although Wei Yuan (魏源)'s *Hai Guo*

Tu Zhi only mentions four continents in the general catalogue, its volume II, the complete map of the front and back of the earth, states:

此墨瓦兰所寻得,得南极下地荒,杳无人物,与南默利加州之火地等为天下第五大州。(Wei Yuan, 1852) (This is what Magellan found. This is the fifth largest state in the world.)

Only *Sketch of the World* clearly describes the world view of the four continents, reflecting the different understanding of human geography from other works.

Sketch of the World aims to spread the knowledge of human geography in the world. Although the article does not belong to the name, its author can be clear that it is William Milne (1785–1822) himself (Zou, 2000). From the beginning of April of Volume VI (1820) to the end of April of Volume VII (1821), the series has 11 chapters in total, including two chapters of Volume VI on the countries of Europa, three chapters of the countries of Asia, two chapters of the countries of Africa, one chapter of Volume VII on the countries of American and two theories of the countries of South American. This series of articles was later compiled into a volume in the name of *Sketch of the World* and published in Malacca in 1822 (Zhuo & Zhang, 1992). In terms of content, it mainly introduces the geographical overview of the four continents, the main empires, kingdoms, principalities, capitals, important cities, islands, islands, etc., as well as the languages and politics used by other countries, and the history and culture of some countries. In terms of style, the place names in the annals of the nations are framed with “□”, which is easy to express.

Sketch of the World divides the countries and regions of the world into four categories: country, land, island and archipelago. “State” means Empire, Kingdom and principality, such as the state of 士未士耳蘭国 (Switzerland) 那耳歪国 (Norway) 意大利亞国 (Italia) 巴法耳以亞国 (Bavaria). “land” means colony, such as 只利地 (Chile), 比路地 (Peru), 巴大我尼亚地 (Patagonia). “island” refers to one island, such as 巴耳巴多士島 (Barbados), 安氏瓜島 (Antigua), 茶米加島 (Jamaica). “Islands” means islands such as “甲百非耳得各島 (Cape Verde), 拉得倫各島 (Iadrone), 扭加利多尼亞各島 (New Calidonia).

Countries and regions with multiple translations are listed together. For example:

四、厄得耳蘭士、即何蘭國。其京曰：百耳五士勒士。此國舊京：曰亞麥士得耳大麥。(William Milne, 1822) (Fourth, the kingdom of Horan. Its capital is 百耳五士勒士. The old capital of this country is called 亞麥士得耳大麥.)

There are two parts in Countries of Europa. On the first part, it introduces the geographical situation of Europa, the names of 28 countries and their capitals, and the governments of various countries. At the end of this paper, the government of 28 countries is discussed. The second is about the introduction of the languages and genealogy of the Europa countries, the European education system.

There are three parts on the Asian Countries: on the first part, it introduces the geographical situation of Asia, the sixteen inland countries and their capitals; on the second part, it introduces 31 island countries of Asia; on the third part, it introduces 4 islands, the politics and languages of Asian countries.

Countries of Africa is divided into two parts: on the first part, it introduces the geographical situation of Africa, the 26 countries and capitals of East, West, South and North Africa; on the second part, it introduces the seven countries in the mainland, the 17 islands, the dynasties and languages of the countries. The discussion of *Countries of American* and *Countries of South American* is similar

Sketch of the World is published from 1820 to 1821, the chronicle of the nations reflects the world geographical pattern roughly between 1807 and 1815.

二十八三得多馬士島。其周圍不過四十餘里,而為英國所治也。(Milne, 1822) (三得多馬士島. It's only more than 40 miles around, and it's governed by Britain.)

The island of St. Thomas, that today is translated into 圣托马斯島 (Saint Thomas) discovered by Columbus in

1493, it was first colonized by the Netherlands in 1657 and occupied by the Danes in 1666. In 1807 ~ 1815, it belonged to England for a short time, but soon returned to Denmark. There are 347 place names in it. Among them, there are 4 “continents”, 125 “countries”, 51 “islands”, 24 “archipelagoes”, 16 “lands”, 116 “capitals”, 11 “cities” or “regions”. Among them, there are 39 regions that have several names in total, such as “波耳土加勒/西洋国”“土扁/大呂宋”“法蘭士/佛郎機”“厄得耳蘭士/何蘭”“氏畢/西藏”“西亞麥/暹羅”, etc. 269 Chinese characters are used, see the table below for high frequency words: 耳亞士利加得巴大馬百尼拉以麥多三勒羅西波阿革比撒戈我蘭布地.

Most of the translated words use common Chinese characters, among which only “聽” and “援” aren't common Chinese characters. In addition to the place names that have appeared in the ancient books, William Milne (1785–1822) translated the place names in the way of “using its sound”, that is, to transfer the pronunciation of the source language into the native language by means of sound transfer (Shen Guo, 2010). For example: 戶得孫士拜, today's translation of 哈德森灣 (Hudson Bay) 根士但顛阿百勒, today's translation of 君士坦丁堡 (Constantinople); 亞拉比亞, today's translation of 阿拉伯 (Arabia); 希印都士但, today's translation of 印度 (Hindustan) etc. In addition, most of the translated names appearing in *Zhi Fang Wai Ji* and *Kun Yu Tu Shuo* have not been used in *Sketch of the World*. 波耳杜瓦爾→波耳土加勒 以西把尼亞→土扁 把理斯→巴耳以士

諳厄利亞→應蘭得 西齊里亞→西色利 印弟亞→希印都士但

Most of the translated names come from English, and a few from Spanish, Latin, Italian, Dutch, Romanian, Portuguese and other languages. For example: 個寧士百耳革, from Königsberg of German, now translated into 加里寧格勒; 百利士布耳革, from Pressburg of German, now translated into 布拉迪斯拉發 (formerly known as 普萊斯堡); 得耳安西勒反以亞, from ransilvania of Romanian, now translated into 特蘭西瓦尼亞; 波羅尼亞, from Polonia of Spanish, now translated into 波蘭; 巴大非, Bataafse of Dutch now translated into 雅加達.

Conclusion

Through investigation, *Sketch of the World* introduces 347 countries or regions, William Milne (1785–1822) tries to get rid of the shackles of the previous geographical translation system and establish his own system. Its translation method is transliteration, and common Chinese characters are used.

References

- Shen, G. W. (2010). *A Study On The Vocabulary Exchange Between China And Japan In Modern Neologisms*. Beijing: Zhong Hua Book Company, February.
- Wylie, A. (1867). *Memorials of Protestant Missionaries*. Shanghai: American Presbyterian Mission Press, May.
- Xie, F. (1991). Giulio Aleni And His *Zhi Fang Wai Ji*, *Journal of China History Museum*, 00, 133.
- Zou, Z. H. (2000). *Western Missionaries And The Introduction of Western History to The East in The Late Qing Dynasty*. Shanghai: Shanghai Classics Publishing House.
- Zhuo, N. S. & Zhang, G. L. (1992). Protestant Mission in Malacca And Chinese Monthly Magazine. *News Research Materials*, 01, 179.

Acknowledgements

This paper is the phased achievement of the National Social Science Fund Project *A study on the stylistic occurrence and form of modern missionaries' Chinese newspapers and magazines* (No.19BZW155).

A Study on Translation of Chinese Diet Culture From Perspective of Cultural Self-Awareness

Xizhi Zhang

South China Business College, Guangdong University of Foreign Studies, Guangzhou, China

Email: xizhiz@hotmail.com

[Abstract] Translating information regarding the diet culture of China is important as it helps to highlight and showcase Chinese culture. Following the principles of Fei Xiaotong's cultural self-awareness theory and Schleiermacher's two kinds of translation strategies, this paper analyses different translation examples and suggests two patterns of translation: 'Adapting the way of expression in the source text' and 'Copying the way of expression in the source text'. Both patterns must be based on the translator's thorough understanding of the Chinese diet culture and comprehensive knowledge of the English readers' thinking habits and cognitive patterns. On the basis of the analyses of the typical examples, this paper explores issues relevant to the training of aspiring translators, pointing out the importance of enhancing cultural self-awareness and thus improving the quality of foreign-oriented translation regarding diet culture.

[Keywords] diet culture; foreign-oriented translation; Fei Xiaotong; cultural self-awareness

Introduction

Chinese diet culture has long been the emblem of the Chinese culture. With the tide of globalization, there is a greater need to publicise the Chinese diet culture. There is no doubt that translation plays a specific role in promoting the exchange and interaction between Chinese culture and other cultures.

The concept of cultural self-awareness was put forward by Fei Xiaotong. This concept can be briefly explained as a state of mind that individuals living in a certain culture are aware of this culture (Fei, 2016). At present, with professionals who are involved in cultural enterprises devoting themselves to the cause of introducing Chinese culture abroad to let foreign people gain more clarified Chinese information, cultural awareness is indeed the premise of publicising the Chinese diet culture.

On www.cnki.net, a lot of information shows that the existent relevant studies are mainly about the principles and criteria of translation on diet culture, merely referring to superficial cultural meaning. Here are some examples. Tan Hua (2018) emphasises goals in translating Chinese food names, saying that the translator should serve the translating goal and observe communicative criterion and cultural criterion. Miao Siyu and Gong Shumei (2018) have made a study of the translation of the gourmet food of Central China under the guidance of Skopos theory. Besides, some scholars who will be mentioned below have made studies on famous translation works and have interpreted the translation strategies on diet culture expressions in these works. Based on their study of the English translation of Chinese herbal cuisine in two complete translation versions of *Hong Lou Meng*, commonly known as *A Dream of the Red Man-*

sions, Geng Liangfeng and Wang Shaoxiang (2019) suggest that the translator should be conscious of culture. Marabibe Yakup and Ma Huijuan (2017) have made a comparative study on the expression of Chinese dish ‘茄蚶’ (qiexiang) in three translation versions of *Hong Lou Meng*, and reached a conclusion that domestication strategy was adopted in all the three versions. In short, all the previous studies are limited to summarising specific translation strategies on limited contents, insufficiently referring to macro research and seldom exploring cultural self-awareness training for translators.

With the view of Fei’s cultural self-awareness, the author makes a study of the foreign-oriented translation of the texts of Chinese diet culture. In addition, the author attempts to surpass the habitual Chinese-English transferring pattern and establish the cultural dissemination pattern in order to train translators with strong cultural awareness and promote the trans-lingual exchange of diet culture, offering inspiration for the ideal of Chinese culture going abroad.

The Concept of Cultural Awareness and Translation

Connotation of Cultural Awareness

Cultural self-awareness put forward by Fei Xiaotong is indeed the premise of publicising Chinese culture. Fei explains that a person with cultural self-awareness must be aware of this culture, knowing its origin and its formation, its features and its developing tendency (Fei, 2016). As world integration is advancing today, Chinese people have more chance to come in contact with foreign people and foreign cultures. As to how to protect Chinese culture and carry it forward in the cultural exchanges, especially when facing the strong Western cultures, Fei points out whilst keeping contacts and exchanges with Western countries, we must clarify the essence of our culture and make it belong to the world (ibid). To summarise the basic meaning of the concept of cultural self-awareness, Fei adds that each party perfects its merits; each party accepts others’ merits; all merits integrate to make a harmonious world (ibid).

Translation From the Perspective of Cultural Awareness Concept

Referring to translation studies, the culture study school has made a lot of expositions. In analysing the translation heterogeneity theory, Berman (1985/2000) suggests the idea of negative analytic which is attached to the system of deformation. The Post-colonialist School, represented by Spivak (2000), focuses on the research of the factors of ideology, power and so forth. Based on the study of the differences between strong and weak cultures, Venuti (1995) puts forward the translation strategies of domestication and foreignisation. The concept of cultural self-awareness is closely related to cultural studies mentioned above. Translation is a kind of practice which is driven by some purposes against different cultural backgrounds. The existence of purpose means the embodiment of self-awareness, that is to say that translation is a kind of cultural practice with self-awareness (Xu & Ge, 2003). The emphasis on cultural awareness in translating, especially foreign-oriented translating, is so that on the one hand the translator, as a member of the culture the source text (ST) belongs to, ought to be a good reader of his/her own culture’s classics, ancient and modern and have a thorough understanding of them so as to highlight the essence of the source culture in his/her translation, and on the other hand, the translator ought to be acquainted with the other culture whose members are assumed to be his/her target readers, and thus be able to tackle any cultural collision. To be specific, s/he must be familiar with the development sequence of the related foreign culture; on this basis s/he can get a deeper understanding of his/her own culture by means of the contrast of both cultures. So to say, recognising a square by seeing a circle; feeling cold by getting warmth. Therefore, the translator’s accomplishment of cultural self-awareness must be two-fold. Not only is s/he a learned literate of his/her own culture, but an erudite on the related foreign culture as well. S/he has reflective and comparative understanding of both cultures. In his/her translation action, s/he treats the source

and target languages equally and adopts some modes understandable and acceptable for the target language (TL) to deliver the foreignness of the Chinese culture.

Strategies for Diet Culture Translation

Schleiermacher states, ‘Either the translator leaves the writer alone as much as possible and moves the reader toward the writer, or he leaves the reader alone as much as possible and moves the writer toward the reader’ (Schleiermacher, 1992, pp. 41–42). From the view of the cultural self-awareness concept, it is difficult to create a good translation, especially in terms of expressing characteristics of Chinese culture by using only one of the two strategies –i.e. either foreignisation or domestication. From the perspective of the cultural awareness concept, this paper suggests applying these two strategies flexibly and puts forward two modes, namely in some instances adapting the way of expression in the ST and in other instances copying it, in order to express the ideas of the Chinese culture more clearly in the TL.

Adapting the Way of Expression in the ST

The following lines show the research on the translation of the documentary film *A Bit of China*. Cuisine culture is one of the key contents of diet culture. Cuisine culture, rich in the general culture connotation, usually goes beyond the target readers’ psychological willingness of acceptance. In the translation of films, the translator usually avoids long explanations of unimportant cultural messages though they contain rich connotations in order not to cause the audience’s interest to wane. In this case, the translator must arrange the translating from the consciousness of the culture the source language (SL) represents, whilst also taking care not to include unnecessary phrases which would seem alien to the target readers and rethinking the expressions before translating. An example is as follows:

ST: 从原料、汤料的采用到烹调技法的配合,麻辣火锅使荤与素、生与熟、麻辣与鲜甜、清香与醇厚恰如其分地结合在一起。这也正是中国人对五味调和的理解(<http://www.kekenet.com/Article/201609/465564.shtml>).

Target Text (TT): The selection of spices, the preparation of soup base, the culinary techniques and the thoughtful combination of ingredients of different tastes and textures. It is these attributes that make hot pot a perfect embodiment of the Chinese cooking philosophy of equilibrium (ibid).

The ST explains the relationship between Sichuan hot pot cuisine, its flavour and traditional Chinese philosophy. An important part of this philosophy is the concept of Chinese tonic diet, namely ‘five tastes reconciled together’, which emerged very early, about 3000 years ago at latest. In the so-called ‘five tastes reconciled with each other’, the ‘five tastes’ are sweetness, sourness, bitterness, pungency and saltiness. In the Chapter Offices of the Heaven of The Rites of Zhou it says that in terms of reconciliation sour should be used more in spring; bitterness in summer; pungency in autumn and saltiness in winter. Exquisite sweet ingredients must be added in all the four seasons. Besides, in the Chapter Filial Conduct of The Spring and Autumn of Lv Buwei, it says that in terms of reconciliation sweetness, sour, bitter, pungency and saltiness are indispensable (Zhang, 2019). In this documentary film, due to the pace of the documentary, the subtitles cannot keep pace with the content if all the words of the original text are included. The translator omits The ‘five tastes’ in the original ‘five tastes reconciled with each other’, only retaining the core meaning of reconciliation to denote mutual supplement and balance and pointing out that it reflects ‘a perfect embodiment of the Chinese cooking philosophy of equilibrium’.

Other research concludes that the so-called ‘five tastes reconciled with each other’ means not only five seasons mingled together but different ingredients matched together (ibid), so in the ST ‘meat and vegetable ingredients, raw and cooked, spicy-hot and fresh-sweet, faint scent and strong fragrance’ (<http://www.kekenet.com/Article/>

201609/465564.shtml). In the ST the combination of ‘spicy-hot and fresh-sweet’, the mixture of ingredients of different qualities, meat and vegetable, raw and cooked, are expressed. With the understanding of the cultural background of the ST, the translator adopts a compiling method omitting or combining the traditional Chinese medicinal terms. S/he shortens the complex expression to a line: ‘combination of ingredients of different tastes and textures’, giving up the original way of listing phrases in parallel and ignoring the specific description of the tastes and the ingredients. By doing so the translator displays cultural self-awareness in the translation. With thorough consideration of the western readers’ limitation in relevant background knowledge, the translator designs the way of expression carefully, adopting a national way of expression which is familiar to the audience and efficient in carrying the core meaning concisely. This practice is a success in helping the foreign audience perceive the essence of Chinese diet culture whilst watching the documentary film.

Otherwise the translator would fail in exciting the target audience’s curiosity on the gourmet food or even induce disgust if s/he were to simply apply the original literal form and ignore the differences between Chinese and Western cultures. Here is a translation of 臭豆腐 (or literally ‘stinky tofu’), a gourmet food of Hunan Province for example.

ST: 臭豆腐在湖南、长江三角洲一带(尤其是绍兴)和台湾最为流行,做法各地不同,但基本方法是先让豆腐在特制的卤水里发酵,再将其油炸。臭豆腐可以配着辣椒酱、酱油、芝麻油或者泡菜一起吃。虽然外表看着不太起眼,味道也很刺鼻,但臭豆腐外酥里嫩,口感很棒。

TT: Stinky tofu is most popular in Hunan, the Yangtze River Delta region (especially Shaoxing) and Taiwan. Recipes vary from region to region, but the basic method is to let bean curd ferment in a special brine then deep-fry it. It can be eaten with chili sauce, soy sauce, sesame oil or kimchi. Despite its underwhelming appearance and sharp smell, stinky tofu has a pleasant texture---crispy on the outside, tender inside (Yisheng Translation Company, 2020).

Firstly, in this passage the derogatory expressions of ‘stinky’, ‘underwhelming’ and ‘sharp smell’ could have a negative connotation for foreign readers and, as a result, make them away from this gourmet food. In addition, such geographical names as Hunan and Shaoxing are unknown to foreign readers except for those who are knowledgeable about Chinese geography. Therefore in the translation, the names of administrative regions, i.e. ‘province’ or ‘city’, must be added following these geographical names.

Adaptive TT: Odd-smelling tofu is the most popular in Hunan Province, the Yangtze River Delta (especially Shaoxing City) and Taiwan. Recipes vary among different regions, but the basic method is the same: Ferment bean-curd in a special brine and then deep fry it. It can be served with chili sauce, soy sauce, sesame oil and kimchi. **Despite** the strange smell and appearance, it has a great taste thanks to its crisp skin and the tenderness of its interior.

Copying the Way of Expression in the ST

Zhu Zhenwu (2016) states that these years we have endeavoured to acknowledge the habits and mode of thinking of our target readers, and as a result have been less conscious of the wrong focus that has developed over time in our translating. To a large degree we have lost our ego, i.e. our cultural awareness. Provided that the food name in the ST is easy to understand without complicated cultural connotations and the literal translation can fully transmit the meaning, copying the original way of expression is, of course, the best. The application of copying the original way of expression is very common in food name translation. For example, 北京烤鸭 is translated as roast Beijing duck; 馄饨面 is translated as wonton & noodles; 鱼丸汤 Fish ball soup.

If the literal meaning in the original name does not cover the rich cultural and historic connotations, it is essential for the translator to research the SL culture and base his/her translation properly on what might be perceived by the reader as strange in the ST for the purpose that the target readers can perceive the rich cultural connotations. In this sense the translator is not only a lingual switching operator but a guide leading the readers who are attached to

the TL culture to the SL culture. The translator must realise the target readers may lack knowledge of the SL culture and their aesthetic habits may be different from those of the readers of the original text. Hence two methods are suggested as follows.

Transliteration plus notation

In Xiamen City, Fujian Province there is a well-known local snack named ‘土笋冻’ or ‘tusundong’ in pinyin. Instead of a plant, as the name ‘土笋’ suggests, it is a species of lugworm. A literal translation of Sipunculid worm jelly (‘冻’ means jelly) can be seen on the Internet (http://fujian.chinadaily.com.cn/2018-07/18/c_365883.htm). The translator must be keenly aware that in the coastal areas of China, people have long been used to eating this type of seafood, whereas in English-speaking countries people never eat worms. In addition this literal translation sounds disgusting to the western ear. The concept of cultural awareness claims that each party accepts others’ merits. And in international exchanges learning others’ cultures and mastering the means of resolving all kinds of problems on cultural collisions are essential (Fei, 2003). Therefore, all literal translation without respect for the target culture is never the embodiment of the complete cultural self-awareness concept. Source-oriented literal translation usually causes a psychological feeling of discomfort or even disgust in the target readers, which leads in a direction opposite to the translator’s initial purpose—publicising the gourmet food. In order to avoid such a bad outcome, the translator translates 土笋冻 as ‘Tu Sun, a jellied sea food’ to express this snack’s feature as a kind of jelly and at the same time lead the target readers to learn a Chinese word by transliteration. This method of transliteration plus notation has two advantages: it avoids the target readers’ psychological discomfort owing to the cultural differences; also, it expresses the exact meaning of the food and arouses the readers’ feeling of freshness and, moreover, their cordial feeling for the Chinese diet culture.

Supplementing translation plus notation

Chinese food names are numerous and colourful ... Behind them there may be sad stories or moving legends (Wang, 1995). The name 叫花鸡 (‘jiaohua ji’ in pinyin) is a good example. According to legend, by luck a beggar (jiaohua) came to have a chicken (ji). Since he had no other ingredients, he baked it in a strange way: After removing the entrails, but leaving the feathers in place, he spread yellow mud all over the chicken. Then he baked the chicken over burning wood and grass. After the mud became dry enough, he peeled it and the powdered feathers off the meat and began to eat. It happened that the emperor was passing the place where the beggar was staying. The beggar shared the chicken with the emperor. The emperor highly praised the food after tasting just a bite. As foreign readers have no idea of this legend, a word-for-word translation ‘beggar’s chicken’ will lead only to confusion. As cultural awareness concept requires that an individual with a certain cultural background must be aware of this culture, knowing its origin and its formation (Fei, 2016). Since this legend is well-known to any translator with cultural awareness, s/he can outline the legend within the permitted text length; if the length is not long enough s/he can only add the food material and the cuisine notes. In the case we have outlined, an appropriate translation would be ‘baked mud-coated chicken (legendary beggar’s chicken)’. With this ‘Supplementing translation plus notation’ method the translation can succeed in letting foreign readers/consumers perceive rich connotations behind the Chinese gourmet food whilst they taste it.

A dish originating from Guangdong Province named ‘佛手排骨’ (‘Finger Citron Chop’ literally) that takes its name from a fruit the English translation of which is ‘finger citron’. The name of the dish is therefore the literal translation ‘Finger Citron Chop’ (<http://www.foodmate.net/english/speciality/57419.html>). Any westerner familiar with this fruit would assume that the dish contains this fruit. But in fact no finger citron is used in this dish and the name ‘finger citron’ comes from the artificial shape of the pork chop. Following the translation device of using the method of cooking in the description, this dish can be translated as ‘Deep Fried chop (Finger-citron-shaped Chop)’

to let foreign readers learn the cooking style as well as the quality of this traditional famous gourmet dish.

Inspiration of Translation Quality and the Training of Aspiring Translators

Yang Xianyi points out that translation is not a simple literal transmission from a language to another. More importantly, it carries culture, custom and thoughts behind the words (Zheng, 2008). High cultural awareness is indispensable in the foreign-oriented translation of diet culture which contains rich cultural connotations. In fact cultural awareness should be reflected in the cultural subject's actions. That is to say a person living in a certain cultural background intentionally attains clear conceptional knowledge of this culture and is able to command it profoundly (Li & Yang, 2013). In translation action, the translator is an agent of cultural exchange. In the mission of introducing Chinese culture abroad s/he should give deep thought to both Chinese culture and that of the target readers. S/he must not only understand his/her own culture thoroughly but be knowledgeable about the target culture. Only by his/her awareness of the differences between the two cultures can s/he introduce Chinese culture properly. This goal requires many translators with high cultural awareness. In the opinion of the author, government guidance and educators' work can not be ignored in improving the quality of the foreign-oriented translation on diet culture.

Reinforcing Government Guidance

At present, in terms of the translation of diet culture, the quality of the translation of menus is dissatisfactory, showing negligence in this field in some measure in the society. The government should take some leading measures to change this situation. Before the Beijing Olympics 2008, the Chinese government revised the translation of 1300 dish names, resulting in good demonstrating effect for a time (Han, 2016). Considering that the revised translation was published only on the official website of the Translators Association of China and few people know it except for some scholars, translation professionals and language workers, this revision should be set into the language database of governmental translation organisations. Enhancing the Chinese image is the common task of the nation and not the exclusive duty of translators and language professionals. If the proper translation of menus is published on governmental websites at different levels and non-governmental official accounts on Wechat, it will certainly help catering practitioners and tourist guides improve their expression to foreigners in their specific sectors.

Educational Circles Reinforcing Training of Aspiring Translators

From the perspective of educators' mission, in the process of training of aspiring translators, increasing cultural awareness should be highly emphasised. It must be realised that not every Chinese individual understands and grasps Chinese culture in which he/she lives even if he/she has more or less perceptual knowledge on it (Wang, 2016). Under such condition, it is necessary to put more traditional Chinese cultural knowledge into the educational system. Increasing the traditional cultural quality is a systematic project throughout the whole process of overall national education from pre-school education, compulsory education, higher education through to continuous education. It is unimaginable that this task can be fulfilled only by adding one or two courses in higher education.

For the basic education, in 2019 Guangdong Province issued an innovative measure in 'Guidance Outline of Home Economics Education in Guangzhou Primary and Secondary Schools' demanding that junior secondary school students master basic cooking skills like steaming, boiling, stewing, and frying and learn to make some kinds of Cantonese dim sum (Guangzhou Educational Research Institute, 2019). It is deemed helpful in encouraging students to learn the context of traditional local diet culture, and effective in enhancing their cultural awareness.

In addition, in higher education institutions where aspiring translators receive training, it is all the more nonnegligible to lead students to wide ranges of traditional Chinese culture. Huang Youyi (2007) points out that training as-

piring translators for Chinese–Foreign translation is a long–term task. As we all know, it is very difficult to translate from Chinese to other languages. Of course, it is also very difficult to train aspiring translators for Chinese–Foreign translation. Thus, a rigorous mission has fallen on the shoulders of translation academies. In the author’s opinion, the difficulties exist not only in training students’ language ability, but in enhancing students’ cultural awareness. More foreign–oriented translation practice, in terms of class hours and contents, should be increased. Furthermore, supplementary culture programmes and extra–curricula practices should be arranged in line with the translation market’s demand. Some universities and colleges have carried out extra–curricula activities on diet culture and got a good effect. For example, at the College where the author works a gourmet show was held in a campus culture and art festival. On this occasion students acted as chefs to make gourmet food and introduced Chinese and foreign gourmet diet cultures to visitors from inside and outside China, through which the students can enhance their cultural awareness in some degree.

Conclusion

As Chinese diet culture is an attractive calling card of the whole Chinese culture, translation on Chinese diet culture is significant. Under the guidance of Fei Xiaotong’s cultural self–awareness theory combined with Schleiermacher’s two kinds of translation strategies, the author sums up two ways for the purpose of establishing close relationships between Chinese culture and foreign readers, that is, ‘Adapting the way of expression in the ST’ and ‘Copying the way of expression in the ST’. The ultimate goal of cultural awareness is a realm in which each party perfects its merits; each party accepts others’ merits; all merits integrate to make a harmonious world (Fei, 2016). Realising such a vision needs a magnificent project in which governmental guidance and publicity as well as educational institutes’ efforts in cultivating the overall cultural quality of students are crucial. Only by outstanding cultural awareness, thoroughly understanding his/her own language–culture and fully being acquainted with the relevant other culture, with which the translator is equipped can s/he find proper translation strategies and thus make proper translation meet the target readers’ psychological expectation, and prove helpful for the cause of Chinese culture ‘going out’ with its bright uniqueness.

References

- Berman, A. (1985/2000). Translation and the trials of the foreign’, trans. by L. Venuti. In L. Venuti (Ed.). *The Translation Studies Reader* (pp.284–297). London and New York: Routledge.
- Chinese and corresponding English names of various Guangdong dishes. Retrieved May 1, 2020, from <http://www.foodmate.net/english/speciality/57419.html>.
- Fei, X. (2003). The ideological resource and realistic significance the concept of cultural self–Awareness. *Journal of Literature, History and Philosophy*, 3, 15–16.
- Fei, X. (2016). *Culture and Cultural Self-Awareness*. Beijing: Qunyan Press.
- Fujian China. (2018). Sipunculid worm jelly. Retrieved 4 November, 2019, from http://fujian.chinadaily.com.cn/2018-07/18/c_365883.htm.
- Geng, L. & Wang, S. (2019). Translation and cultural elements: the names of the herbal dishes in *Hong Lou Meng*. *Journal of Jimei University (Philosophy and Social Sciences)*, 1, 130–136.
- Guangzhou Educational Research Institute. (2019). *Guidance outline on home economics education for primary and secondary schools of Guangzhou City* (p. 41) . Guangzhou: Guangzhou Publishing House.
- Han, X. (2016). On offer in China: ‘Fried Swarm’ and other tasty translations. Retrieved 1 May, 2020 from <http://www.bigear.cn/news-89-115949.html>.

Helen (ed.). (2016). The 96th Issue of ‘A Bite of China: Season I’ (MP3+Chinese–English subtitle): Subtle Blend of Five Flavours (18). Retrieved 18 January, 2020, from <http://www.kekenet.com/Article/20>.

Huang, Y. (2007). The society needs more practical and professional translators. *Chinese Translators Journal*, 1, 47–48.

Li, Y. & Yang, X. (2013). Internal logic of cultural self-awareness. *Journal of Theoretical Front in Higher Education*, 2, 26–30.

Marabibe, Y. & Ma, H. (2017). A comparative study of Uighur and English translations of ‘Qie Xiang’ in *Hong Lou Meng*. *Minority Translators Journal*, 3, 33–41.

Miao, S. & Gong, S. (2018). Perspective of Skopos Theory: translation of central China gourmet food names. *Journal Of Kaifeng University*, 1, 50–52.

Schleiermacher, F. (1992). On the different methods of translating. In R. Schulte and J. Biguenet (Eds.), *Theories of Translation* (pp. 36–54). Chicago and London: University of Chicago Press.

Spivak, G. C. (2000). The politics of translation. In L. Venuti (Ed.), *The Translation Studies* (pp. 397–409). London and New York: Routledge.

Tan, H. (2018). Comparison of Chinese and Western food cultures and translation criteria of Chinese dish name translation. *Journal of Heilongjiang College of Education*, 2, 120–123.

Venuti, L. (1995). *The Translator’s Invisibility: A History of Translation*. London and New York: Routledge.

Wang, B. (1955). *Translational Culturology*. Tianjin: Nankai University Press, 196.

Wang, H. (2016). Towards a universal theory of translation text–less back translation reviewed with examples from A Judge Dee Mystery and other works. *Shanghai Journal of Translators*, 1, 1–9.

Xu, M. & Ge, R. (2003). Translation and cultural consciousness. *Journal of Huazhong University of Science and Technology (Social Science Edition)*, 4, 102–105.

Yisheng Translation Company. (2020). English names of Chinese gourmet foods you must know. Retrieved 5 May, 2020, from <http://www.rzfanyi.com/8852.html>.

Zhang, X. (2019). The development and evolution of ‘Harmony’ in the aesthetic conception of the Pre–qin Dynasty diet. *Nankai Journal (Philosophy, Literature and Social Science Edition)*, 4, 184–192.

Zheng, L. (ed.). (2008). *One Book, One World*. Beijing: Kunlun Publishing House.

Zhu, Z. (2016). Translation: an activity that cannot do without cultural awareness (from Zhao Chunyan’s version of *San Zi Jing*). *Foreign Language Education*, 5, 83–85.

Acknowledgments

This paper results from the relevant research supported by ‘Perspective of Cultural Consciousness: A Research on Enhancing Translation and Interpreting Students’ Literacy in the Traditional Chinese Culture’, the teaching reform project of higher education, Guangdong Province, ‘Perspective of Medio–translatology: Dissemination of Guangdong’s Red Tourism Culture under the Building of 21st–Century Maritime Silk Road’ (2019WQNCX163), the project of innovative young professionals in higher education, Guangdong Province, Guangdong Key Characteristic Discipline (English Language and Culture) ([2017]No. 1) and ‘Fostering Translation and Interpreting Students’ Understanding of the Traditional Chinese Culture in Order to Tell Chinese Stories to the Outside World’ (2019JG15), the Project of South China Business College, Guangdong University of Foreign Studies.