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Cultural Hegemony in Colonial and Contemporary Literary Discourse on Malaysia

Dr. Ganakumaran Subramaniam
Deputy Director
Office of International Relations
Universiti Kebangsaan Malaysia
Bangi Selangor 43600, Malaysia
Tel: 60-3-8921-4187 E-mail: tpha@ukm.my

Shanthini Pillai (corresponding author)
School of Language Studies and Linguistics
Faculty of Social Sciences and Humanities
Universiti Kebangsaan Malaysia
43600 Bangi, Selangor, Malaysia
Tel: 60-3-8921-6535 E-mail: spillai@ukm.my

Abstract

This article compares the colonial and contemporary canvas of the hegemonic discourse of White Western writers and their portrayal of Malaysia and her people. The first half of the discussion will focus on the figurative elements of classical colonialist discourse through an exploration of *The Soul of Malaya* (1931) a text written by Henri Fauconnier, a French planter of Colonial Malaya. Here, cultural hegemony is revealed mostly through the employment of the Manichean allegory, of what we see as “ideological allegory”. The second half of the discussion adopts a more linguistic oriented framework, as it reveals patterns in linguistic selection in the novel, *Borneo Fire* (1995) by contemporary white writer, William Riviere. This latter is what we term “ideological stylistics”. The main objective of the article is to compare the underlying ideological constructs of the discursive landscape of the two texts and to determine whether white western superiority manifested in the discourse of the contemporary text has evolved from that seen in its colonial predecessor. The paper concludes that time changes little in terms of the location of the other, for despite its being published in 1995, the discourse of *Borneo Fire* has not moved away from the approach and conventions of the colonial text, *The Soul of Malaya*.

Keywords: Ideology, Discourse, Allegory, Stylistics, Orientalism, Colonialism, Hegemony, Malaysia

1. Introduction

In post-colonial nations much has been said and written about colonialist assumptions implicitly inscribed in discourse. In Malaysia, 51 years (since 1957) after independence, this remains a major literary preoccupation. The argument for this is that writings by white non-Malaysians often present and misrepresent Malaysia and Malaysians. But the preoccupation with colonialist discourse in post-colonial nations is a justifiable one. Said (1978: 58-59) contends that “altogether an internally structured archive [of discourse - our parenthesis] is built up from literature that belongs to these [colonial - our parenthesis] experiences. Out of this come a restricted number of typical encapsulations: the journey, the history, the fable, the stereotype, the polemical confrontation. These are the lenses through which the Orient is experienced, and they shape the language, perception and form the encounter between East and West”. In *Black Skin White Mask* (1970:78-82), Fanon argues that the rejection of difference by the colonisers transforms the colonised into an alien ‘other’. Such typecasting is false representation of reality through the act of simplification. Bhabha (1983:198) describes colonialist discourse as an apparatus that turns on the recognition and disavowal of racial / cultural / historical differences. It creates “knowledges of coloniser and colonised which are stereotypical but antithetically evaluated” and aspires to “construe the colonised as a population of degenerate types on the basis of racial origin, in order to justify conquest and to establish systems of administration and instruction”. Essentially all the above arguments allege that colonial discourse is impregnated with rhetorical power play and ideologies.

A text becomes comprehensible to the reader through its linguistic description, its reference to the real world, its propensity to deconstruction through reading strategies and its connection to schemas of attitudes, beliefs and ideology implied or explicitly stated, or that which the reader may wish to advance. Transformative-generative principles of grammar suggest that the paradigmatic and syntactmatic capacity of language allows literature to reflect and reveal permutations in ideology. The former, by giving the speaker/writer a multiplicity of linguistic options and the latter through its systematic organisation of information on a linear level. The two combine to present the speaker/writer with myriad ideational possibilities both on the level of surface structure and in their underlying intentions. Hence in reading and listening, it is not only important to recognise what is said and how it is said but also what is omitted or suppressed in choosing what to say.

However in interpretation, the analysis of the language of the text alone is insufficient to provide a holistic interpretation. Butler (1984: Introduction) affirms this in saying that “most texts can be seen to be radically ambiguous and cast in language that is incapable of giving us a consistent picture of reality. The languages available for interpretation are also plural and they cannot be cast into a single overriding system.” This suggests that in the study of textual ideology there is a need for an analytical framework that combines linguistic and literary models. Butler (op.cit.) confirms that such an approach will help bring order to the “apparent anarchy of pluralism”. This article presents such a combined approach, revealing how literature becomes “a mechanism by which the language and ideology of a particular class establishes its hegemony” (Eagleton: 55). It attempts this through an investigation of two authors of the white expatriate class, the first from the colonial past and the second, contemporary. In the first, the cultural hegemony is revealed mostly through the employment of the Manichean allegory and is thus termed “ideological allegory” while in the second it comes through most strongly through the patterns of linguistic selection, or ideological stylistics.

2. Ideological Allegory

A significant aspect of the discursivity of the colonialist imagination is the the notion of the Manichean allegory, derived from Frantz Fanon’s employment of the term to refer to the dichotomy that informs the relationship between colonisers and the colonised, (good versus evil, the adult versus the child etc). This has been further extended by JanMohamed in his concept of the economy of the Manichean allegory, to embrace the economic feature of the process of imperialism:

Just as imperialists ‘administer’ the resources of the conquered country, so colonialist discourse “commodifies” the native subject into a stereotyped object and uses him as a “resource” for colonialist fiction. The European writer commodifies the native by negating his individuality, his subjectivity, so that he is now perceived as a generic being that can be exchanged for any other native (they all look alike, act alike and so on). Once reduced to his exchange value in the colonialist signifying system, he is fed into the Manichean allegory, which functions as the currency, the medium of exchange, for the entire colonialist discursive system (JanMohamed 2000, 1060)

The issues raised in the passage above will be shown to be doubly executed in the colonial novel *The Soul of Malaya* as it reveals the utilisation of the native Malay of Malaya; whose body becomes fodder for the articulation of the colonial imaginary, as much as the land is likewise engendered within the hegemonic discourse of the allegory of the white planter as savior and the native Malay as the lost sheep.

2.1 Constructions of Sovereignty

The Soul of Malaya, set in the wake of World War I, reflects the responses of two colonialist planters, Rolain and Lescale, to the aftermath of that war, embodiments of the changing features of the colonial planter, Lescale the new, Rolain the old. The subjects that are employed to facilitate this engagement are similarly viewed through a bifurcated lens, in the figure of the native Malay and the alien Tamil. The former is allowed a wider space in the course of the narration as he is connected to the land of vast jungles that the planter uses to seek answers to his metaphysical inquisitions. The latter, connected to the material production of the imperial enterprise that the planter is part of and that he wishes to escape from, is confined to a compounded space, reflective of the space that he inhabits in the plantation itself. When Lescale, newly arrived in Malaya, follows Rolain to his plantation, he is surprised to find that the latter does not live in his plantation but rather in a house fashioned in the Malay style, at the edge of the jungle. As he (Rolain) explains,

I left it a little while ago. The war sickened me with orders and discipline. I could no longer give an order without thinking it futile or unfair. I half thought of selling the plantation, but it would fetch so little just now. Besides, I had a feeling that I should be selling the coolies as well (16).

While the estrangement of the war-weary soul alluded to leads him to seek a form of sanctuary in the terrain of the Malayan rainforest, the last line points to the dilemma that accompanies that decision. Leaving the plantation meant leaving not only the physical structure for its very fabric of existence was threaded into his sense of self, where shirking the role of the planter meant shirking his responsibility as protector of his coolies, that garb of paternalism that all planters adorned when dealing with their labour force. The narrative can thus be seen as shifting between two frames, one within which the planter finds himself the subject within a landscape that is unfamiliar and unnerving, where the aid of the native Malay is employed to facilitate his penetration into its interior, and the other, the self-fashioned familiar territory of the

plantation to which he periodically returns to re-collect the unhinged self through the utilisation of the body of the subordinate Indian migrant coolie to prop itself up again.

Rolain's abode by the edges of the jungle is noted by Lescale to be one "such as is still owned by the older fashioned rajas", an intimation of royalty (the planter as ruler of his kingdom) a fact that Fauconnier himself articulates in the extract of an article he sent to the publishers of the 1965 edition of the original novel, where the pioneer planter of Malaya 'lived all day among his coolies, learning their language and their customs, incorporating the functions of king, judge, and doctor, self-reliant in his loneliness, all-powerful, and abandoned'. However, every so often, the eye that is trained on the material set up of the plantation strays to the edges of its frame of vision and is reminded of the omnipotence of the ancient rain forest that dominates outside the guarded boundary:

The plantations that seemed so large, looked, as I now saw them, like little deserts in a limitless oasis. Rolain was right; a few years of neglect and the jungle would confiscate the stock-in-trade of man, heveas from Brazil, oil palms from Africa; she would include the vanilla plants in her collection of orchids, and the bourgainvilleas and poinsettias would add to her adornments. (36).

What we witness in the lines above is a subterranean acknowledgement of the invincibility of the force of the jungle, as it could at any given time encroach upon and occupy the land that they have sequestered for themselves and the foreign crop they transplanted on her bed, for she has no notion of their self-imposed boundaries. Thus, total control of the landscape was never theirs to begin with. Where most early imperial narratives present the colonial gaze as an all seeing and all conquering one, here the blurry edges are shown intermittently. The colonial has to work incessantly at remaining steadfast sentries at the outposts of their guarded compound. Lescale is constantly drawn back to the coolie world which serves to legitimise his sovereignty as what lies beyond its borders threatens to unhinge the frame of control. Sounds from the coolie lines filter into the circumference of his reverie and draw him back to the site of his sanctuary:

The sounds of humanity came like brief intervals in nature's concert. From the plantation, which lay in a bend of the river, arose every morning the call of the muster horn that awakens the women to cook the rice. A little later a second call summoned the coolies to work. Sometimes, when their labours were over, they beat their tom-toms and sang until it was dark. (36)

The pattern of imagery, laced with the domestic and cultural rhythms of the coolie life, infuse a sense of comfort to the wandering consciousness, a shield against the overpowering lure of the forest and its own ethereal sounds, in particular that of the cry of a bird that falls upon Lescale's ears in the form of the sound "takut-takut-takut" (afraid-afraid-afraid) (39). Such is the ebb and flow of the narration until Lescale meets Rolain again and is urged by the latter to attempt to familiarise himself with the Malay land through the figure of the native Malay. His (Lescale's) response below reaffirms the capitalizing of colonised bodies in an equation of maximum profit as imperial currency:

What interests us is what serves our interests—and the Malays are not servile. Obliging, certainly; but that is little. We are too practical to be content with that. We refer to the population of a country as "labour", just as we should like to describe the entire animal kingdom as "cattle". But the Malays do not at all wish to be considered in this light. (59)

What does not serve the greater purpose of empire does not serve the coloniser, and in Lescale's view, the body of the Malay does not serve his purpose for it does not take its place on the feeder belt of the imperial economic enterprise. However, Rolain's counsel offers a portal into commodifying that body to gain insight into the land and by so doing, the native Malay becomes yet another currency of exchange for the discursive profiteering of the *plantocratic* imaginary. The edgings of the colonial gaze kept intact thus far are unravelled to permit its incursion into the circumference of the elusive jungle. What transpires next is the insertion of the Malay body into the narrative sphere as the 'colonial seeing eye' proceeds to gain clarity of its previously cloudy vision by using the former as a bifurcating optical aid.

2.2 *Scaling the margins of Knowledge*

The journey begins with a foray into the mind of the Malay as Lescale familiarises himself with the rhythm and imagery of the language that they speak, through the medium of the *pantun* or Malay rhyme and before long what he at first thought was amusing reveals 'a very sure and very concentrated art' and the colonial self is reinforced by this garnering of knowledge. The discourse however is astutely intent on maintaining the boundaries of the superior and inferior as the natives are referred to as "the two little Malays" (82). The barrier that he encountered before is slowly broken down as the colonial 'seeing eye' is able to penetrate its brickwork. As Rolain puts it,

Scrape the wall ... There is also firm ground under our feet, and a shifting sky above. We use our senses, but only to serve our logic and our intuition. Then we too, write and draw, as well as we can, and the record remains." (83)

His words contain the seeds of the imperial vocation to scale the boundary walls of its Others, for to do so was to gain not only access into their grounds but more importantly to gain that leverage of power as the gained ground is charted through. The two Malay characters, Ismail (Rolain's cook) and his brother Ngah facilitate this incursion by brushing aside the webbed curtain that screens its entryway, uncovering and naming the otherworldly beings that shape its protective

pattern, an act that lays them out in the open and exposes them to the searching and translating imperial gaze. Rolain's eyes perform the latter act for Lescale, breaking down the native system and placing it into a mould that captures it in occidental terms:

Smail's notions are vague. He embodies emanations as demons and is satisfied. But what are those emanations that he compares to the smell of carrion? They are born of decomposition of the 'ego'. The individual is only the vessel for a mixture called personality. When the glass is broken, the cocktail evaporates. The glass is thrown among the refuse but the vapours trouble Smail's brain. What the Malays fear in the dead is their thoughts, their passions, their deeds, freed at last and self-existent... (88)

Each line lays out the thought process of the Malay, bringing its covert messages out into the open and by revealing and analysing their fears of the other world, the European gains his entry into that world. What is incomprehensible to the Malay is made comprehensible to the colonial mind by re-calibrating its insignia in European terms. Thus what was initially feared because not accessible to the imperial eye is now laid out in the open:

The Malays are interesting. So is the jungle... One enters it-I feel I am nearly asleep-and finds the enchanted forest. What new and vaster landscapes are ever opening out, as one advances! Yes, again that river ... My banks are no longer sheer and narrow, the water spreads and swirls, eddies and flows back (90).

However, the colonial mind is still not at ease with a thorough crossing over into the open sea that lies at the mouth of the river, for his reverie ends thus:

First traces of salt: a brackish, uneasy savour. The little fishes wonder how it will all end ... These comparisons are absurd. But they help me get back to myself, or to lose myself entirely. After all need I so dread the sea?'(90-91)

The river indicates visible boundaries by its banks, a guide back to the world that is left on either side, while the sea could result in an endless drifting away from the sandbanks of his identity. Hence, the narrative flows back into the shores of the plantation, where the self is secure and clearly defined and boundaries are well within the colonial grasp.

Though back in seemingly secure grounds, the encounter with the larger native Malay realm appears to have carved an indelible mark on the colonial psyche and the plantation does not offer refuge. In fact, Rolain now desires the familiar European landscape left behind:

I'm beginning to loathe the plantation ... In the first place it's the wintering season. Winter, when the thermometer stands at 90 degrees; and the absurd trees all looking moribund, their trunks covered with canker and mould, their corrugated bark... Black men who look like tormenting devils dash about among those trees and probe the wounds with little expert stabs. Poor trees, with their bare appealing arms! (99)

The heat of the tropics at a time when his senses are accustomed to the cold of the European winter creates an environment of absurdity and what proceeds in his mind is a theatre of the absurd, as the coolies are metonymically displaced into scurrying black demons (what could also be seen as a farcical image to counter the more malevolent imagery of the demons of the Malayan forest that he was introduced to earlier) and the rubber trees are rendered defenceless victims of the former (again a counter image to the invincibility of the mammoth trees of the Malayan rain forest). They are images shaped to downplay his feelings of vulnerability when he stood at the edges of an increasingly overpowering Malay world. However, the pull of the jungle is rather overpowering and Rolain soon ventures out of his secure territory into the depths of the Malayan forest and is determined to bring Lescale with him this time, wanting him to journey into the abyss that he fears: 'You must know how to turn over the page. The world, even the smallest corner of it, is a Book of the Thousand and One Nights ... There will always be a unit to add to the infinite' (105), words steeped in images of the power of the possessing colonial grip and gaze as it turns the pages of the books of its Others.

As they move further into the region that lies beyond the plantations, the colonial gaze peruses the Malayan countryside like so many leaves of a text and renders the landscape and its subjects in its infancy, working to defuse the foreboding primordial force that is overwhelming for the colonial sensibility.:

As we crossed the first few hills, a new and unexpected Malaya was disclosed, and yet one that answered to the expectations of my heart; Malaya in her youth .. we were entering into spring ... I recall a group of naked children round a guardian buffalo, pink, like a fat angel.

Then we began the ascent of those celestial heights that for hours had loomed ahead and now sank slowly to receive us.

Images of infiltration follow as the road they travel on 'cut into the mountain side, swept sharply up the hollow of the gorge'(116). However, the depths of the mountain still remain unassailable to colonial infrastructure and the two men break journey at the colonial rest house 'at the top of the watershed', placed strategically for the gathering of the composure of the colonial self as it prepares for its incursion into unfamiliar territory. There, the figures of the two Malay men, Smail and Ngah, are employed as fodder for its reinforcement: 'We gathered round the hearth dreaming of childhood evenings; and two children lulled us to sleep with grandmothers' tales(118)'. The image of the adult relating the

tale is inverted as the tellers become the children, the listeners the adult. The colonial self must augment the edges of its identity as it prepares to journey into a territory that may prove to unhinge it. Likewise, as they proceed towards the open sea, Lescale holds on to a poem that Smail composes for Rolain, one that eulogizes the colonial's role in the world of the native Malay :

My Tuan is great, his heart is before my eyes,
His eyes see what is above my head.
My Tuan is great, his wisdom is before my heart,
His heart sees what is beyond my eye (130).

The poem accentuates the figure of the colonial as the redeeming custodian of the native self, in that drama of the imperial rescue mission, to save the natives from themselves. This celestial imagery is built upon as they journey inwards, where Lescale next sees his body 'enveloped in a halo, transfigured, radiant, the body of an angel' (132). What follows next is his discarding of the European manner of clothing and donning that of the Malay, where :

"The absorption of so much heat and light through all the pores, which at first leaves only an impression of fatigue, is an infusion of strength: a beneficent exhaustion from which one emerges to live a fuller life. For the skin must breathe, drink, see, and hear." (137).

There appears to be a total immersion of the colonial self in the world that he has come seeking for, as it is now not only the passive landscanning eye that is partaking of the territory, but rather every part of his body, filling up the pages of the book of knowledge that he holds in his hands. It is this precise moment that we witness the intrusion of an Englishman, the District Officer, into the vastness of this eastern solitude, as Rolain asserts, "the charm is broken" (147) and Lescale sees the Englishman's presence as 'that summons to reality, the cold comment of the little watch that tells us that we are but dreaming' (152).

2.3 Re-collecting the Self

Hence, the solitude is over and they step out of the charmed circle and re-enter the compound of the plantation. There Lescale re-engages with his familiar role as master of his citadel of colonial control:

My own small domain—how vast it was! I walk among the trees I know so well, each of which has its own particular physiognomy, its own little defects. I feel I could almost address them by name (174).

The tenor of possession is clearly evident in his tone and it is further developed when he proceeds to congregate his labour force. Joseph, the penman of adulatory letter we witnessed in the beginning, proceeds in a similar incantation of the griever for benefactor of their world: "You have been a long time away from your poor plantation, Sir. We thought you were never coming back. We could hardly bear to speak of you ... ' (174). Once again, the colonial self is aggrandized by such intimations of his cardinal role in the realm of the plantocracy as it employs the coolies as fodder for the fortification of both the imperial project of self and materiality. With regards to the Malay characters (now that he has returned from his site of *seeing*), gone are the cherubic faces that he saw in them earlier, for now he finds an economic use for them, employing them to fell the trees of the edge of the jungle. Just as their bodies were employed to facilitate the extension of his internal boundaries through the journey into the interior of the land, he similarly employs them to extend the boundaries of his abode the plantation. The scene that unfolds is of the battle between the opposing forces of the natural forest reserve of Malaya [and with her the native Malays] and the imported, man-made forest of the rubber plantation is a metaphor for the internal drama of the imperial self against the forces of the native landscape:

I often grew tired of watching the exploits of these gnawing insects, and went away. Here was the plantation; fresh air, and wholesome light. And then suddenly at my back, I would hear the rending shriek of a tornado, then a moaning sound... The earth shook beneath my feet. On a slope of the hill, in a cloud of flying wreckage, a whole stretch of jungle had crashed. (178)

Cached within the passage is the Manichean dichotomy of light over dark, good over evil. Every successful act of annexation of the jungle is a reflection of the victory of the colonial self. It appears as if the pages of the book of knowledge are rapidly filling up, but not all of them have textures that obey the brush of the imperial hand. The new clearing is not wholly within his grasp for in the middle of it, flows 'a torrent from the mountains that dashed' into his terrain and nearby an old tree that the Malays refuse to cut down, believing it to be sacrosanct. His incursions are thus not *faits accomplis*, for he was often 'carried away by the current, and had to clamber up the opposite bank by the precarious aid of lianas' (179). Concurrently, he finds that his understanding of the Malay mind has not been a thorough one either and that like the clearing, there are parts that elude his grasp. The catalytic incident is that of Smail gripped by an unseen force that unhinges him completely, in what is explained by Ngah as a seizure of the soul 'struggling forth to possess another body' (199).

2.4 The Hegemony of the Imperial Redeemer of the Asiatic

What proceeds next is an imperial rescue drama with Rolain in the lead role and Lescale his aid, the European redeemers of their lost Asian subject. :

I saw Rolain grip Smail, drag him away and hoist him into the car; then that diabolic English policeman rushing from the rest house, rallying his men, the wrenching struggle over the body, Rolain gradually weakening, his haggard eyes on me in a silent desperate appeal. Then at last, I leapt, but too late: Rolain tottered and had nearly let go. ... And suddenly the kris in his hand rose, dripping blood and plunged into the shoulders of Smail ... I saw the back bend and the head droop, and they all fell in a heap upon the corpse (238).

They escape to Rolain's sanctuary in the depths of the jungle, carrying Smail's body with them in the finale of their imperial rescue drama, fulfilling their duty as the benevolent benefactors of their native subjects, returning its subject to its fold. The narrative ends with the allegory of the white savior invested in the figure of Rolain, as Lescale acknowledges his ultimate sacrifice, that he "had acted deliberately, if indeed under the pressure of circumstances, and would not disavow what he had done. I now found justification for a deed which I had at first loathed. And what Rolain had wished to spare Smail, he would surely spare himself" (244). The white man emerges steadfast in his role as hero in the Oriental world that he presides over.

The above are more or less the expected articulations of an imagination coloured by the hegemony of imperial ideology. The hope in Malaysia is that after the many years of independence, international relations and economic progress, the western writer's presentation of Malaysia and Malaysians would have ideally changed from the early white-centred, and biased racist discourse. The ensuing discussion of *Borneo Fire* by William Riviere, published, in 1995, 64 years after Fauconnier's *The Soul of Malaya* will reveal how much or little time changes in terms of relocating the Other away from the approach and conventions of the colonial sensibility. While the preceding discussion was framed mainly by the Manichean allegory befitting the time colonial timeframe of the narrative, the ensuing discussion will analyze the more contemporary preoccupations of Riviere with a specific focus on patterns in linguistic selection which establish ideological points of view, based on the view that the narrative tone of the text is one that is self-assured and assertive, as compared to the more introspective and somewhat pensive recollections of Fauconnier's protagonist.

3. Ideological Stylistics

Transformative-generative principles of grammar suggest that the paradigmatic and syntactmatic capacity of language allows literature to reflect and reveal permutations in ideology. The former, by giving the speaker/writer a multiplicity of linguistic options and the latter through its systematic organisation of information on a linear level. The two combine to present the speaker/writer with myriad ideational possibilities both on the level of surface structure and in their underlying intentions. Hence in reading and listening, it is not only important to recognise what is said and how it is said but also what is omitted or suppressed in choosing what to say. The use of Stylistic and other language-oriented models of analysing ideology in relation to exploring point of view, polyphony, narratorial control, modality and transitivity is considered potentially rewarding (cf. Halliday;1970, 1973, 1985, 1994; Leech & Short;1981, Burton;1982, Kennedy;1982, Halliday;1985, Fowler;1986, Fowler;1989, Fairclough;1992, Simpson;1993).

3.1 Stylistic Foundations

The stylistic foundation of the ensuing discussion is principally drawn from the linguistic orientations of Halliday's (1985, 1994) Function Grammar. The analytical model is divided into two primary components, namely the Interpersonal and the Ideational components (refer Halliday, 1985). Ideology within the interpersonal function will be investigated against the backdrop of the modality system. Ideology within the ideational function of language will be revealed by way of the transitivity system and lexical choice. The interpersonal and ideational components disclosed will then be matched to the any one of Fowler's (1986) three categories of point of view; spatio-temporal, ideational and psychological.

The discussion applies the conventional classifications of modality and beyond it to modality functions from a more general sense, considering the capacity of primary modal operators to encode degrees of commitment to, and (un)certainly of, the truth of propositions, and their ability to inscribe degrees of obligation, duty and desire, and also examining other linguistic elements that convey modality, and record attitude and ideology. The constituents of the modality framework are Modal Auxiliaries, Verb forms (private verbs, verba sentiendi, verbs of knowledge, prediction and evaluation, Adverbs, Adjectives, Categorical Assertions and Vague language and Hedges. The analysis of transitivity is conducted through a framework based on Halliday's (1985) model and an adaptation of Berry's (1975:189) framework. Berry's framework has been adapted in the context of the identification of ideology in textual structures. In the analysis of point of view, the discussion engages Fowler's (1986) model of point of view, significant. The analysis of point of view is deemed important to draw conclusions about the presence of narrator-writer ideology.

3.2 The Haze over Borneo

Borneo Fire is set in the island of Borneo which houses the Malaysian states of Sabah and Sarawak, the Indonesian province of Kalimantan, and the independent nation of Brunei. There are three main issues in the text. Firstly, the concern of the protagonists'; Philip Blakeney and his son Hugh Blakeney for the rain-forest of Borneo and their conviction to prevent a forest fire that threatens to destroy it. Secondly, is the protagonists' concern for the preservation of the natives of the island and their culture. And thirdly, the tale of Philip Blakeney who is tortured by the love that flares up between his son and his adopted (and illegitimate) daughter. In the first and the second, there are strong echoes of the allegory of the white man as saviour revealed in the discourse of *the Soul of Malaya* above.

The story begins with Philip Blakeney hearing about the forest fire from an "uncommonly quick and reliable" local pilot, Yusof Badawi. He is described as immensely distressed and tries to get the Malaysian authorities to confront the situation, yet the immediate sense of his presumption of local response is apparent in the following discourse in which reverberates the tone of the all knowing colonialist character of imperial lore:

For surely a forest fire, if merely by virtue of its brute size and high temperature and unvanquishable destructiveness, should be a phenomenon difficult to be oblivious of ... And yet already he thought he could see how invisible it would appear. The ruffle of the hair at the back of his head had been grey for twenty years and when he walked it was with a stick; but he had seen fires. In the interior there was a hill where seams of coal had been smouldering for as long as anybody could recollect - once he had reached a scrap from which it could be seen. Of course the logging companies would put the blame for the fire on the slash-and-burn farmers. Who had actually started the blaze- there was a supposedly simple supposed fact never likely to be ascertained. And of course And of course the state governments would back up the companies - ministers granted timber licences to their allies, to their relations, some even held concessions in their own names. The authorities would perhaps declare that the fire was natural, or significantly small, or was an act of terrorism, or, yes, didn't exist. Undoubtedly they wouldn't explain why hills and valleys which had been logged were more vulnerable to fire than primary forest, or why they were taking no measures now to control this one. (5)

The excerpt reveals a high concentration of epistemic modality showing a strong author/narrator presence. The modal auxiliaries found in this excerpt operate between degrees of possibility and probability expressing the author/narrator's confidence or lack of confidence in the truth of the propositions expressed. The modal auxiliaries, *would* and *should* (positive polarity, median affinity); *could* (positive polarity, low affinity); and *wouldn't* (negative polarity, median affinity) display uncertainty and lack of confidence in the propositions they occur in. The use of modalised verbs (*thought*, *see*, *appear*) support the argument of strong author/narrator presence as they convey notions of perception and are private to the author/narrator. The large number of modalised adverbs (*surely*, *merely*, *yet*, *already*, *of course*, *actually*, *supposedly*, *never*, *likely*, *of course*, *even*, *perhaps*, *significantly*, *yes*, *undoubtedly*, *no*) present perform functions of determining polarity, probability, obviousness, presumption, temporality, intensity and degree and create a sense of uncertainty in the propositions in the excerpt. These adverbs and the adjectives (*once*, *simple*, *supposed*) perform evaluative functions signalling intrusion by the author-narrator. In the whole of excerpt, only the third sentence can be classified as categorical and this sentence merely describes the protagonist's physical appearance. The vague language present in the excerpt attempts to convert the reader to the ideology of the text by creating impressions of shared and common knowledge.

The majority of the processes in the transitivity of the excerpt are mental and are assigned to the author/narrator (See Table 1). The verbs in sentences in 6, 8a, 8b, 9a, 9b, 9c, 9d, 10a and 10b can be analysed as Material Action Intention processes with agency assigned to the respective actors as presented in the table above but the presence of the modal auxiliaries *would* and *wouldn't* before the main verb indicate prediction and projection which leads to assigning the process to the mental capacity of the author/narrator. The key implication that emerges from this analysis is that the centre of all processes is the author/narrator, hence giving the reader a biased and one-sided picture of the context. The analysis of lexical choice (see Table 2) exercised in this excerpt only serves to amplify and consolidate the findings about author/narrator ideology already discussed in the above sections. The analysis shows that positive lexical selection is only attributed to the protagonist. Ideology in this excerpt is explicit.

Faced with the (predicted) inaction of the Malaysian authorities, Philip publishes an article on the fire in the 'Far Eastern Economic review', a magazine based in Hong Kong and writes to his son, Hugh, a journalist fighting for the freedom of the natives in East Timor, Indonesia. The article draws world attention to the fire and Hugh returns to Sarawak to fight the spread of the vast forest fire.

3.3 Constructing the "Hero" of the Natives

The following excerpt accentuates Hugh Blakeney's stature as "hero of the natives" and their land :

The rich like that minister who made a speech Hugh loved to recite about cutting down the dark forest to let in the light of progress. Anyhow, Hugh was all facts, all figures. In the seventies the lowland forests of Sarawak had been logged. Now they were felling the dipterocarp forest of the inner hills at the rate of a hundred and fifty thousand hectares a year, only that figure soon had to be corrected, yes even officially readjusted, to two hundred and fifty thousand. Did anyone know that in the last

twenty years the area of Communal Forest Reserve had mysteriously declined from - but none of his listeners could remember the numbers. And were they aware of what so-called selective felling amounted to, that for every two trees cut down three more were damaged? He had heaps of reports he got this kind of stuff from. And that was the vehement, incisive way he talked. It made your head fuzzy to listen for long. Last year the industry had produced twelve million cubic metres of logs... That even the one in ten of the replanting programmes, which existed elsewhere than in governmental computers were derisory. Hugh Blakeney had sheaves of maps, photographs, apparent facts. The siltation of rivers, the fatal impoverishment of soils - well, at Oxford he was a scientist. (84)

The modal auxiliary *could* (positive polarity, low affinity) in this excerpt suggests that Hugh's listeners have low memory capacity. In comparison Hugh, had a photographic memory, remembering "*all facts*" and "*all figures*". The use of *verba sentiendi* or personal verbs (*loved, know, remember and aware*) suggests that the propositions are private to the author-narrator. Though three (*know, remember and aware*) of the four modalised verbs appear in questions the underlying impressions is that only the author-narrator, *knows, remembers and is aware of*, the answers to these questions. But the truth of these claims cannot be verified because the verbs are private. The modalised adverbs and adjectives are evaluative in nature and function as markers of polarity, desirability, validation and intensity. These markers denote attitudinal and experiential presence of the author/narrator. The excerpt contains two sentences that can be considered categorical assertions. Both sentences convey verifiable factual information which on their own do not perform positive or negative ideological functions. The bulk of the modality elements in this excerpt comes from the vagueness strategy employed by the author/narrator. The primary function of these is to create a "supernatural" personality for Hugh Blakeney. Hugh is, *all facts, all figures, knows everything, remembers everything, is aware of everything and most of all at Oxford he was a scientist*. The analysis of modality in this excerpt shows the presentation of the white western individual as a stereotype of high intellect and all-round capability who stands aloft in comparison to the "natives".

The transitivity in the excerpt (See Table 3) discloses two focal points, Hugh Blakeley's personality and Hugh's perceptions of the timber industry in Sarawak. Hugh's personality is clear from sentences that hold him as the agent (Material Action Intention processes) and sentences where specific qualities are assigned to him through Relational processes. Hugh's views about the timber industry in Sarawak are obvious and negatively coloured. However, a closer examination of the sentences (3,4a,4b,4c) about the timber industry reveals that the agency in these sentences are either not mentioned or stated vaguely, leaving the reader to guess at the author/narrator's intention. The reasons for this can either be that Hugh does not know the agents of the processes or that the statements themselves are inaccurate or false. In any case, these statements give the impression that the author/narrator knows what he is saying and strategically places him in a position of power.

The lexical choice in the excerpt (see Table 4) shows a distinct division between the polarity of lexis assigned to Hugh Blakeney and the Malaysian authorities and Malaysians. Furthermore, for every negative attribute given to the native, the white protagonist is endowed with its positive opposite. Even if some of the arguments and accusations rendered against the Malaysian authorities and timber industry seems questionable, one would surely not dare to question the integrity of *an Oxford scientist who has sheaves of maps, photographs and apparent facts as proof*.

3.4 The Epistemic Hegemony of the Crusader Image

The narration continues to embellish this image of the all knowing and all benevolent white saviour and the third excerpt, towards the close of the narrative progression, is no different:

They had both heard Philip Blakeney recollect in his growl that all that was necessary for evil to triumph was that good men should do nothing, and in that sense they had no trouble recognising one another as good - though the priest would have adjoined that evil's final triumph was not possible. But it seemed they could not leave it at that. Once Hugh Blakeney remarked that it would be no bad thing if the Malaysians or the Indonesians locked him up for a bit. Not for terribly long, he hoped. But if report on the fire were written from goal... If his articles on the politics of ecological ruin were also prison letters of a man convicted for taking action against it... Stephen Chai demurred. He was sure Hugh was correct when he said he could get his cause taken up by Friends of the Earth or whoever it was. Doubtless it was correct too that his allies at The Sunday Times or perhaps it was The Observer would rush his testimonies into print. But was there not something cynical about his taste for publicity? That really got the crusader going - on the magnitude of the tragedy, on the need to fight with any weapon you could snatch up. (250)

This excerpt is again highly epistemic. Of the modal auxiliaries found in this excerpt only *should* (positive polarity, median affinity) can be interpreted to mean virtually certain in terms of conviction in the proposition. The 'universal truth' nature of this proposition allows for the high degree of certainty. The other modal auxiliaries, *would* and *could* (positive polarity and median affinity) only manages an overtone of reservation and possibility. The use of personalised verbs (*recollect, recognise, seem*) signal experiential information while subjective reporting verb (demurred) can be viewed as an attempt by the author/narrator to colour the perception of the reader. The evaluative nature of the modalised adverbs and adjectives give evidence to the strong emotive presence of the author/narrator. The vague language with its strong speech-like characteristic, while subverting to some extent the seriousness of the issues in the excerpt, on another level provides the excerpt with realistic features - giving the characters, especially the protagonists their human characteristics. Indirectly this heightens the

'superhuman' endeavour that Hugh Blakeney (a mere mortal) has taken on in dealing single-handedly with the forest fire and the Malaysian authorities.

The excerpt reveals a concentration of mental internalised and externalised processes. The externalised processes represent what is heard by the other character/s. An investigation of the externalised process of the characters exhibits a distinct difference in their cognitive strategies. Philip Blakeney's recollection of, *all which was necessary for evil to triumph was that good men should do nothing*, may be taken to mean that he is echoing something he had said earlier. This is evidently not the case as there is no record in the text of him having said this before. Hence the statement would then represent something he had heard or read but did believe in. Hugh Blakeney's externalised structures are interjected with internalised ones. This means that he is selective and careful of what he says. His outward presentation of strength and courage is betrayed by internalised mental processes such as not wishing to remain in prison too long. Stephen Chai, however, speaks his mind. His internalised thought processes hover between complete trust and gullibility. Even when he decides to criticise, it is not Hugh he criticises but *his taste for publicity*. This is emphasised by not placing Hugh in the position of actor in the clause. Such details of the transivity in the excerpt are especially useful in determining the depiction of Hugh as a good speaker - a skill he uses effectively to propagandise and to gain support. The lexical selection in this excerpt is clearly and explicitly biased against Malaysia. Unlike Hugh who is allowed to defend his actions, Malaysia is condemned as *evil* and left defenceless.

3.5 Western Ideological Impositions

There is thus, in *Borneo Fire*, a distinct difference between the portrayal of the whites and the natives. Their superior social position, intellect and integrity is highlighted and contrasted with the natives who are weak, immoral, deceitful and corrupt. Yet the text is full of contradictions and incongruity. The western ideological imposition in the text crumbles in its inability to hold together a coherent structure and ideological reasoning. The preoccupation in the text is the revelation and condemnation of Malaysia's policy towards forestry and the natives. The catalyst for this discussion is the forest fire. But the fire is not in Malaysia but Indonesia. The Malaysian politician are accused of corruption and of reaping the riches of the timber industry (p.5) but when the forest fire threatens to destroy the very source of their riches, these authorities and politicians ironically remain complacent. The author/narrator claims that Borneo is "an island which from the beginning of recorded history had uncommonly little recorded history" (p.6) but contradicts this later in the text by revealing well recorded histories of the Malay rulers, the Brooke rule, the British occupation, Japanese rule and independence. Examples of such inconsistencies in ideas are many. The examination of not only what is stated but of unstated assumptions, exclusions and marginalization of especially the natives which were uncovered in the stylistic analysis betrays the author/narrator's creation of "rigid boundaries between what is acceptable and what is not, between self and non-self" (Eagleton, 1983:132).

Borneo Fire is a biased critique of Malaysia and Malaysians. Its imposition of western theory and ideology is not only a case of disavowing racial, cultural and historical differences that exist between Malaysia and the West but of extreme prejudice and generalization. The analysis of the text has disclosed several features that are alarming yet not surprising. *Borneo Fire* despite being published in 1995 has not moved away from the approach and conventions of texts written during the period of colonialism in Malaysia. The text is prejudicial, racist, and views the natives (Malaysians) and their way of life with disdain. Bhabha's (1983:198) assertion that colonialist discourse aspires to "construe the colonised as a population of degenerate types on the basis of racial origin" is exemplified and consolidated in *Borneo Fire*. It seems amazing, ignorant and arrogant that on the verge of a new millennium Malaysia and Malaysian was still viewed with contempt and dishonour by the white western writer.

4. Conclusion

Juxtapose *Borneo Fire* with its colonial predecessor *The Soul of Malaya* and there is but one conclusion, that time changes little in terms of the location of the Other, for despite its being published in 1995, the discourse of *Borneo Fire* has not moved away from the approach and conventions of *The Soul of Malaya* written during colonial Malaya. In both novels, the rules of compliance and universality remain white and western and as such the cultural hegemony of colonialist discourse appears not to have been unseated from its throne.

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Table 1.

Sen. Number	Actor	Process	Description
1	The fire	should be a phenomenon	Relational
2	He (Philip Blakeney)	thought he could see	Mental Cognition
3a	The ruffle of hair	had been grey for 20 years	Relational
3b	He (Philip Blakeney)	walked with a stick	Material Action Intention
3c	He (“ ”)	had seen fires	Mental Perception
4a	In the interior	there was a hill	Relational
4b	Seams of coal	had been smouldering	Relational
4c	Anybody	could recollect	Mental Cognition
5a	He (Philip Blakeney)	reached a scrap	Material Action Intention
5b	It (the smoke)	could be seen	Relational
6	Logging companies	would put the blame on	Mental Perception
7a	Who	started the blaze	Material Action Intention
7b	There	was a supposedly simple	Relational
8a	The state government	would back companies	Mental Perception
8b	Ministers	granted timber licences	Mental Perception
8c	Some (ministers)	held concessions	Mental Perception
9a	The authorities	would declare the fire natural	Mental Externalised
9b	“	would declare the fire small	Mental Externalised
9c	“	would declare it an act of terrorism	Mental Externalised
9d	“	would declare it didn't exist	Mental Externalised
10a	They (“ ”)	wouldn't explain	Mental Perception
10b	“	wouldn't explain their inaction	Mental Perception

Table 2.

Lexical Choice	Polarity	Receiver
brute size	negative	forest fire
unvanquishable destructiveness	negative	forest fire
phenomenon difficult to be oblivious of	negative	forest fire
how invisible it would appear	negative	Sarawakians/Malaysians
for as long as anybody could remember	negative	Sarawakians/Malaysians
Of course	negative	logging companies
never likely to be ascertained	negative	authorities
he had seen fires	positive	Philip Blakeney
of course	negative	state government
their allies, relations	negative	ministers
natural, significantly small, didn't exist	negative	authorities
undoubtedly, taking no measures	negative	authorities

Table 3.

Sen. Number	Actor	Process	Description
1a	The rich minister	made a speech	Material Action Intention
1b	Hugh	loved to recite the speech	Mental Perception /Externalised
2	Hugh	was all facts, all figures	Relational
3	In the 70's Sarawak	had been logged	Relational *
4a	They	were felling the dipterocarp	Material Action Intention *
4b	The figures	had to be corrected	Material Event *
4c	The figures	had to be officially readjusted	Material Event *
5a	Did anyone	know ?	Mental Cognition
5b	None of his listeners	could remember	Mental Cognition
6	Were they (listeners)	aware of	Mental Cognition
7	He (Hugh)	had heaps of reports	Relational
8	He (Hugh)	talked (vehement/incisive)	Mental Externalised
9	It (Hugh's speech)	made your head fuzzy	Material Event *
10	Last year the industry	had produced 12 mil. c.m.	Material Event
11	The replanting prog.	were derisory	Relational
12a	Hugh Blakeney	had sheaves of map	Relational
12b	Hugh Blakeney	had photographs	Relational
12c	Hugh Blakeney	had apparent facts	Relational
13	He (Hugh)	was an Oxford scientist	Relational

Table 4.

Lexical Choice	Polarity	Receiver
dipterocarp	positive	Hugh Blakeney
officially readjusted	negative	Malaysian authorities
mysteriously declined	negative	listeners/ natives
none could remember	negative	listeners
so-called selective felling	negative	Malaysian authorities
had heaps of report	positive	Hugh Blakeney
vehement and incisive talk	positive	Hugh Blakeney
made your head fuzzy	negative	listeners/readers
derisory	negative	Malaysian authorities
had sheaves of maps	positive	Hugh Blakeney
had photographs	positive	Hugh Blakeney
apparent facts	positive	Hugh Blakeney
fatal improverisment	negative	Malaysia
Oxford	positive	Hugh Blakeney
scientist	positive	Hugh Blakeney



“Inquiring Love of This World”: An Implicit Love Theory of Chinese University Students

Zhaoxu Li

Department of Psychology

Faculty of Education

Qufu Normal University

57 Jing Xuan Rd W, Qufu 273165, Shandong Province, China

Tel: 86-537-445-5900 E-mail: lizhaoxu@china.com

Fuyang Yu

Department of Psychology

Faculty of Education

Qufu Normal University

57 Jing Xuan Rd W, Qufu 273165, Shandong Province, China

Tel: 86-537-445-0094 E-mail: kevin_queena@hotmail.com

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Abstract

This paper reports a preliminary descriptive approach to the representation of the concept of love. Based on Spreading Activation Model, the word of love was presented as a stimulus to which 278 college students were asked to respond with at least 15 words/phrases that came to mind. Then top 100 love-related words/phrases with frequency above 4.3% were collected as units of analysis. Based on the interrelations among those words/phrases, a complete-linkage cluster analysis reached 5 high-order clusters, i.e. the five facets of the representation of love concept: 1) ethics and responsibilities; 2) romantic experience; 3) conflict and pain; 4) rationality; 5) friendly care. The results show that word associations can fundamentally reflect some differences in cognition and culture of love. Compared with Sternberg's triangular theory of love, the findings show differences in two clusters: “conflict and pain” and “rationality”, which are not included in the triangle of love. More importantly, this research contributes to literatures on Chinese people's love and will also inspire future research with some meaningful results.

Keywords: Love, Conceptual representation, Word association, Cluster analysis, Social cognition, Interpersonal attraction

1. Introduction

Love, as the highest form of interpersonal attraction, is an age-old and eternal topic. However, the significance of it has not been sufficiently reflected in the psychological science. Even in the west, a decision by the National Science Foundation (NSF) in the 1970s for funding an \$84,000 study on liking and love was strongly opposed by Senator William Proxmire (Wu, Dai & Feng, 2000). Up till today, there have been only a few social psychologists who had conducted researches on this subject and advanced some theories. We believed that, love as a social construct which has strong cultural features, must contain rich meanings or connotations. These implications are different from each other because of various cultures and different groups which people belong to. When psychologists start to study love, the first thing is to work out the concept of love, and how many basic components it contains, or the question of the representation (or structure) of love.

In the west, Zick Rubin (1970,1973) first initiated the difference between love and liking; Robert J. Sternberg's (1986, 1988) triangular model of love is another major conceptualization of love, which suggests each love relationship contains three basic components, i.e. intimacy, passion and commitment. Intimacy refers to feelings of closeness, connectedness, and bondedness in loving relationships, as well as admiring and wanting to take care of the loved one, and it can bring up warm feelings. Passion is a state of intense longing for union with the other. The decision/commitment refers to the responsibilities to maintain that love relationship. Sternberg supported his hypothesis by factor analysis in further studies. Davis's (1985) cluster theory and Fehr's (1988, 1991) prototype approach also answered the question of the love structure. The cluster theory (Davis, 1985) assumed that love is friendship plus the "passion cluster" and the "caring cluster". Friendship is characterized with eight main elements: enjoyment, acceptance, mutual assistance, respect, spontaneity, trust, understanding, and confiding. Besides these, romantic love contains two more clusters: passion cluster, which contains three characteristics--fascination, sexual desire, and exclusiveness; and care cluster, which has two components--giving the utmost, and being a champion/advocate. Canadian psychologist Fehr *et al.* (1991) conducted a series of 6 studies and found that love is better understood from a prototype perspective than from a classical one. The natural language concept of love has an internal structure and fuzzy borders: maternal love, romantic love, affection, love of work, self-love, infatuation, and other subtypes of love can be reliably ordered from better to poorer examples of love. In turn, each subtype's goodness as an example of love (prototypicality) was found to predict various indices of its cognitive processing.

We assumed that everyone has his/her own implicit love theory deriving from his/her former experience which contributes to answering the questions of what the concept of love contains and the interrelationship among these factors. Considering such implicit concept is quite different from academic conceptualizations, and is also quite different from the patterns of love expressed by explicit actions in real life, and following the examples of "implicit personality theory", "implicit intelligence theory" and the "implicit leadership theory", we referred to it as "implicit love theory". Although the implicit love theory is not expressed by explicit behavior and may not be so "scientific", it reflects individuals' internal psychological activities and some cultural features which, in turn, can influence and direct one's behavior. Such implicit theoretical approach has been employed by several psychologists in China, e.g. in the studies of intelligence (Zhang & Wu, 1994), creativity (Yang *et al.*, 2001) and wisdom (Zhang & Dong, 2003). The present study, following such a method, aims at probing university students' comprehension of love in the context of Chinese culture with content analysis on word-association responses.

Word association test, as a research technique, was pioneered by the English explorer, amateur scientist, and psychologist Sir Francis Galton (1822-1911) and published in 1879/80 in the journal of Brain, then reinvented in 1904 as a diagnostic aid or projective test by the Swiss psychologist Carl Gustav Jung (1875-1961), but seldom used in social psychology studies. Pečjak (1993) Surveyed 50 college students from a Slovenian university in 1969, 1991, and 1993 respectively to determine typical associations with some political, ideological, and social concepts. Responses were scored and weighted and then compared across groups. To his surprise, the scores from 1993 after the collapse of the Soviet Union were closer to those from 1969 than to those from 1991. In China, Xie and Xu (1995) once used word association test in the study of risk cognition by asking the subjects to go through three free associations with the word "risk" as the stimulating word, it's also a rewarding attempt with some valuable results found.

The present study's purpose is to reveal the concept of love in the mind of Chinese university students. Major models concerning internal structure of concepts, or conceptual representation includes: 1) Hierarchical Network Model; 2) Feature Comparison Model; 3) Spreading Activation Model; 4) Prototype Model (Wang, 1984; Peng & Tan, 1991). As known to all, concepts exist in our mind in the form of a system instead of existing separately. The relationship among those concepts may be opposite, close, similar, belonging or part-and-whole. Strictly speaking, it was the mental structure of "love-related concepts" that this research studied, not a studying of the concept of love directly. We did so based on the Spreading Activation Theory (Collins & Loftus, 1975), which hypothesizes that the meaning or information such as category membership and attributes of a certain concept lies in various relationships between the concept and other concepts. The connotation of the concept was represented by those connected concepts, especially those that have strong associations with it. Analyzing "concepts" and "relationship" makes the Spreading Action Model simpler and more flexible. Moreover, a concept is connected with many other concepts, thus it can be situated in different planes of the network (Peng & Tan, 1991). Therefore, only through analysis of words and expressions can we explore the mental representation of love from the most basic level.

2. Method

2.1 Subjects

Group I: 278 undergraduate students (100 males and 175 females and 3 gender data missing);

Group II: 100 undergraduate students (47 males and 53 females)

2.2 Material

Every 100 cards in dimension of 14.85cm×4.20cm as a set

2.3 Design and steps

Items were collected from free word associations with restrictions and initially sorted by content analysis, and then a hierarchical cluster analysis upon these data was run.

2.3.1 Collecting words/phrases

For Group I subjects, each of them was given a sheet of paper and asked to respond to the stimulating word “love” with at least 15 words/phrases that came to mind and they are considered as showing the connotation (contents) of love, no repeat of words/phrases and no time limit.

2.3.2 Frequency descriptions

Content analysis and frequency counting were conducted to all responses (including blank items) collected. First, items were reduced by “merging the perfect synonyms” with items of low frequencies merged into those of high frequencies, e.g., because “chao[3] jia[4]”, “zheng[1] chao[3]”, and “chao[3] zui[3]” have the same meaning, they were represented with one item, “chao[3] jia[4]” which corresponds the word of quarrel in English. Parasyonyms or near synonyms such as “ai[4] mu[4]” (admire) and “xi[3] huan[0]” (like) were maintained without merging. Then their frequencies were counted with Microsoft Excel 2000, and the top 100 frequent words were obtained, with frequencies above 4.3%.

2.3.3 Selecting items for analysis

The 100 high frequency words were typed on the left of cards with corresponding serial numbers on the right, one card with one word. 100 cards are considered as a set of material including the following written instructions: “Each concept can be represented by a word. Now there are 100 words/phrases representing 100 concepts related to love, please sort them out according to their interrelation, that is, to try to classify them into as less piles as you can, so that each pile represents one kind of concepts. Note that you should not sort them by their linguistic or grammatical features (e.g. syntactical functions, word-frequency, word-structure etc). You classify them only by the interrelation of their meanings. There is no right or wrong in doing this. It depends on yourself how many piles you want to reach, so don’t be so nervous, just sort them by your own reasons. You can make adjustments again and again until you are satisfied. So you need to spend time in thinking about it. Thanks for your participation and cooperation!”

2.3.4 Classifying items

Group II subjects were asked respectively to sort the 100 concepts (words) by following the instruction. Results were recorded after each sorting according to the rules developed by the researchers.

2.3.5 Constructing similarity matrix

For any random pair of words, the times that they were sorted into one pile (or how many persons sorting these two words into one pile) were counted. Then with the statistical result as the measure of similarity of the two words, a 100×100 lower triangular matrix was constructed.

2.3.6 Running cluster analysis

A complete-linkage cluster analysis based on the matrix data obtained was run with SPSS PC+ 5.0.

3. Results

3.1 Association strength of each word

A total of 5,267 words/phrases were collected. The summated frequency of top 100 words/phrases totals 2,472, accounting for 46.93% of the total. Association Strength (AS) of each word was defined by the researchers as the percent of subjects who respond with the word. (Insert table 1 here)

3.2 Preliminary results of cluster analysis (using complete-linkage method)

In a preliminary solution, 14 basic clusters were reached when cutting the cluster dendrogram at $d=0.28$ (the distance here is similarity). (Insert table 2 here)

3.3 The final results of the cluster analysis

The results from the complete-linkage analysis are shown below as in Figure 1. (Insert Figure 1 here)

Drawing a vertical line at $d = 0.13$ on the dendrogram divides the data into five high-order clusters. (Insert Table 3 here)

Based on summated frequencies, their relative percents are shown in Figure 2. (Insert Figure 2 here)

It can be seen from the dendrogram that, if a two-cluster resolution at $d=0.04$ was adopted, these items could also be divided into two super clusters, one can be referred as “love starting with *Qing* (a Confucian term equal to emotions)” which contains “romantic experience” and “conflict and pain”; the other as “love resting in *LiYi* (a Confucian term equal

to propriety and righteousness)” which contains “Ethics and Responsibilities”, “Rationality”, and “Friendly Care”. As for the percentages, “love starting with *Qing*” accounts for 47%, while “love resting in *LiYi*” accounts for 53%, a little higher than the former.

4. Discussion and conclusion

4.1 The Significance of averaged association strength and relative proportion

In the study, we define the strength of a cluster as the averaged association strength of items in the cluster and relative proportion as the accumulative frequency.

The results in Table 2 show that from the perspective of averaged AS (association strength), the strongest basic cluster is “love-related experience (part one)”, which concerns with the aesthetic experience of love, approximately corresponds to the B-love defined by Maslow, while “love-related experience(part two)” that corresponds to D-love is not so strong, with a much lower AS of 6.55. This shows that Chinese undergraduates tend to associate love experience more idealistically, which suggests they have a type of love originating from personality adequacy rather than personality inadequacy. Basic clusters that follow are “family relations”, “marriage life”, “responsibilities”, which explicitly indicate that, for Chinese university students, the morals and responsibilities are more closely related with love.

The results of high-order clusters in Table 3 show that the strongest one is “ethics and responsibilities”, followed by “romantic experience”. As for the relative proportion, the biggest cluster is “ethics and responsibilities”, and then romantic factors. The results of high-order clusters are quite consistent to that of the basic clusters. These two factors above constitute the majority of the association responses. The factor of “conflict and pain” ranks third and the other two factors take only a little proportion.

In general, “romantic” “conflict” and other factors are all coming after “ethics and responsibilities”. This shows that Chinese university students associate love more frequently with ethics and marriage, which reflect the social rationality of love, or “*die himmlische Liebe*” (in German). “Romantic”, the AS of which is a little bit lower than that of “ethics and responsibilities”, is also a high-order cluster, showing the individual sensation and biological nature of love, or “*die sinnliche Liebe*” (in German). The pattern that the two factors match each other in strength basically coincides with the Confucian view of love, which considers love as “starting with *Qing*” and “resting in *LiYi*” (The Great Preface, The Book of Songs).

4.2 Comparison with other love theories

We mentioned the studies of love structure by Sternberg (1986, 1988), Davis (1985) etc. Besides their studies, some researchers from China also put forward their points of view on love structure. For example, my late mentor Chiang-Lin Woo (also Jianglin Wu, 1914-1995) holds that there are three differences between love and interpersonal attraction of general meaning: tender feelings (include passionate love and companionate love), sexuality, and reproduction. The latter two factors constitute the contents of sexual behavior. Xi-Ting Huang *et al.* (1998) contend that love structure contains three components: sexual psychology, values of love, morals. Zhi-Cang Zhang (1998) argues that love is composed of sexuality, feelings, morals and ethics, and rationality. It can be concluded from our study that there are five aspects to the representation of love in Chinese university students’ mind: 1) ethics and responsibilities; 2) romantic experience; 3) conflict and pain; 4) rationality; 5) friendly care. Our findings are similar to Z. Zhang’s.

It is obvious that sex is mentioned by many researchers. In our study, the reflection of sex is splitting. Though the romantic cluster is found with words with passionate color such as “kiss”, “embrace”, it differs from the passion components in Sternberg’s theory. The latter is a kind of drive aroused on basis of sexual desire, which is irrational and can be aroused in a very short period, while the romantic factor in this study contains more intimacy, Chinese set phrases such as “liang[3] qing[2] xiang[1] yue[4] (to adore each other and to enjoy mutual pleasure)”, “xin[1] xin[1] xiang[1] yin[4] (have mutual affinity)”, and “qing[1] mei[2] zhu[2] ma[3] (green plums and a bamboo horse—lovers who played with each other in their childhood)” reflect the intimacy between a man and a woman. It is worth noting that the most interesting phenomenon is Chinese students’ categorization of the word “xing[4] (sex)”. In Sternberg’s study, sex, kiss and embrace obviously belong to the passion component. He argues that it is sexual desire that arouses passionate experience of love; in our study, sex is contained in “ethics and responsibilities”, which belongs to the contents of marriage life. The difference derives from cultural differences. People in the west are more open and the sexual behavior before marriage is acceptable to them, while Chinese people, under the influence of Confucian culture of “the rule that males and females shall not allow their hands to touch in giving or receiving anything” (The Works of Mencius, cf. Legge, 1895), regard sex as serious and cautious.

Some of the five aspects concluded from this study intersect with Sternberg’s theory. “Friendly care”, “romantic”, “ethics and responsibilities” correspond to the three components in Sternberg’s triangular model respectively, but they are not completely coincident. For example, Sternberg’s intimacy component contains more contents than friendly care does. Decision/commitment is basically equal to Chinese set phrases such as “tian[1] chang[2] di[4] jiu [3] (everlasting and unchanging)”, “zhong[1] zhen[1] bu[4] yu[2] (unswervingly loyal)”, “hai[3] shi[4] shan[1] meng[2] (make a

solemn pledge of love)” (Li, 1996). These words/phrases are not just included in our study, they are also found with high frequencies. In addition, there are many words appeared in the study involving treating each other well, such as “sincere”, “hold”, “trust”, “understand”, “support”, “care for”. These words are mentioned in Sternberg’s triangular theory and they are thought to be crucial to maintain their mutual intimate relationship (Sternberg, 1988). A difference to be noted is that, in present study, these words belong to “ethics and responsibilities” and “friendly care” clusters respectively.

The major difference between the conclusion of our study and Sternberg’s theory is: “conflict and pain” and “rationality” are not found in the triangular love theory. This may be resulted by the different method employed by the researchers in collecting data. However, the factors of conflict and realistic rationality are indispensable in love (including marriage). Love brings to people not only wonderful experience but also frustration and conflicts. Rationality is also thought as “the intrinsic contents of love” (Zhi-Cang Zhang, 1998, p.51). The existence of these two factors reflects the relative maturity of contemporary undergraduates’ view of love. To them, love no longer exists spiritually or inside the ivory tower. They show more rationality instead of idealizing love in terms of absolutes. A recent investigation to undergraduates’ attitude to love shows that they would consider both ideal and reality factors in selecting mates (X. S. Li, 2003). Nevertheless, “ethics and responsibilities” and “reality” are still the final factors that they would consider.

4.3 Suggestions for further research

It should be noted that we only analyzed the words with higher frequencies, the other words with lower frequencies not analyzed account for 53% of the total. Does the content of the words with lower frequencies have the same structure with what we have analyzed? Can the results concluded in the study be confirmed? All these questions require us laying more emphasis on the analysis of those words with lower frequencies in future research.

The study was based on the Spreading Action Model, with concepts as unit of analysis, and employed a relative simple method of free word association, therefore the love structure concluded by the researchers may be superficial to some extent, and may deviate from the traditional implicit-theoretical approach. For example, Jing Yan (2004) along the traditional route found that in Chinese culture the adults’ concept of love contains four components: “intimate relationship”, “passion”, “responsibilities”, and “loyalty”, which shows high coincidence with Sternberg’s theory. So our conclusions need to be verified in further studies. We couldn’t have touched upon one’s deep psychological status that much by just asking them to complete a simple test. We need to collect data containing more information for analysis in further studies.

Also, the subjects in present research responded to the stimulus materials with lower self-involvement, as “spectators” rather than “players”, so it is difficult to ensure that they hold the same attitudes in their own real life. Therefore, future researches to the nature of love should pay more attention to individuals’ behaviors that express their psychological activities of love, such as mate selection, dating and marital decision and so on.

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Table 1. Association Frequencies of the Top 100 Words/Phrases (N=278)

Words/phrases (the Chinese Phonetic System)	English translation	Frequency	AS
ai[4] ren[0]	husband or wife; sweetheart; lover	36	12.95
bai[2] tou[2] dao[4] lao[3]	live in conjugal bliss to a ripe old age; remain a devoted couple to the end of their lives; remain happily married to a ripe old age	35	12.59
bang[1] zhu[4]	Help	15	5.40
bao[1] rong[2]	pardon; forgive; contain; hold	18	6.47
chao[3] jia[4]	quarrel; wrangle; have a row	39	14.03
chun[2] jie[1]	pure; clean and honest; purify	17	6.12
deng[3] dai[4]	wait; await	13	4.68
dian[4] hua[4]	phone; telephone; phone call	16	5.76
fen[2] shou[3]	part company; say good-bye	38	13.67
feng[4] xian[4]	offer as a tribute; present with all respect	12	4.32
fu[4] chu[1]	pay; expand	19	6.83
fu[4] mu[3]	parents; father and mother	19	6.83
gan[3] jue[2]	sense perception; sensation; feeling; feel; perceive; become aware of	13	4.68
gan[3] qing[2]	emotion; feeling; sentiment; affection; attachment; love	13	4.68
gong[1] zuo[4]	work; job; operate	20	7.19
gou[1] tong[1]	communication; link up	15	5.40
guan[1] xin[1]	be concerned about; show solicitude for; care for; be interested in	32	11.51
guan[1] huai[2]	show loving care for; show solicitude for	15	5.40
guang[4] jie[1]	stroll around the streets; go window-shopping	13	4.68
hai[2] zi[0]	child; children; son or daughter	28	10.07
hai[3] ku[1] shi[2] lan[4]	(even if)the seas run dry and the rocks crumble	25	8.99
hai[3] shi[4] shan[1] meng[2]	(make)a solemn pledge of love	20	7.19
huan[4] nan[4] yu[3] gong[4]	go through thick and thin together; share weal and woe	14	5.04
hui[2] yi[4]	call/bring to mind; recollect; recall	15	5.40
hun[1] yin[1]	marriage; matrimony	63	22.66
jia[1] ting[2]	family	64	23.02
jie[1] wen[3]	kiss	25	8.99
jie[2] hun[1]	marry; get married; be married	27	9.71
jin[1] qian[2]	money	19	6.83
ke[3] wang[4]	thirst for; long for; yearn for	12	4.32
kuai[4] le[4]	happy; joyful; cheerful	45	16.19
kuan[1] rong[2]	tolerant; lenient	32	11.51
lang[4] man[4]	Romantic	88	31.65
li[3] jie[3]	understand; comprehend	61	21.94
lian[4] ai[4]	romantic love; love affair; be in love; have a	17	6.12

	courtship		
Liang[2] Zhu[4]	Liang & Zhu; LIANG Shan-Bo & ZHU Ying-Tai	23	8.27
liang[3] qing[2] xiang[1] yue[4]	to adore each other and to enjoy mutual pleasure; To adore each other and to enjoy happiness together	16	5.76
lǔ[3] xing[2]	travel; journey; tour	14	5.04
luo[2]mi[3]ou[1] yu[3] zhu[1]li[4]ye[4]	Romeo and Juliet	12	4.32
mei[2] gui[0]	rose	53	19.06
mei[3] hao[3]	fine; happy; glorious; magnificent	31	11.15
mei[3] li[4]	beautiful; pretty	15	5.40
mei[3] man[3]	happy; perfectly satisfactory	16	5.76
peng[2] you[0]	friend; boyfriend or girlfriend	17	6.12
ping[2] dan[4]	flat; insipid; prosaic; pedestrian	13	4.68
qian[1] gua[4]	worry; care	18	6.47
qian[1] shou[3]	hand in hand	28	10.07
qiao[3] ke[4] li[4]	Chocolate	22	7.91
qin[1] mi[4]	close; intimate	14	5.04
qin[1] qing[2]	emotional attachment among family members	16	5.76
qing[1] mei[2] zhu[2] ma[3]	green plums and a bamboo horse----a girl and a boy playing innocently together; a man and a woman who had an innocent affection for each other in childhood	13	4.68
qing[2] ren[2]	sweetheart; lover	13	4.68
qing[2] ren[2] jie[2]	St Valentine's Day	22	7.91
san[4] bu[4]	take a walk; go for a walk; go for a stroll	12	4.32
shang[1] xin[1]	sad; grieved; broken-hearted	20	7.19
sheng[1] huo[2]	life; live; livelihood	30	10.79
shi[1] lian[4]	be disappointed in a love affair; be jilted; get a "Dear John" letter; (of sb. in love) lose the love of the other party	12	4.32
shi[4] ye[4]	career; cause; undertakings	28	10.07
si[1] nian[4]	miss; long for; think of	37	13.31
ti[3] tie[1]	show consideration for; give every care to	21	7.55
tian[1] chang[2] di[4] jiu [3]	everlasting and unchanging; enduring as the universe	73	26.26
tian[2] mi[4]	Sweet, happy	108	38.85
tong[2] gan[1] gong[4] ku[3]	share weal and woe (or share comforts and hardships, joys and sorrows)	14	5.04
tong[4] ku[3]	pain; suffering; agony; bitter	42	15.11
wei[4] lai[2]	future; tomorrow	21	7.55
wen[1] nuan[3]	warm	17	6.12
wen[1] rou[2]	(usu. of woman) gentle and soft	15	5.40
wen[1] xin[1]	soft and sweet; warm	23	8.27
wu[2] nai[4]	cannot help but; have no choice; have no	13	4.68

	alternative; but; however		
xi[3] huan[0]	like; love; be fond of; be keen on; happy; elated; filled with joy	13	4.68
xian[1] hua[1]	flowers; fresh flowers	19	6.83
xian[4] shi[2]	reality; actuality; real; actual	22	7.91
xiang[1] jing[4] ru[2] bin[1]	(of husband and wife) treat each other with respect due to a guest	15	5.40
xiang[1] ru[2] yi[3] mo[4]	(of stranded fish) moisten each other with spit----give one's meagre resources to help another in time of need	20	7.19
xiang[1] si[1]	pine with love; yearn for sb's love; languish with lovesickness	16	5.76
xin[1] xin[1] xiang[1] yin[4]	have mutual affinity; be kindred spirits	15	5.40
xin[1] you[3] ling[2] xi[1]	hearts which beat in unison are linked	13	4.68
xin[4] ren[4]	trust; have confidence in	35	12.59
xing[4]	sex; sexual behavior	13	4.68
xing[4] fu[2]	happiness; well-being	98	35.25
xue[2] xi[2]	Study; learn; emulate	15	5.40
yan[3] lei[4]	Tears	15	5.40
yi[1] jian[4] zhong[1] qing[2]	fall in love at the first sight	20	7.19
yi[1] kao[4]	rely on; depend on; sth to fall back on; support; backing	21	7.55
yi[2] qing[2] bie[2] lian[4]	shift one's love to another person; leave for another person; reject or cast off a previously accepted lover	12	4.32
yong[1] bao[4]	embrace; hug; hold in one's arm	24	8.63
yong[3] heng[2]	eternal; perpetual	24	8.63
you[3] qing[2]	friendship; friendly sentiments	20	7.19
yuan[2] fen[4]	lot or luck by which people are brought together	22	7.91
yue[1] hui[4]	arrange a meeting; make an appointment; appointment; engagement; date	14	5.04
ze[2] ren[4]	duty; responsibility; responsibility for a fault or wrong; blame	52	18.71
zhao[1] zhao[1] mu[4] mu[4]	be together from morning to night	15	5.40
zhen[1] cheng[2]	sincere; genuine; true	20	7.19
zhi[1] chi[2]	support; back; stand by; sustain; hold out; beat	20	7.19
zhi[1] zi[3] zhi[1] shou[3], yu[2] zi[3] xie[2] lao[3]	give me your hand, I'll hold, and live with me till old	18	6.47
zhong[1] cheng[2]	loyal; faithful; staunch	15	5.40
zhong[1] zhen[1] bu[4] yu[2]	unswervingly loyal	14	5.04
zhuan[1] yi[1]	single-minded; concentrated; be constant in love	18	6.47
zi[4] si[1]	selfish; self-centered	12	4.32
zun[1] zhong[4]	respect; value; esteem; serious; proper	27	9.71

Table 2. Results of Hierarchical Cluster Analysis at d=0.28

Code	Description of Cluster	Contents of Items	Averaged AS
XIII	Love-related Experience (part one)	zhuan[1] yi[1], chun[2] jie[1], kuai[4] le[4], mei[3] hao[3], mei[3] li[4], wen[1] rou[2], tian[2] mi[4], qin[1] mi[4]	11.83
IV	Family relations	fu[4] mu[3], qin[1] qing[2], jia[1] ting[2], hai[2] zi[0], wen[1] nuan[3], guan[1] huai[2], qian[1] gua[4], xing[4] fu[2], mei[3] man[3], wen[1] xin[1]	11.29
VI	Marriage life	ai[4] ren[0], xing[4], hun[1] yin[1], jie[2] hun[1], sheng[1] huo[2], gan[3] qing[2]	10.91
VII	Responsibilities And commitment	ze[2] ren[4], fu[4] chu[1], zun[1] zhong[4], ti[3] tie[1], yi[1] kao[4], li[3] jie[3], xin[4] ren[4], zhi[1] chi[2], tian[1] chang[2] di[4] jiu [3], yong[3] heng[2], bai[2] tou[2] dao[4] lao[3], xiang[1] ru[2] yi[3] mo[4], zhi[1] zi[3] zhi[1] shou[3] yu[2] zi[3] xie[2] lao[3], huan[4] nan[4] yu[3] gong[4], tong[2] gan[1] gong[4] ku[3], xiang[1] jing[4] ru[2] bin[1], zhong[1] zhen[1] bu[4] yu[2]	10.22
XI	Tangible signs of romantic love	lang[4] man[4], yue[1] hui[4], mei[2] gui[0], qiao[3] ke[4] li[4], qing[2] ren[2] jie[2], xian[1] hua[1], jie[1] wen[3], yong[1] bao[4], qian[1] shou[3], lian[4] ai[4], yuan[2] fen[4], liang[2] Zhu[4], luo[2]mi[3]ou[1] yu[3] zhu[1]li[4]ye[4], qing[1] mei[2] zhu[2] ma[3], qing[2] ren[2]	9.47
IX	Twists and turns	chao[3] jia[4], deng[3] dai[4], hui[2] yi[4]	8.03
I	Material base	shi[4] ye[4], gong[1] zuo[4], xue[2] xi[2], xian[4] shi[2], wei[4] lai[2], jin[1] qian[2]	7.49
VIII	Pain deriving from parting	fen[2] shou[3], shi[1] lian[4], yi[2] qing[2] bie[2] lian[4], tong[4] ku[3], shang[1] xin[1], wu[2] nai[4], yan[3] lei[4], zi[4] si[1]	7.37
III	Treat each other well	bang[1] zhu[4], gou[1] tong[1], feng[4] xian[4], guan[1] xin[1], kuan[1] rong[2], zhong[1] cheng[2], zhen[1] cheng[2], bao[1] rong[2]	7.15
II	Friendship	you[3] qing[2], peng[2] you[0]	6.65
XIV	Love-related experience(part two)	si[1] nian[4], xiang[1] si[1], gan[3] jue[2], xi[3] huan[0], ke[3] wang[4]	6.55
X	Find each other congenial	hai[3] ku[1] shi[2] lan[4], hai[3] shi[4] shan[1] meng[2], yi[1] jian[4] zhong[1] qing[2], liang[3] qing[2] xiang[1] yue[4], xin[1] xin[1] xiang[1] yin[4], xin[1] you[3] ling[2] xi[1], zhao[1] zhao[1] mu[4] mu[4]	6.37
XII	Act in concert	guang[4] jie[1], san[4] bu[4], lü[3] xing[2], dian[4] hua[4]	4.95
V	Flat	ping[2] dan[4]	4.68

Table 3. Five High-Order Clusters

High-Order Clusters	Basic Clusters	Size=number of items	Averaged AS	Summated Frequencies
Ethics and Responsibilities	IV, V, VI, VII	34	10.50	992
Romantic experience	X, XI, XII, XIII	39	8.56	928
Conflict and pain	VIII, IX	11	7.55	231
Rationality	I	6	7.49	125
Friendly care	II, III	10	7.05	196

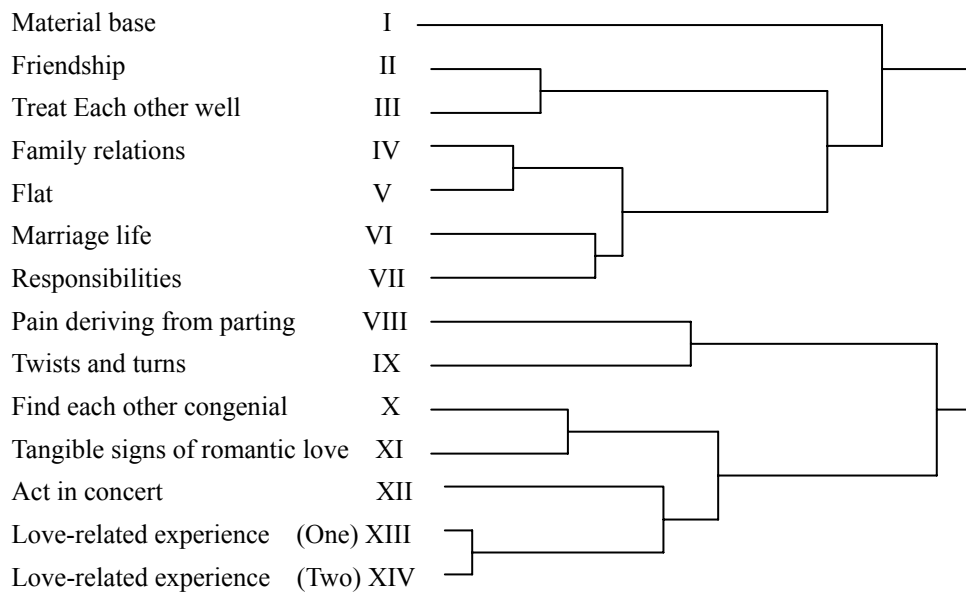


Figure 1. Dendrograms from complete-linkage analysis on the basic clusters

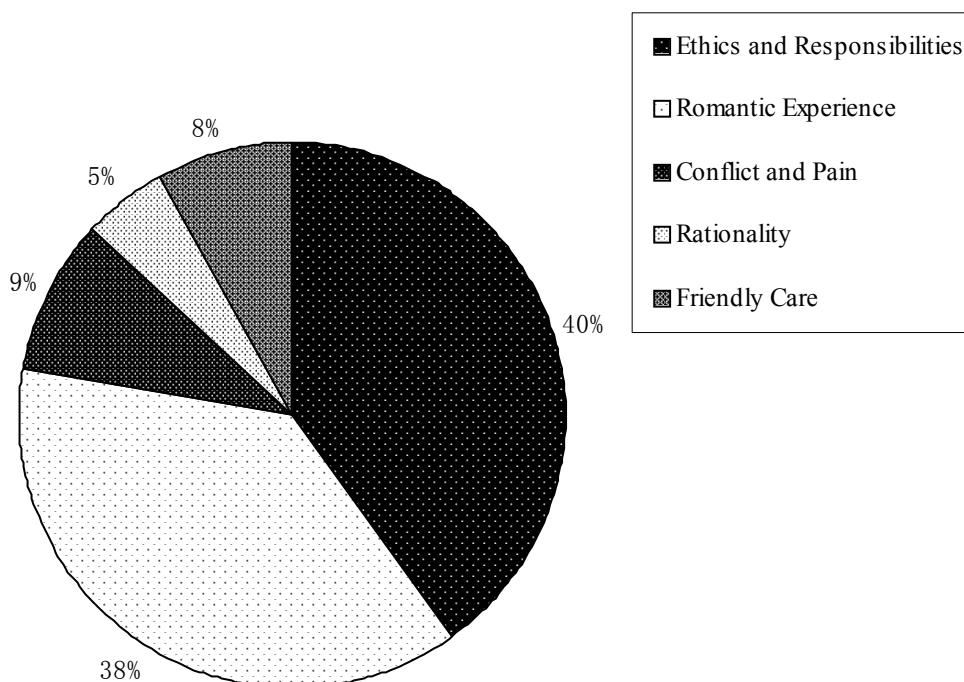


Figure 2. Proportions of the five high-order clusters



Analysis of Culture and Buyer Behavior in Chinese Market

Yan Luo

School of Management

Tianjin University

#92 Weijin RD, Nankai District, Tianjin 300070, China

Email: iamcarolluo@yahoo.com.cn

Abstract

Culture is the most basic cause of a person's wants and behavior. Country, like China, who has such a long history, has rich culture background. So it is very critical for international cooperates who want to do business in China to know about Chinese culture and how it works to buyers' behavior. Starting from Chinese culture in Marketing context, this paper discusses how culture influence buyers' behavior in Chinese Market.

Keywords: Culture, Buyers' behavior, Chinese market

1. Culture in Marketing Issues

1.1 Definition of culture

Culture, originally derived from Latin *cultura* which means "tending or "maintaining", has multiple and diverse definitions nowadays. Each of them has its own aspects. Kroeber and Kluckhohn (1967) based on these various categories of concept, suggest the following comprehensive definition: "Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (historically derived and selected) ideas and especially their attached values; culture systems may, on one hand, be considered as products of action, on the other as conditioning elements of further action."

1.2 Levels of culture

People define culture through different categories, including origin, history, religion, language, etc (Huntington, 1996). In business and marketing context, there are a great number of other cultural dimensions, such as organizational or professional culture becomes relevant (Schein 1984).

The various cultural conceptions can be regarded as different levels of the same basic concept. (Srnrka 2004), distinguished four such levels:

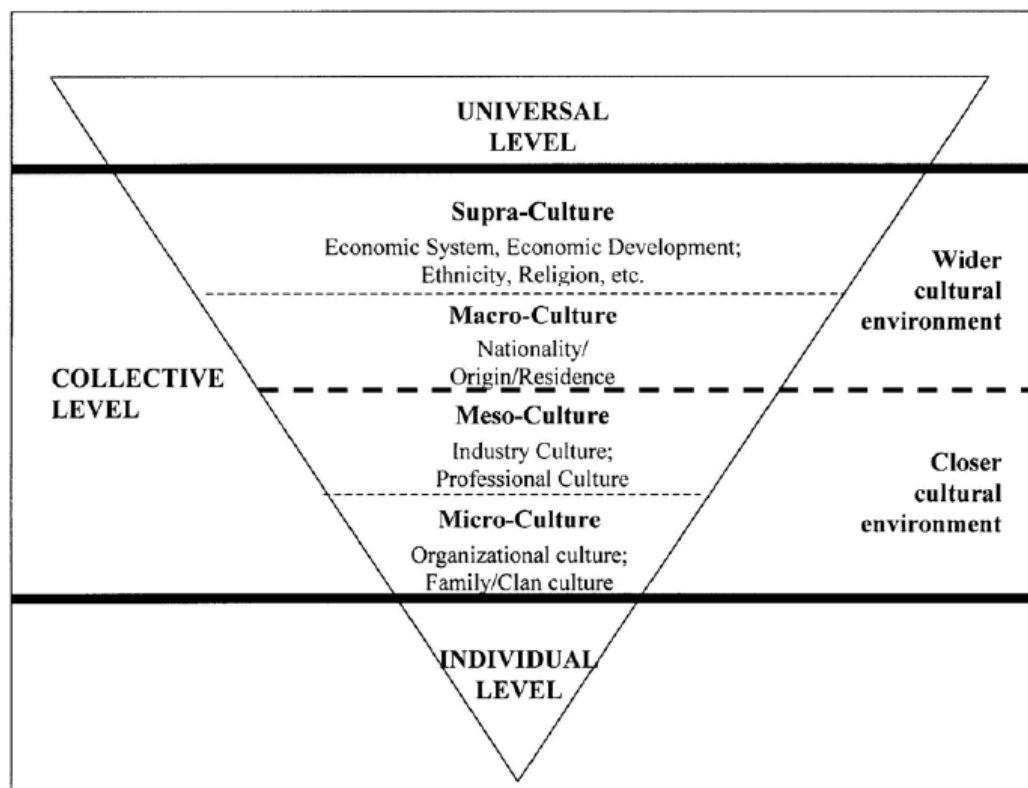
- Supra-Culture, shared by nations with similar economic systems and development, ethnicity, religion, etc.
- Macro-Culture, shared by people of the same nationality, origin or country of residence
- Meso-culture, shared by groups or communities, e.g. a professional group or industry, within a macro-culture
- Micro-culture, shared by smallest social collectivities, e.g. the organization. Family or clan (especially for Eastern counties).

These culture levels cannot be considered isolated from each other; they are intertwined and influence each other.

1.3 Wider and closer culture environment

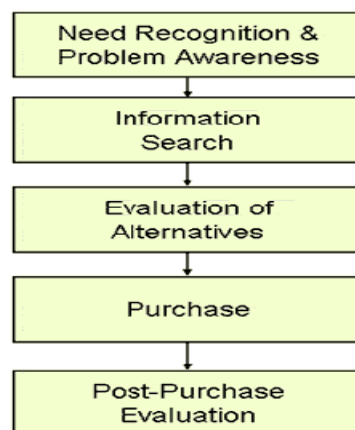
While supra- and macro-cultural factors represent the wider cultural environment, meso- and micro-cultural forces constitute the closer cultural environment, this distinction is significant because the two cultural environments differ in the way in which values are learned, as well s in value endurance and their impact on behavior. The acquisition of values from the wider cultural environment takes place through socialization in early childhood (by family and school), and is updated later via mass media. Groups in the closer environment (particularly peers), on the other hand, exert social influence in day-to-day interactions. Continuing adult development had particularly been linked to educational and work experiences (Trevino, 1986).

Levels of Culture: A Marketing Perspective



2. The Buyer behavior ---- decision making processes

Research suggests that customers go through a five-stage decision-making process in any purchase. This is summarized in the diagram below:



This model is important for anyone making marketing decisions. It forces the marketer to consider the whole buying process rather than just the purchase decision (when it may be too late for a business to influence the choice!)

The model implies that customers pass through all stages in every purchase. However, in more routine purchases, customers often skip or reverse some of the stages.

The buying process starts with need recognition. At this stage, the buyer recognizes a problem or need or responds to a marketing stimulus. For example, you feel hanger, then you have a need to eat. Or you pass Starbucks and are attracted by the aroma of coffee and chocolate muffins.

An “aroused” customer then needs to decide how much information (if any) is required. If the need is strong and there is a product or service that meets the need close to hand, then a purchase decision is likely to be made there and then. If not, the process of information search begins.

A customer can obtain information from several sources:

- Personal sources: family, friends, neighbors etc
- Commercial sources: advertising; salespeople; retailers; dealers; packaging; point-of-sale displays
- Public sources: newspapers, radio, television, consumer organizations; specialist magazines
- Experiential sources: handling, examining, using the product

The usefulness and influence of these sources of information will vary by product and by customer. Research suggests that customers value and respect personal sources more than commercial sources (the influence of “word of mouth”). The challenge for the marketing team is to identify which information sources are most influential in their target markets.

In the evaluation stage, the customer must choose between the alternative brands, products and services.

3. Culture's role in Chinese market

3.1 Chinese Culture in Marketing Context

China, as Eastern Dragon, has more than 5,000-year history and rich culture which full of mystery and are fresh for Western people. These cultures have been passing generation by generation so that has big influence to people's behavior, which also include buyer behaviors.

3.1.1 Confucianism (Kongzi, or "Master Kong,")

Confucius lived in China during the latter half of the Zhou dynasty (eleventh century-256 B.C.E.). As a philosopher and teacher, Master Kong influences far more people today through classic writings, such as the Analects (Lunyu), than he did during his lifetime. He created a philosophy that later became a major influence in the organization of Imperial Age China, and was adopted and modified in other countries such as Korea, Japan, and Vietnam.

Confucius emphasized principles for self-guidance. The key to producing a harmonious life, he wrote, is in how we treat others—our ancestors, leaders, parents, spouses, neighbors, and friends. To Confucius, a person becomes noble not by birth but by developing the five virtues of humanity or benevolence (ren), righteousness (yi), proper conduct (li), wisdom (zhi), and trustworthiness (xin). The most important Confucian virtue is filial piety (xiao), the respect and obedience of children toward their parents --- for when all relationships between family members are in order, then society will also be orderly.

Two other concepts that were predominant in Confucius's worldview were Tian (Heaven) and Dao (Way). His heaven represented a celestial power connected with the will of mighty ancestors, such as the widely known Yao, Shun, and Yü. The Way, on the other hand, constituted a natural path for humanity. Whereas Heaven emphasized choice, the Way required a yielding heart-mind (xin); both were crucial for achieving harmony in the earthly realm.

3.1.2 Taoism (Laozi "Old Master,")

The concept of Dao is more often associated with the figure Laozi and the classic Dao de Jing (The Book of the Way and Its Power) than with Confucius. It is not certain whether they were contemporaries. Their philosophies, though, are like two sides of a coin. Laozi emphasized harmony with the Dao—a referent to something that cannot be named—in order to achieve balance in life. To assist this process, Laozi taught his followers the concepts of nonaction (wu wei) and shade and light (yin/yang—primordial, dynamic balancing of opposites). The principle of non-action meant that one should discern the natural course of things and cooperate with that movement. Thus, if a person was good at making clothes, he or she shouldn't become a cook. The concept of yin/yang reminded Laozi's students to look for the balancing forces of opposites and learn how to cooperate with and embody them. The teachings of Laozi and Confucius were not incorporated into a religious movement until the Han dynasty (206 B.C.E.-220 C.E.). The result was a mix of philosophy and religion. Over the centuries that followed, both Confucianism (Rujiao—the teachings of the scholars) and Daoism (Daojiao—the teaching of the Way) developed elaborate rituals and sacred writings. To this day the philosophies of Laozi and Confucius, and the religious movements their lives and teachings inspired, exist in vibrant forms in Chinese, Korean, Japanese, and Vietnamese culture as well.

3.1.3 Sub-Cultures

“Guanxi” Culture --- Relationship Issues

Guanxi culture in China can be derived from ancient Chinese philosophies, especially Confucianism. Although the word “guanxi” is not found in Confucian classics, the word “lun” is used instead, which is regarded as the root of guanxi (King, 1991). As Confucius mentioned, in China, a relationship-oriented society, one was a socially dependent being, which made it imperative to know one's social position, to fulfill one's duties and obligations, and to observe the appropriate moral standards.

Guanxi can be defined as an informal, particularistic personal connection between two individuals who are bounded by

an implicit psychological contract to follow the social norm of *guanxi* such as maintaining a long-term relationship, mutual commitment, loyalty, and obligation (Chen and Chen, 2004).

Guanxi can refer either to the state of two or more parties being connected or the connected parties themselves. As a state of being connected, it is either in existence or not, good or bad, close or distant, deep or shallow, in tension or in harmony. In reference to the actual parties involved, a *guanxi* can be individual or an organization, as a dyad or as a network. *Guanxi* also can be described as *guanxi*-related activities, such as “pull *guanxi*” referring to actions of initiating and establishing a connection, and “walk *guanxi*” meaning to use connections to achieve specific purposes, other frequently used verbs include building, developing, consolidating, maintaining, breaking and so on.

Collectivism

Collectivism refers to the extent to which individuals are integrated into groups and form their judgments based on group norms (Hofstede and Bond, 1988). Members of collectivism acknowledge their interdependent natures and obligations to the group. They place relatively greater importance on the group’s needs and norms than individualism (Triandis, 1990).

Chinese people, as typical collectivist, are often motivated by norms and duties imposed by the in-group, and try to emphasize their connectedness with in-group. The tendency to focus on group preferences and group harmony leads to an ability to repress internal (personal) attributes in certain settings (Kacen & Lee, 2002). Collectivists prefer to be the same or similar with others in the group. They are easily impacted by consensus or public voice, and care a lot about the other people’s opinion about them.

“Mianzi” ---- “Face” Issues

Mianzi or “face”, from the social-psychological point of view, refers to an individual’s reputation or value in the eyes of others. Related to the collectivism and *Guanxi* issues, never losing face is very important for Chinese people. *Mianzi*—related activities are kinds of impression decoration behaviors which are done on purposely to make a certain impression to others. In Chinese culture and Public relationship, “*mianzi*” is an essential element. Some items using in this area reflects some of this culture, such as “lose face” (be hurt by getting lower value from others), “no *mianzi*” (not be recognized as expecting), “have *Mianzi*” (be considered in very good way), “give face” (make the others feel satisfactory in recognition or reputation issues), etc.

3.2 Chinese culture’s role in buyer behaviors

The consumer buying process is consistent across cultures. Culture influences each step of decision making process. According to Chinese culture, Chinese buyer behavior performs the following characteristics:

3.2.1 Need recognition & problem awareness

Both Confucianism and Taoism focus on family’s value to an individual. So being educated in this way, Chinese people have very deep concept of family, which is also reflected on their purchasing behaviors. For a typical Chinese family, the most important characters are ages, such as parents. They are old, and contribute most of their lives for the family. So they get the most respect in a family. But on the other hand, Chinese culture also emphasizes on “root” ---- generation continuation. Children are looked as the future of everybody in the family, and are put a variety of expectations. In China, other than old parents, children gain a crucial position in a family. As a result, during the process of identifying needs, ages and kids have extremely priority.

Education investment is a typical example in this case. In order to help their children have a bright future, parents could invest as much as possible in education. For most of the Chinese family, kids’ education need is the first need of all. Health care products for ages, kids’ products are also recognized as big needs.

3.2.2 Information search

Although, as mentioned above, there are a bunch of ways to gain information, such as personal sources, commercial sources, public sources, and experiential sources, Chinese customers are more willing to accept information from their acquaintance ---- words of mouth.

Collectivism plays very important roles in it. Because of collectivism, Chinese consumers prefer to being the same with others in the group. Being accepted by others is important for them. That’s one of the main reasons why Chinese like to find information from their friends, family members, and other familiar people. Whatever they suggest is whatever they accept. In this way, conformity can be realized. Nobody is special, nobody can be blamed.

3.2.3 Evaluation of alternative and purchase

“*Mianzi*” and “*Guanxi*” cultures influence buyer behavior a lot in China.

In terms of “*Mianzi*” issue, Chinese like to be “have *Mianzi*”. That means they expect others think them rich, generous, and have good taste, etc., no matter whether they are or not. This culture definitely promoted a luxury consumption tide

in China. But that is an unbalanced consumption. Like some research found that the Chinese are seen as having a low level of involvement when purchases are for private consumption but a high level of involvement when they are buying products for their social or symbolic value. Since the Chinese greatly value social harmony and smoothness of relationships within the extended family, the social significance of products are highly important be it to express status, gratitude, approval or even disapproval (Jiang, 2005).

“Guanxi” culture is another factor that results in luxury consumption in China. As most of Chinese know, good relationship with others, no matter it is individual or organization, is necessary for success. According to Chinese culture, an effective way to maintain a long-term good relationship is “gifts”. Together with “Mianzi” issue, “Guanxi” culture makes consumers make a good evaluation for high-scale products, and perform their purchases, even that will beyond their ability. They believe, the more expensive the gift is, the more recognition will be gained, the more “Mianzi” they will have and give, and the better relationship they’ll achieve.

3.2.4 Post-purchase evaluation

Post-purchase evaluation is the the final stage of the decision. It is common in China for customers to experience concerns after making a purchase decision. This arises from a concept that is known as “cognitive dissonance”. The customer, having bought a product, may feel that an alternative would have been preferable. In these circumstances that customer will not repurchase immediately, but is likely to switch brands next time.

The reflection of the culture’s influence on this step is mainly focus on the recognition. No matter what the customers bought, no matter how much they expended, it doesn’t matter. The most important thing is to be recognized. If they got the reorganization as what they expect, that would be a positive feedback. So that they are going to do repurchases. Otherwise, they will change to buy other products next time.

3.3 New trends

Everything is changing in this world, either does Chinese culture and buyer behaviors. Some new trends appear in China such as hi-tech chasing, and individualism trends.

Because of a long time hunger for technology in the past, Chinese are more eager for high-technology than people of other countries, especially those developed countries.

The birth control plan in China from 1979 shapes a new generation – “Dusheng” generation (the only child in a family). Comparing with their parents and people who born earlier than them who has at least one brother or sister, this new generation has totally different living situation, and furthermore build an unique perceptions to the world and behavior principles. They are a little bit spoiled, almost has no idea of sharing, self-centered. But at the same time, they are bearing such a heavy responsibility and burden their fathers never experienced.

During their purchasing behavior process, they are more individualism and want to be special. They are not so much price-sensitive. Their main buying needs are for themselves.

These new trends have already been changing buyer behaviors in China, marketer need to notice these changes and trends so that to get more shares in this big market.

4. Conclusion

Influenced by its long history and rich culture, Chinese are more collectivism, pay much more attention on the relationship with others and how others think about them, and focus more on family’s value, comparing with western countries. Therefore, when companies try to develop Chinese market, it is necessary for them to understand this before they start. And carry out proper marketing strategy according to how these culture influent buyers’ behavior in this country.

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The Influences of Yi Chieftains' Intermarriage on Southwestern Area from Ming Dynasty to the Republic of China

Qianfang Shen

School of Human Science, Quqing Normal University

Quqing, Yunan 655011, China

E-mail: shqf1228@yahoo.com.cn

Jiaxian Qian

School of Human Science, Quqing Normal University

Quqing, Yunan 655011, China

Abstract

The Yi nationality mainly resides in Yunnan province, Sichuan province and Guizhou province and has a large population. After their antecedents entered into class society, in marriage status, there formed characteristics of inner nationality marriage, outer clan marriage, inner class marriage and trans-family marriage. After the establishment of chieftain system, the level of chieftains appointed by the central kingdom is beyond all other classes and would not marry those of lower classes. They would only marry chieftain families of the same classes. Therefore, their marriage covers Yunnan, Guizhou and Sichuan provinces. On another hand, since the Ming Dynasty, Yi chieftain areas had experienced dramatic social reforms, which also changed the original class system. It was then hard to maintain the originally fixed marriage relationship. They had to change their traditional marriage concepts, after which more and more inner nationality marriages and cross-class marriages occurred. Therefore, their marriage characteristics were in a contradict development of tradition and change, which exerted important and long lasting influence over the southeastern area.

Keywords: Yi chieftains, Marriage, Southwestern areas, Influences

The Yi nationality mainly resides in Yunnan province, Sichuan province and Guizhou province and has a large population. After their antecedents entered class society, under the restraint of slave system production relationship, there formed strict marriage characteristics, including inner nationality marriage, outer clan marriage, inner class marriage and trans-family marriage. After the establishment of chieftain system, the chieftains appointed by the central kingdom are beyond all other classes and would not marry those of lower classes. They would only marry chieftain families of the same classes. Therefore, their marriage covers Yunnan, Guizhou and Sichuan provinces. Due to the long term, mutual and frequent intermarriages, they were tied together closely as relatives. Besides, they had common economic basis and class interest relationship so they cooperated and helped each other. Hence, they were a great challenge to the central kingdom in respect of whether the central kingdom could effectively control and fortify administration over the southwestern areas. It could be proved by the fact that the Ming dynasty and Qing dynasty both frequently re-adjusted Yi chieftain areas.

For another hand, since the Ming dynasty, as the feudal kingdom enhanced their control over Yi chieftain areas, the areas experienced large changes. In this significant social reform, many chieftains lost their original power and brilliance while some of the Hei and bai Yi who were originally under other's thumb became landlords through diligent work and change of management ways and they called themselves chieftains too, which weakened and blurred the class system. Some of the Han migrants who entered these areas also developed into new landlords. These changes also changed the original strict class system. Hence, it was hard to maintain the originally fixed marriage relationship and

they had to change their traditional marriage concepts. As a result, there appeared cross-class and cross-clan marriages. Such marriages grew constantly, which put Yi chieftain marriage under contradict development of tradition and change and exerted important and long lasting influences over southwestern areas.

1. Whether Yi chieftain inheriting system was perfect determines the stability of southwestern areas

After the central kingdom established chieftain system in Yi area, the central kingdom also regulated the chieftain inhering passage and scales. The first son of the first wife could inherit chieftain title. In addition, younger brother could inherit upon the death of the elder brother, uncles and nephews could inherit, wife and concubine could inherit, daughter and mother could inherit, and clan members could inherit, which means that besides the first son of the first wife, the other sons, uncles and nephews, other members of the clan, mother and wife all have opportunities to obtain chieftain titles. Such would result in inheriting chaos. Many people would involve in fighting for the chieftain titles, which is not good for the stability of this area.

In order to prevent the chaos of Yi chieftain inheriting, the government made clear regulations and conducted system management. Also, the government constantly complemented the management. In JiaJing period, chieftain inheriting system was further perfected and it required that “the officials and government must make record. All descendants must be recorded, including their ages, mothers, and title of inheriting.” The administrative chieftain should periodically send the record to official and soldier departments for examination. It became the official system in Ming dynasty.

After the establishment of Qing dynasty, it also regulated that the deed of merits, and clan, and the titles of the ones who could inherit should be recorded. When the descendant inherits, the provincial chieftain with the seal or the administrative chieftain should examine the record and send it to official or soldier departments for approval. “If the record is destroyed by water or fire or is stolen, the local chieftain should inform the persons and the persons should go to the departments for examination and making up. If the person committed crimes and lost his or her titles, the Du chieftain and administrative chieftain should state the reasons and send the record to departments for nullifying”. Later, it also regulated that chieftain inheriting time should not exceed six months, which controlled the blackmail infringed by the local officials to a great extent. Therefore, the chieftain inheriting system was more perfect than in Ming dynasty, which conduces to the stability of southwestern areas.

However, the inheriting system of Yi chieftain was only implemented at the beginning of the feudal kingdom. Besides, at the beginning of a kingdom, the nation's power was strong and the control and administration over officials sent to Yi chieftain areas was strict. The politics was good, which all helped avoid officials to make benefits from it. During and after the mid-term, the society was under bad management, the officials were under corruption, and the class contradicts were sharp, which all put Yi chieftain inheriting system under chaos and aggravated the instability of the society. Let us take Ming dynasty as an example. According to the records of *Ming History* and *Real Record of Ming Dynasty* and other relevant local history records, during the mid-and-later period of Ming dynasty, there were frequent fights for inheriting chieftain titles. The following table shows the fights of Yi chieftains of large scale and impact in Ming Dynasty.

Time	Fights among chieftains	Reasons
Year Hongwu 27	Wusatu Chief Executive and Zhanyitu Chief Executive	For lands
Year Xuande 8	Wusatu Chief Executive and Wumengjun Chief Executive	For lands
Year Chenghua 18	Bozhou XuanweiShi and Shuixi XuanweiShi Anguirong	For lands
Chenghua and Hongzhi Period	Shuixi Xuanwei Shi Anwanzhong's cousin Wanyi and Wugua (Tumu)	For inheriting
Hongzhi Period	Inner fight of Puan State official Longchang clan	For inheriting
The end of Zhengde and the beginning of Jiajing	Mangbujun official Longshou, his brother Longzheng, and sister-in-law Zhilu	For inheriting
Year Jiajing 23	Shuixi XuanweiShi and Bozhou XuanweiShi	For land
The later of Jiajing	Dongchuanjun Chief Executive and Wusajun Chief Executive	For inheriting
The Later of Jiajing	Wudingjun official Qu clan and his wife Suolin	For inheriting
Longqing and Wanli Period	Shuxi XuanweiShi Anguoheng and his uncle Anxin	For inheriting
Wanli Period	Wumeng, Wusa, Dongchuaner Chief Executive	For inheriting
Wanli Period	Yongning Official She Shitong and She Shixu	For inheriting
Wanli Period	inner fight of Jianchang official An Clan	For inheriting

The mid-and-later Wanli Period	inner fight of chieftain family in Yuexiqiongbu state	For inheriting
Later Wanli Period	Zhanyi state official Lushou and Luzhe	For inhering
Later Wanli Period	Zhanyi Chief Executive and Wusa Chief Executive	For inheriting

In the aforementioned 16 fights, 5 occurred before 1522, Shizong JiaJing Zero Year, which accounts for 31% of the all and which are fights between the neighboring chieftains for lands. 3 are hatred fights due to land fights, which accounts for 19% of all. 2 are fights for chieftain titles, accounting for 12%. They occurred at the end of Xianzong Chenghua period (1465 – 1487) and Hongzhi Period (1488 – 1505). During the 98 years under the control of JiaJing (1522 – 1566) to Wanli period (1573 – 1620), there are lots of fights among Yi chieftains, 11 fights, accounting for 69%. Besides, these fights are different from the previous ones. Only one is for land, accounting for 6% while 10 are for inheriting, accounting for 63%. Seeing from the perspective of lasting time, the fights at the beginning of Ming dynasty would soon come to an end while the ones occurred at the later period would last a long time, cover a larger area, could not be resolved easily, which resulted in the chaos in southwestern area and endangered the government's control over this area.

2. The betrayal or submission of Yi chieftain is crucial for roads leading Yunnan to the inner land

Since Qin and Han dynasty, the main road leading Yunnan to the inner land are Wuchi Road, going from Kunming, Quqing, Shaotong to Yibin, Lingguan Road, going from Chuxiong and Yaoan, Dayao, Jinshajiang, Huili, Liangshan to Chengdu. In Yuan dynasty, there is road from Yunnan to Huguang road, going from Kunming to Quqing, and to the east going from Puan of Guizhou, Anshun, Hunan and inner provinces. Because his road is short and even, it became the most important road for Yunnan to inner lands in Yuan, Ming and Qing dynasty. In addition, there is Luzhou road, going from Kunming, to Quqing, to Weining, Hezhang, Bijie to Luzhou of Guizhou provinces and to Chengdu or Chongqing.

The aforementioned roads all pass areas controlled by Yi chieftain. Huguang road and Luzhou road are the main lines for Yunnan to inner land. The area under the control of Shuixi Xuanwei chieftain is the throat that these roads must pass and is the traffic hinge that connects Sizhou, Bozhou, Chongqing and Yunnan with the inner land. Therefore, the betrayal or submission of Yi chieftains, including Shuxi, Wusa, Jianchang, Puan, Zhanyi, Wumeng, Zhenxiong, Wuding and Xundian is crucial for the traffic of this area, which further influences the traffic between Yunnan and inner land.

As a practical political and the founding father of Ming dynasty, Zhu Yuanzhang realized this point. Therefore, after the initial victory of military crusade, Zhu Yuanzhang officially met Shuxi, Wusa, Wumeng, Dongchuan, Mangbu and Zhanyi chieftains in the February of Hongwu 15. "Send persons to Yunnan. Send persons to build roads with the breath of ten Zhangs. And following the ancient way, every 60 miles is a station" (Ming Hongwu Record). The implementation of central government's orders, the regional connections, and the development of economy, the circulation of commodities, the unification of nationalities, and the military crusade are all greatly influenced by traffic smoothness. Traffic is an important standard to measure the national or regional economy development levels and is the premise and basis for all political, economic and cultural development.

At the beginning of Ming dynasty, the Ming dynasty could correctly handle the relationship with Yi chieftains. Hence, there were no obvious conflicts or fights. The traffic was smooth, which therefore enhanced the connections of frontier areas with inner land, promoted businessmen's travels, and promoted the economic and cultural development of this area. These Yi chieftains were also in charge of delivery supply. "The stations to Shu are in the charge of Shuixi. The stations to Dian are in the charge of various chieftains" (Guo, 1980). The traffic mainly depended on chieftains, which is beneficial for the government to control this area.

However, such situation changes with the policy changes of government over southwestern areas. It had been eventful since the governing of Ming Yingzong. The politics was dark, the society was unstable and the local officials did not conduct their duties, the minority nationalities had obvious conflicts with the government. In Ming dynasty, there wars had been launched to Luchuan. Large number of soldiers from Nanjing, Yunnan, Huguang, Sichuan, and Guizhou had been used, resulted in "a lot of military costs" and the chaos of the world due to that small area (Ming History). Due to the long war lines, people and local chieftains along the long suffered from providing military costs and put local people into poor. In addition, the military rules were not strict and soldiers blackmailed and trampled the local people, which aggravated the conflicts between chieftain areas and the government. During the third crusade to Luchuan, an uprising of about 200,000 people from Guizhou Yi, Miao and Han nationalities burst out. The relative Yi chieftains joined to rebel, which blocked the traffic and influenced the speed of the government's crusade to Luchuan. During Tianqi period, Shechongming and Anbangyan initiated uprising to resist nationality repression and Yi chieftains, Wusa, Zhanyi and Bangbu all supported, resulting in the block of the entire Guizhou's traffic. The traffic from Yunnan to the inner land could only take Jianchang from the north and Jiaozhi from the north (Creation of Eleven City Stele).

Both the resist of Yi chieftain area people caused by the crusade to Luchuan and the Shean chaos in Tianqi period are caused by the nationality policy and repression of Ming government. Such resists paralyzed the roads from Yunnan to

inner land and were detrimental to the government's control over southwest area and social stability. This might be the reason why Yongzheng, although being opposed to, or being blamed as "stupid, short-sighted, aimless and is not beneficial for protecting life, property and lands" or being considered as "to seek for promotion through agitating southwestern chieftains and non-Han nationality to resist" (Helman, 2001) when issuing order to abolish southwestern chieftain system, still took the risk and appointed Ertai as the general officer of Yunnan and Guizhou to largely change southwest Yi chieftains and make through this traffic of that area.

3. Yi chieftain intermarriage joint resisted and impeded the system change of Ming and Qing kingdom

Since Yuan and Ming period, especially Ming dynasty, as the central kingdom conducted soldier and civilian land occupation at a large scale and as more and more immigrants from the inner land entered into Yi area, the local economy and culture of Yi area developed and made progress. Since the mid Ming dynasty, the kingdom step by step made system change over Yi chieftains and executed flowing official control. For another hand, with the growth of Yi chieftain power, in order to obtain more and more lands and population and to extend, such chieftain extension and flowing official control region extension generated direct interest conflicts. When it came to the point, they had to use force to resolve it.

The Yi chieftains knew well that they should pull together. Besides, they were of close marriage relationship. Hence, they cooperated to resist the measures of central kingdom. For example, during Zhengde period Mangbu Tushe Longshou and his brother Longzheng, brother-in-law branch fought for inheriting. The government dispatched soldiers to repress and with the reason that "there is no relatives anymore and no one was entitled to inherit" changed Mangbu. The change of Mangbu harmed the common interests of Yi chieftains and aroused the fears of Mangbu's marriage relatives, Shuxi, Wumeng, Wusa, Dongchuan, and Zhanyi. They knew what it meant to them. Hence, "since the change of Mangbu, the chieftains were worried and resisted against the government". Although Ming government "used several provinces and civilians and dispatched soldiers to fight, no success was gained (Ming Jiaqing Record). At last, they had to discard the change and recover Mangbu chieftain control.

At the beginning of Qing dynasty, the controller needed to concentrate force to fight against the Mongolia power in the north and the north Ming regime in the south, so they appeased southwestern chieftains. Hence, they stabilized southwestern chieftain regimes. After Yongzheng mounted the throne, with the enhancement of king power and the consolidation of status, he needed to conducted significant social reforms over the local power that threatened central control. He realized the centralization control over southwestern minority nationality areas, including Yi areas.

In the spring of Yongzheng 4th year, Ertai told the Yongzheng King, "There are major troubles in Yunnan and Guizhou. To make there at peace, we must control minority high classes. In order to do so, we must reform land system. Although Dongchuan has changed 30 years ago, the lands were still controlled by chieftains. No one dare to reclaim the lands within Gaoyu four hundred miles. If we could change the Dongchuan, Wumeng, Zhenxiong to the control of Yunnan, we could have three states and one town." (Wei, 1984) "The Xiongtu is connected to Wumeng. It is the same violent as Wumengtu. If we do not change the land system, the border of the three provinces would all be interrupted. We could either bring Wumeng, then zhenxiong under control. Or we could treat them to fight against each other and then we seek the chance to control the two." (Royal Order) Such idea was totally agreed by Yongzheng King. Ertai was then appointed as Yunnan and Guizhou general officer and started to change southwestern areas. Later on, Ertai ordered Quxun General Soldier Liu Qiyuan to command soldiers to move to Dongchuan. Based on the former change, they continued to change at Yi chieftain areas. To Yongzheng 5th year, Wumeng and Zhenxiong were defeated in sequence and flowing official was appointed.

Although the chieftain system was abolished, they still had power in their hands. Their locations were connected to Liangshan areas and they were inter-married. They had advantages in time, location and human resources. So they continued to fight back and resist system change. For example, the younger brother of Wumeng Mitie chief Luyongxiao, Luyongzhong was the officer of Sichuan Mahu Mopo. Luyongzhong died and his wife accepted Luyongxiao and hence, Luyongxiao inherited the title of Mopo officer. Luyongxiao occupied Mitie and Mopo. As is described "Liangshan area of Sichuan is connected to Mitie. This area extends thousands of miles. Originally, this area was in wilderness and has many minority groups. They had never blocked government's army. Tundu, Shama, Leibo and Huanglang chieftains are all marriage relatives to Lu clan" (Royal Order). "Azheyi has not decedent. Hence, Azheyi adopted the son of Shama chieftain. What is more, they are in marriage relationship for a long time. Aduyi depends on Xinfu Shama chieftain's power and dares to take in betrayal groups" (Royal Order)". "Lajin, Zhene and Adu of Alv merged Shama area. Tuke and Tuoqu are all marriage relatives of Alv and they both helped Alv in the merging fight. Tuoque is the father-in-law of Alv and Tuoque is the uncle-in-law of Alv. (Yongzheng Royal Order)". Therefore, when Qing army assaulted Mitie, they could go through Dian and Chuan. Besides, they have Liangshan marriage relatives as backup. They dared to resist. Hence, Ertai had to increase soldiers. It was until the May of Yongzheng 6th year they wiped out the underlings of Luyongxiao. However, most of people from Tundu and Leibo who helped Luyongxiao escaped. Ertai, for one hand, dispatched soldiers to attack them. For another hand, he ordered to go through Shama, Leibo, Tundu and Huanglang

areas and they arrived at Jianchang. In the thousands of miles, there were all troops and the cooperated to attack chieftains outer Jinsha River. In January of Yongzheng 7th year, Dian soldiers returned.

However, the left chieftain power was reluctant to lose their power. They attempted to re-organize their people to seek chance. Hence, in Yongzheng 8th year, there broke out Wumeng and Zhenxiong rebellion of a larger scale. Ertai applied more than 10,000 official soldiers from Dian and Qin and 5,000 soldiers to attack the rebellion in three directions. To the end of the year, the rebellion was finally suppressed. Ertai used more than 4 years to change system of Yi in the northeast of Dian. Although, he finally suppressed the rebellion and set up flowing officials, he consumed large amount of human and material source, which restrained him from the system change over southwestern areas.

4. Local officials took advantage of the defect of the Yi chieftain inheriting system to take bribe, which aroused social turbulence

The inheriting system of Yi follows that the first son of the first wife is entitled to inherit first, which shows that the power and status of chieftain's sons vary. However, they at the same time followed their traditional customs too. Under the special situation where the first wife of the chieftain did not have son or the first son of the first wife died at young age, other people, including the other sons, uncles and nephews, nationality members, wives and concubines, and mothers and daughter-in-law, all have chance to obtain the chieftain title. Although the central kingdom and Yi chieftains highly emphasized the inheriting, they could not avoid the fight among their marriage relatives and clans for inheriting chieftain title. Because once someone obtained chieftain title, the person could not only have the grace given by the central kingdom, have the paramount power to administrate the local people, have huge amount of material property, but also his wife clans or mother clans would all feel safe and proud because of alliance in politics and military. Especially for those relatively weak chieftains, officers, to become a chieftain will no doubt give them a strong backup.

At the earlier stage of the kingdom, the government made clear regulations on the inheriting of chieftain and conducted strict control and effective administration over the local officials who were in charge of administrating Yi chieftain areas, which avoided the local officials to make benefits therefrom. Hence, there were few fights for inheriting. After the middle term, the official administration was extremely corruption. In the implementation of chieftain inheriting, officials would take bride and make benefits, resulting in the disorder in chieftain inheriting, which is detrimental for the stability of the area and for the government's control. For example, during Wanli period, Yongning Xuanfu Shechongming passed away. His wife and his son of the first wife both died at earlier age. In addition, his second wife Sheshitong did not have son and his other wife Sheshixu had a son named Chongzhou. However, Chongzhou was young at that time. Under such situation, according to the Yi custom, Sheshitong, Sheshixu and Chongzhou could all inherit the chieftain title. The two parties fought for inheriting. The officer in command of Guizhou Guo Cheng made advantage of their fight and dispatched soldiers to Luohong where Sheshixu resided and "robed all She family had accumulated in nine generations". (Ming Wanli Real Record) When the government appointed Chongzhou to inherit Xuanfu title, Sheshitong resisted. "Sheshitong used gold and silver of 480,000 Liang to bribe Cuishui and Baisha Zhuwei as well as Wusa officials. She also sent messenger Yanshicai to take platinum of 3000 Liang, gold of 200 Liang, silk of 100 tons to Shuixi Anguoheng to ask for soldiers. Sheshixu also send messenger Hquting to take her son Chongzhou, with gold, silver, silk and other articles, to Bozhou to ask for soldiers from Yangyinglong (Cao, 1980). Therefore, Du commander Zhang Shenwu took the chance to "rob two houses of Sheshixu and obtained several ten thousands gold". He also seized Sheshixu to hide his crime. The leading person of Sheshixu Yanzongchuan, under the name of "rescuing Sheshixu", "burned and robbed Yongning and Cushui, Pu and Mo." (Hu, 1981). Because the local officials were to greedy, the two parties enlarged their conflicts. More and more chieftain marriage relatives were involved in the fight. Shuixi Anjiangchen's brother Anyaochen once entered Shuixi Zhenxiong Junmin and directed Zhenxiong Yi soldiers to burn and rob Yongning and formed the situation "From the south of Xulu and to the east of Bijie, warnings were on all day." (Ming Wanli Real Record). The government was unable to repress and hence had to order to release Sheshixu and exempt Yanzongchuan from punishment. The fight stopped.

The local officials took the chance of intermarriage conflict to take large amount of bribes and local government also under the name of examination to take bride, therefore, the conflicts usually could be not resolved timely. Chieftains, in order to be entitled to inherit, "bribed officials". "They lived in provincial city and spent lots of money which is extorted from their people" (Yongzheng Royal Order). The officials demanded money from chieftain and the chieftain demanded it from civilians. To put it in detail, the officials demanded money from chieftain, the chieftains demanded it in turn from commander, the commander asked it from Huotou and Huotou from civilians. "The officials used every method to take money or materials from chieftain and local people, which caused the local people to resist and rebel. The government finally lost control over this area" (Ming Tianshun Real Record). Such behaviors aggravated the local people's burden and aggravated the conflicts between people and local officials. So the local people further resisted the measures and policies of the central kingdom and put it harder for the government to control and administrate this area.

5. The enlargement of intermarriage scale conducted to the communication of nationalities and social progress

Since Ming dynasty, Yi chieftain areas experienced dramatic social reforms. Its social structure, social structure and

economic structure all changed to different extent and unbalance of inner development was aggravated. At the same time, the traditional system and culture of Yi nationality were impacted too. The original balance was broken. Areas where the system changes were thorough further relaxed their class system. The family branch concept weakened and was replaced by the one husband and one wife paternal small family society the same as Han system. In blood concept, originally, people judged by “black or white”, which was replaced by “judged by economic status”. Therefore, there were more and more cross nationality marriages and cross class marriages. For example, the official name Ashimeng, the first wife of Lijiang Naxi chieftains, is Fengshimu. She is the daughter of Wudingfu and Fengzhifu. She gave birth to a son named Mu and the second son Muyou. Abaoyu, the second wife of Lijiang Naxi chieftains, was Fengshishao with official name. She gave birth to two sons, Jia and Tui. The first son Mu inherited the title of his father.” “The first wife of Muyi, Lushihuan, is the daughter of Wuding official. She is named second class Shuren. She gave birth to two sons. The first son Mujing inherited his father’s title and second son is named Muyao. The second wife of Muyi, Lushirui is the daughter of Wuding official and is named the second class Shuren. She gave birth to two sons. The first son was named Changzhan and the second son was named Muxi.” (Mu Clan Pedigree). Shuixi Yi chieftain Anshi and Bozhou chieftain Yangshi conducted intermarriage and their lands bordered and they helped each other. (Ming Shenzong Real Record) As is recorded in Mangbu Long Clan Poetry Collections, Longweibang married Hezhang, the second daughter of Weining Eranshi. However, Hezhang did not give birth. So Longweibang married a daughter of Shaotong Han nationality Dingshi. She gave birth to two sons and two daughters. Longtiyong (the first son of Longweibang) firstly married Yiliangmao Maoshan Luoshi daughter, who did not give birth. He then married daughter of Ye from Jiangxi, who gave birth to three sons and who resided in Kunming. Longdekun married Zhu Guihua, Han nationality, who gave birth to three sons and one died. Longchengyu first married Anshi of Guizhou Tumu and then married Yang Zufeng, Han from Shaotong. In cross class intermarriage, the daughter of Qiaojia Tuoche Tuqianhu Luyanying is Luxunzhen. They put the third son of Hei Yi Longyun, Longshengzeng, as the heir to Aduo Tuqianhu (Qiao Clan County History). Adu official Anshude married “Longyinjing, the far niece of Longyun as the concubine”. There are many similar cases.

Although subjectively the intermarriage among the controlling classes of nationalities is mainly to maintain and fortify their control. The marriages with so obvious political color are to serve certain political interests. But objectively speaking, the intermarriage among upper levels of different nationality could not only improve and maintain their mutual relationship, but also could increase their mutual communications in economy, culture and interactions, reduce the bias caused by nationality differences, alleviate nationality conflicts, improve nationality relationships and conduce to local prosperity and progress.

What is more important, the direct consequences of the cross-clan intermarriage and cross-class intermarriage among Yi chieftains are that their decisions would exert great influence over their nationality. More and more Yi people would marry other nationalities and other classes. The scale and influence of the latter exceed that of the former one. Such intermarriage could not only weaken the class concept and status recognition inside Yi nationality, but also could enhance the mutual study and communication of nationalities and develop economy and culture communication of larger scale. It is also good for the social progress of frontier minority peoples areas. Its social influences are long lasting and it reflects the mutual communication and integration process of Yi, Han and other peoples. This is the unavoidable trend for nationalities’ integration and is the result that people from different nationalities friendly treat each other, communication with each other in economy and culture and conduct intermarriage within different nationalities.

Although Yi chieftains were divided into different provincial administration, they would inter-marry in order to show their high class statues. Due to social changes, they broke inner nationality marriage and inner class marriages. Their intermarriages had certain political aims and were not all willing to have such marriages. However, the effect brought by the inter-marriage not only lies in the marriage. It has more significant meanings, which is the relative relationship established through the intermarriage and the emotional and psychological relative feelings. What is more, the intermarriages were most network structure rather than single lines. Hence, their mutual interest relationship is more close. They are always at subtle relationship with the central kingdom, which exerted significant influences over the stability of southwestern areas.

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The 'Glass Ceiling' Phenomenon for Malaysian Women Accountants

Zubaidah Zainal Abidin

Institute of Graduate Studies

Universiti Teknologi MARA

Block 8, Intekma Resort & Convention, 40450 Shah Alam, Selangor, Malaysia

Tel: 60-3-5522-5435 E-mail: drzubaidah@salam.uitm.edu.my

Azwan Abdul Rashid

Faculty of Accountancy

Universiti Tenaga Nasional

Universiti Tenaga Nasional, Bandar Muadzam Shah, Pahang, Malaysia

Tel: 60-5-622-521 E-mail: azwan@uniten.edu.my

Kamaruzaman Jusoff (Corresponding author)

Yale University

School of Forestry & Environmental Studies

205 Prospect Street, New Haven, CT 06511, USA

Tel: 203-432-1384 E-mail: jusoff.kamaruzaman@yale.edu

Abstract

Apparently it was claimed that organisations are often not build to accommodate women's values, primarily because they entered organisations relatively late, and work in a relatively narrow range of occupations. Given this scenario, men and women experience organisational cultures very differently and perceive gender discrimination as an issue. The number of women with children participating in the paid workforce has increased markedly over recent decades, but many workplaces have not altered their expectations or provided work policies to allow women to balance work and family responsibilities. There is considerable and increasing agreement that what in fact keeps women back are invisible and artificial barriers that prevent qualified individuals from advancing within their organisations and reaching their full potential – the 'glass ceiling' phenomenon. Although women in Malaysia now represent 44.5% of the working population and are just as academically qualified as men, they are grossly under-represented at the senior management positions. This study attempts to discover the obstacles that keep women from rising above certain level in the organisations in an effort to raise both their individual self-worth and the level of their contribution to economic development.

Keywords: 'Glass ceiling', Organisational culture, Accountancy, Women, Work values

1. Introduction

Changes in demographic, social and economic forces have resulted in a large increase in the number of women in paid employment around the world over the past few decades. Evidence from studies carried out in the USA and Europe, however, indicate that women are not progressing to senior management positions at comparable rates to men. Women are often trapped in the lower and middle management positions, and this occurrence is noted worldwide. Although much thought and energy have been devoted to overcome the attitudinal and institutional discrimination that hinders women career development, yet, many of the results fall short of expectations. According to Wood and Lindorff (2001), women are now graduating in higher numbers than men from educational institutions, and more women are

entering the paid workforce and taking up managerial roles, but the poor representation of women at senior management level continues.

In Malaysia, women now represent approximately 48.9% or 11.4 million of total population, of which 48% or 5.47 million are in the working age population of 15 to 64 years, approximately a third of the labour force (Eight Malaysian Plan, 2000). The Plan also revealed that there is an increasing trend of female students enrolment into public universities from 50% in 1995 to 55% in 2000. This shows that women are just as academically qualified as their male counterparts and are therefore worthy of equality in the workplace. Although Malaysian society is undergoing rapid changes from its strong traditional religious and cultural norms to modern value about women (Koshal et. al., 1998), it is evident that a number of misconceptions in relation to women and careers in management still remain (Mavin, 2001). Discrimination, negative attitudes and stereotypes of women as leaders prevail, which leads to fewer opportunities and slower career progress (Koshal et. al., 1998; Nath, 2000; Merrell and James, 2001; Cordano, 2002). This was due to traditional approaches and models of career in organisations which are based on the experiences of men (Mavin, 2001), thus creates negative attitudes for women seeking advancement in the organisations. In addition, family supports and encouragement is critical to women's career success (Nath, 2001). The beliefs and perception that women must be able to play the role of wife, mother and worker simultaneously makes them struggle in a work-family conflict (Mavin, 2001).

The research literature indicates not only those women as a group face barriers to career progression but that women from ethnic and other minority groups face additional barriers (Shaw et al, 1993; Gardiner and Parata, 1998). Given that accountancy is still a male dominated profession (Hayes and Hollman, 1996; Gammie and Gammie, 1995) there is evidence that the barriers women accountant face in career development is even greater than in other areas.

This study aims to identify the range and nature of barriers to women accountant's career advancement with a view to identifying strategies for overcoming these barriers. This paper will inform future decisions about the nature and depth of information on the range and type of factors that influence women's career and providing an appropriate basis for developing strategies to overcome barriers.

The authors believe that the study offers a new insight on the issue of "women" and "management" in Malaysia, and enable us to enrich the understanding of those factors that may influence the career advancement among women. Given this group's increasing importance, it is high time that serious attention be paid to their unique needs and circumstances in an effort to raise both their individual self-worth and the level of their contribution to the country's economic development.

2. Previous research

The literature offers many explanations for the different labour markets status of men and women. These explanations range from those that relate to human capital, to 'glass ceiling', and prejudice and discrimination. Previous literatures indicate that women career progression seems to be blocked by an invisible barrier "glass ceiling" that keeps women from rising above certain level in organisations created by corporate tradition and prejudice. In addition, the presence of a partner and children impact differently on women and men's careers. Raggins et al 1998 suggest that inequitable distribution of household labour may make homes with families a source of support for men but a source of demands for women.

There is a substantial amount of research that indicates that men tend to be promoted faster than women, because of their greater use of informal networks as opposed to women's greater reliance on formal promotion processes alone. Studies revealed that training was of greater advantage to men than women in terms of managerial advancement and that work experience and education increased training opportunities more for men than women. Research findings also show that men and women have different experiences and perceptions of organisational practices. It seems that, on the whole, men believe that equal employment opportunity has been achieved, whereas women do not (Burton, 1998a:66).

According to Loughlin (1999), there are vast amount of available literature on barriers to women's career progression. Three key themes, human resource management, organisational culture and family issues, were identified as factors that affects women's and men's career differently. How human resource management is practised is important as the outcome of some practices can be less favourable for women than men.

The culture of any organisation which is underpinned by values, can negatively affect women. Family commitments of employees can have an influence on the way in which they are perceived by their co-workers, including managers. Work-family conflicts experienced when pressures from work and family roles are mutually incompatible, such that participation in one role makes it difficult to participate in the other (Liu and Wilson, 2001). According to Koshal et. al. (1998), although the progress women have made in a multi-ethnic nation like Malaysia in the last twenty-five years, they still lag behind their male counterparts in terms of authority, opportunities and equality of pay.

In keeping with the complex and multi-faceted nature of issues envisaged in the research of women in management, perhaps the most useful framework is based on a theory proposed by Fagenson (1993) called

Gender-Organisation-System (Figure 1) (quoted from Omar and Davidson, 2001). The framework endeavours to capture the complex person-organisation-societal interaction, while acknowledging the significance of local social context that will result in the under-representation of women in management. Thus, GOS framework will be adopted throughout the study in identifying the barriers that impedes women's career advancement in their organisations.

<<Insert Figure 1 about here>>

2.1 Local social context

The culture of an organisation has an important impact on those who work within it. The values which underpin most organisations, thus define success, often include money, power and status. The corresponding behaviours include working long hours, competitiveness and willingness to put work above all. McKenna (1997) and Cornelius (1998) argue that it is these values and behaviours that create the kind of organisational culture which many women find so inhospitable. Women say that an inhospitable culture is one of the most significant barriers to their advancement and a major factor in diminishing their dissatisfaction with work in large organisations (Phillips et al, 1997:571). To succeed in these kind of organisations, many women has to put aside the values and behaviours they believe are important in defining who they are. This includes having to down-play the importance of family and children in order to be seen as being serious about their career. Some women choose not to apply for more senior positions because they believe that the balance between work and life that they have managed to achieve in their current position cannot be maintained in a higher level post.

According to Cornelius (1998) gender stereotypes are still pervasive and widely shared. Although increasing numbers of women have appropriate educational qualifications, Wernick (1994) found that there is still a perception that there is lack of suitably qualified women for senior management positions. She attributes this to the fact that women have limited access to the wide range of development experiences and activities that build the credibility needed to advance.

2.2 Personal factors

A research by Child (1992) suggested that women characteristics in the accountancy profession are viewed negatively and act as a deterrent to reach the upper ranks of the profession, mainly as a consequence of their perceived increased degree of emotional variability. It is understandable that domestic duties would affect a woman's job flexibility in terms of willingness to accept higher responsibility that could inhibit career opportunities (Stockard, 1990). Consequently, women face difficulty to progress since most organisations perceive commitment at workplace as an important element for success, to the extent that they need to be better than men to be noticed or joining the "men's club" (Gammie and Gammie, 1995; and Nath, 2000).

Women's awareness towards their career path is also important factor (Jackson, 2001; Scheuermann et. al, 1998). Although they are qualified as their male counterparts, sometimes they need to work harder and perform better to obtain senior positions (Still, 1994; and Maddock, 2002). Several researchers found that women managers are more susceptible to role stress due to the multiple role demands inherent in running a career while also running a home and family (Collins, 1993; and Scheuermann et. al. 1998). In the long run, however, the success for these women is often at substantial cost to their personal lives. Due to demanding job, they have to work very long hours and may have to forgo long-term relationships and the opportunity to have children if they wish to progress to the top of the profession.

2.3 Work-family commitment

The difficulty women have combining paid work with primary responsibility for dependant care is interpreted by some as a lack of women's commitment to paid work, rather than a problem with the way work is structured. Commitment is generally perceived in those who are willing to work long hours, to undertake extended travel, and to put the needs of the organisation first. Staff who demonstrate commitment in this way are also seen to be highly productive.

Women often accommodate work and family responsibilities by working in part-time or flexible roles. However, such work can be seen by others in the workplace as being less important and less difficult than work that is carried out on a full-time basis, usually by men. This supports stereotypical views of women which perceive women as lacking the ability to do the 'hard' work that men characteristically undertake.

Research by Mavin (2001) illustrated that, in terms of family responsibilities, women may be disadvantaged beyond a certain level in the hierarchy where 100% commitment to the organisation may be expected. A person's marital status seems to play a part in career progression. Kelly and Marin (1998) pointed out that organisations look less favourably on married women when it comes to promotion than those who are single.

2.4 Organisational structure

ILO (1998) reported that women are typically placed in non-strategic sectors rather than in professional and line management jobs leading to slow career progression. Linehan and Scullion (2001) mentioned that many jobs are still seen as men's or women's jobs and this influences the initial intake of a particular gender to organisations.

Formality of the human resource management processes underpins fair practice and informality can result in unequal treatment of employees. Unstructured informal processes that have comparatively low validity, such as the unstructured selection interview, are still used by the majority of organisations (Burton, 1998b; Powell, 1988; Wernick 1994; Woody & Weiss, 1994; McDonnell, 1996). Informal recruitment processes can also lead to bias because recruiters tend to determine job requirements according to the current job-holder's gender (Powell 1988:92). If the current job-holder is male (or female) and displays certain characteristics and abilities, then these features are determined as being necessary to the job. This sort of process tends to limit the number of women applicants for "men's" jobs and vice versa. This reinforces occupational segregation and contributes to building stereotypical views of men and women's roles and abilities.

Access to high-profile development opportunities is often gained through informal networks and mentors. Researches findings indicate that individuals who are mentored are more frequently promoted, have more career mobility, and advance faster. Research has also shown that potential male mentors are less likely to assume that women are competent and that they often defer establishing mentoring relationship with women until those women have proved themselves (Ibarra, 1993).

3. Methods

This study attempts to uncover the factors affecting the career progression with specific reference to Universiti Teknologi MARA (UiTM) female accounting graduates. Although the scale of this study is limited to UiTM female accounting graduates, the authors believe that the findings will become a prominent topic to be debated over the employment status of women and their career aspirations and goals in Malaysia.

The study was conducted on 417 UiTM female Bachelor of Accountancy graduates selected from the UiTM alumni lists from the year 1990 to 1995. The questionnaire was divided into two main sections i.e. section A for demographic factors and section B for perceptions on career progression. The demographic factors were further segregated into three characteristics covering personal, career and organisational demographic characteristics. Section B determines the respondent perceptions on career progression. A 37-item questionnaire was developed that incorporated items directly from the literature representing the local social context, personal factors, work-family commitment and organisational structure. Respondents were requested to rate each statement on a five-point Likert-type scale from strongly disagree (1) to strongly agree (5).

4. Results and discussion

A total of 100 usable responses were received, giving an overall responses rate of 24%. Seventy-one (71%) of the respondents are between the age of 31 to 35 years old, married with children and 57% had been married between 5 to 10 years. An average of 22% to 31% of the working women earned an annual income between RM20, 000 to RM50, 000.

Respondents were asked to rate 37 items describing factors affecting career progression in terms of how each statement applied to them, from which five scales were created. Given such a large number of variables affecting career progression, it was necessary to develop a profile of the selection patterns to compare them effectively. Factor analysis was selected as the appropriate method to identify the specific set of variables which influence women's career progression. This technique makes it possible to identify the underlying patterns of relationships among variables and thereby condenses the information into smaller and more meaningful components of factors. Later, through this analysis the study attempts to build a model on the perception on career progression.

Bartlett's test of sphericity and Kaiser-Meyer-Olkin (KMO) were employed to determine the appropriateness of factor analysis. If Bartlett's test of sphericity is significant and KMO shows high value i.e. between 0.5 and 1.0, thus, factor analysis is appropriate for the study (Malhotra, 1996). The result of both tests is shown in Table 1.

<Insert Table 1 here>>

The result shows that Bartlett's test is significant and KMO shows high value (0.637), i.e. higher than 0.5. Thus, factor analysis may be considered as an appropriate technique for analysing the correlation matrix between the variables in the study. The outcome of factor analysis shows the pattern of the new factors in accordance with respective variables that describe each factor.

The prime factor for respondent's career barriers, explaining 20.45% of the total variance, is "structure". This factor is of more concern on the organisational structure, which includes the formal and informal policies of an organisation. It is believed that the organisational structure may shape women's behaviour at work. The findings confirm Jackson's (2001) and Still's (1994) findings that under-representation of senior women managers is explained by the nature of work environment. The second important factor for respondent's career barriers, explaining 18.05% of the total variance, is "task". The concern of this factor is on the employee's ability to execute tasks. The third important factor for respondent's career barriers, explaining 11.01% of the total variance, is "commitment". This factor is concern on the work commitment shown by respondents. The fourth important factor for respondent's career barriers, explaining

8.52% of the total variance, is “social”. This factor is of more concern on the social life of the respondents that include spouse, children, relatives, male counterparts, public, etc., which is in line with previous studies. The fifth important factor for respondent’s career barriers, explaining 6.45% of the total variance, is “culture”. This factor is concern on the organisation culture of the respondents.

Based on the above analysis, it can be summarised that career progression depends on 5 factors, that is, structure; task; commitment; social; and culture. This relationship can be clearly seen through the construction of proposed “career progression model” as per Figure 2.

<<Insert Figure 2 about here>>

5. Conclusion

The respondents of the study were all UiTM accounting graduates of majority between 31 to 35 years of age, and so the findings do not necessarily represent the conditions prevailing for women who are younger or older. However, they do give a good representation of UiTM female accounting graduates who are probably at the initial stage of their careers. This can be seen from the organisational demographic characteristics of the respondents. For instance, the respondent who joined the present employer less than 10 years represent 89.8% of the sample and 97% of the respondent represents the middle and lower management level. It is expected that these respondents will encounter more career barriers.

There is evidence from this study that some women have broken the “glass ceiling”. About 3% of those who participated in the study described themselves as “top management” and they were earning approximately RM60, 000 per annum in private limited company with a workforce less than 50. Despite some improvements, none of the respondents gain access to senior positions in big organisations. Therefore, this study has outlined the key factors that arise from the factor analysis concerning the barriers to women’s career progression. The findings suggest that there are 5 main factors influencing the career progression; they are structure, task, commitment, social and culture.

The study illustrates that the governance of organisations (structure) is the major factor (explaining 20.45% of the total variance) for respondent’s career barriers. Although, numerous recommendations have been made by several researchers, the authors doubt that it is going to be a success without the support and commitment from the organisation as well as the government.

The limitations of this study should be acknowledged. Drawing on the perceptions of sample respondents ignores other levels of younger and older generations, whose characteristics might be significantly different. The inclusion of younger and older generation should help in triangulating the findings in this study. The study did not gather information from employing organisations, which could shed light on the policies and practices they use in their approach to the women career and whether these have changed over time and in what directions.

Implications for further research can be considered to include:

- a focus on organisational governance and its policies and practices in the career development domain, especially where these affect female accounting graduates in both practice and industry;
- a multi-level approach which could provide a wider range of data relevant to a fuller assessment of the career path followed by female accounting graduates; and
- the inclusion of spouses or partners of these women should provide rich data pertaining to career influences outside the direct job role and organisational context.

Understanding the way in which organisational culture impacts on different people’s ability to contribute in the workplace in different ways is important if barriers to women are to be overcome and organisations are to attract and retain quality staff.

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Table 1. KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.637
Bartlett's Test of Sphericity	Approx. Chi-Square	1056.256
	df	210
	Sig.	.000

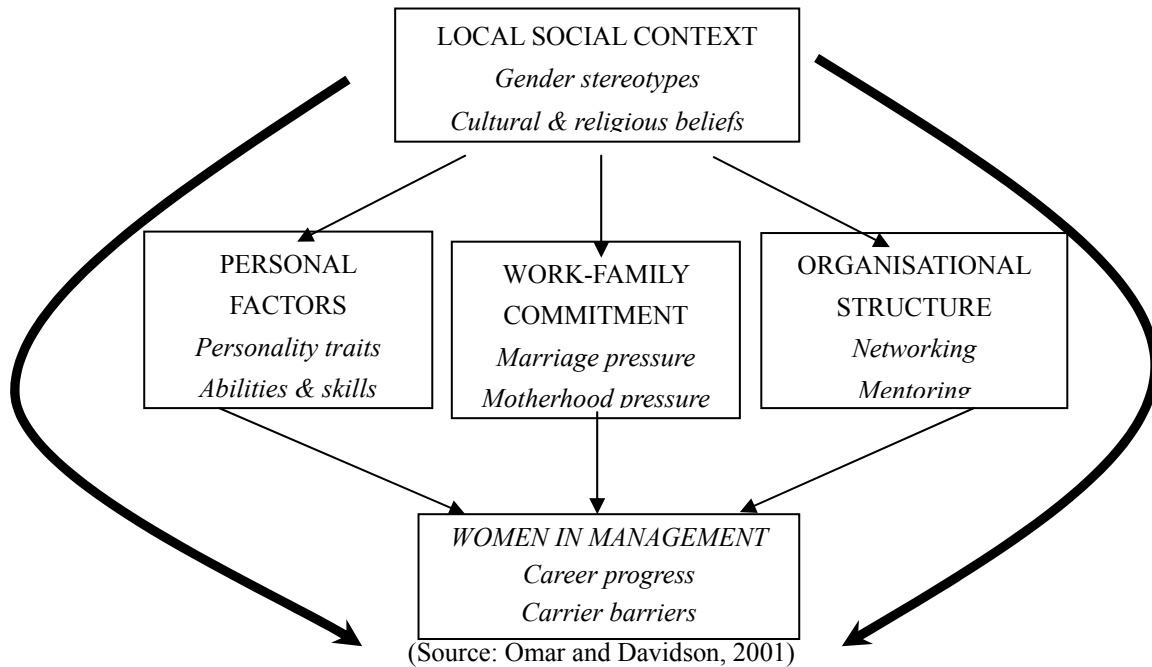


Figure 1. Gender-Organisation-System (GOS) Framework

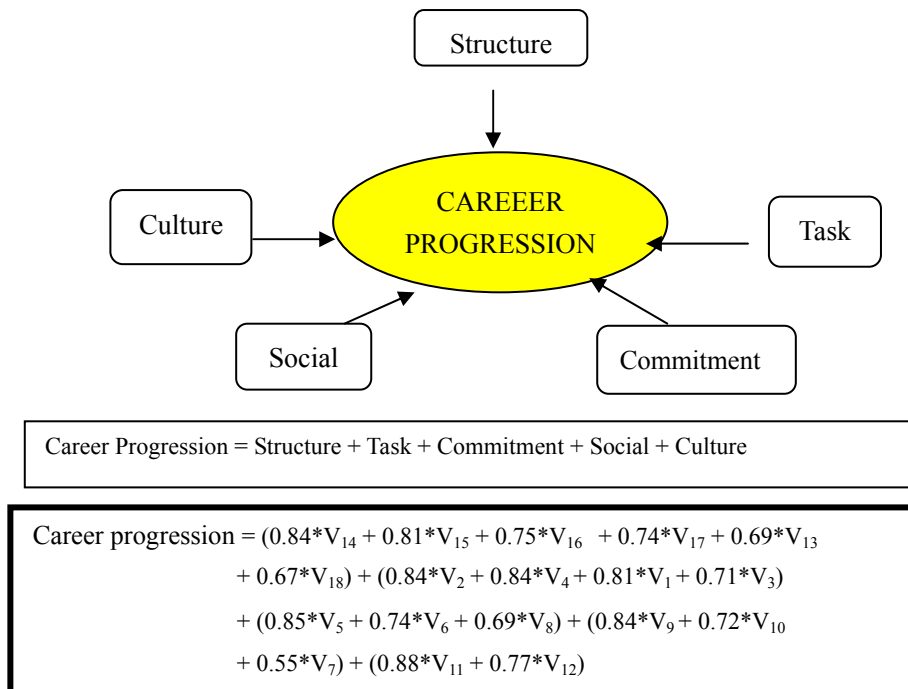


Figure 2. Proposed model for career progression



Jonathan Swift's Journey of Religious Satire

Xiang Xu

College of Foreign Language

Qingdao University of Science and Technology

Qingdao 266061, China

E-mail: stephenxu10@163.com

Abstract

Through close reading of Jonathan Swift's religious works and his novel, this paper traces his deepening critical attitudes towards religion. According to his writing time sequence, the targets of his ridicule become larger and larger, from Roman Catholic and Puritans, to the declining Christianity, and to all religions in general, which reflects his uncompromising stance as an Enlightener.

Keywords: Swift, Religion, Christianity, Satire, Enlightenment movement

1. Introduction

Jonathan Swift (1667-1745), the greatest satirist of the Enlightenment Movement and of all times, worked as a churchman over thirty years. In 1694, he was ordained Anglican priest, obtaining a small parish in Northern Ireland for about a year. In 1700 Swift became Chaplain to Lord Berkeley and was instituted as Vicar to Laracor, Agher, and Rathbeggan just outside Dublin. In 1713, Swift was appointed Dean of St Patrick's in Dublin, and stayed in that position until 1742, when he resigned due to poor health. As a cleric, he was devoted to his duty, preparing his sermons arduously, serving his congregation full-heartedly, and defending the Church of Ireland militantly. However, his attitude toward church and religion was contradictory. Christianity to him, besides being a profession, was more like a choice in dilemma. An unwavering Enlightener, he never gave up his right of criticizing religion, especially the evil practices of churchmen and dissension among different branches. His criticism can be seen in his religious essays, as well as in *Gulliver's Travels*, a mastery satire of all the time.

2. Conflicts between different Christian sects: *A Tale of a Tub*

A Tale of a Tub (1704), one of Swift's earliest satire works, is a religious allegory. The book exposes the quarrels of the churches in the famous story of three brothers, Peter (Roman Catholics), Martin (Anglicans) and Jack (Puritans). Their father (God), at his death, bequeaths a coat to each of them, and leaves the will explaining the proper mode of wearing it. They first interpret the will each in their own ways, and then, after many ingenious evasions of it, lock up in a strong box; and then start quarrels concerning the will and its significance. Peter, the eldest son, adds some gilt edges and gaudy decorations; Jack shortens the sleeves and skirt. Only Martin keeps the coat roughly as it used to be. Soon after their father's death, troubles and disputes are emerging among the sons. First, Peter declares that he, the eldest of the family, is the sole heir of his father's will. He demands his brothers address him, not "Brother", but "Mr. Peter", then "Father Peter", or "My Lord Peter", and finally signs the pardon with "Emperor Peter". Besides, he gathers a flock to make some "projects" and "inventions" to cheat people and bully his brothers. At last the two younger ones can no longer bear the suppression, rises against Peter, and are consequently turned out of the house. Later on Jack and Martin also quarrel with each other.

The target of satire in *A Tale of a Tub* is mainly the Roman Catholics represented by Martin, but the Puritans in image of Jack can't escape Swift's sword either. Only to Anglicans is he tolerably mild. For instance, in Section 4, Swift acidly derides the Roman Catholics' greed, corruption, rigidity and obscurant. To the infamous pardon the author's castigation is merciless. He exposes the Roman Catholics' conceit attempt of prevailing over morality and law and its pretensions to being the will of God.

Whenever it happened that any rogue of Newgate was condemned to be hanged, Peter would offer him a pardon for a certain sum of money, which when the poor caitiff had made all shifts to scrape up and send, his lordship would return a piece of paper in this form:

'To all mayors, sheriffs, jailors, constables, bailiffs, hangmen, &c. Whereas we are informed that A. B. remains in the hands of you, or any of you, under the sentence of death. We will and command you, upon sight hereof, to let the said prisoner depart to his own habitation, whether he stands condemned for murder, sodomy, rape, sacrilege, incest, treason, blasphemy, &c., for which this shall be your sufficient warrant. And it you fail hereof, G--d--mn you and yours to all eternity. And so we bid you heartily farewell.

Your most humble

man's man,

EMPEROR PETER.'

The wretches trusting to this lost their lives and money too. (p 132)

Besides the unscrupulousness of the Roman Catholics, Swift also aims his sword at the other sects of Christianity: he calls Jack's uncontrollable hatred a religious fanaticism, and shows great impatience to Martin's patience in everything.

Because of his violent attack on the church, many people started to doubt the sincerity of Swift's belief. Swift defended himself that what he aimed at was not Christianity, but the abuse of Christianity. However, his defense is not unassailable. A careful reader will find that, not infrequently, this small book full of jests and smears, while ridiculing the practices of the church, undermines some of the divine Christian doctrines, and upsets many real Christians.

3. A Tongue-in-cheek defense: "An Argument against Abolishing Christianity"

In 1708, Swift published "Arguments against Abolishing Christianity", a religious essay, in which the narrator argues for the preservation of the Christian religion as a social necessity. Trying to pacify the rising voices advocating the abolition of Christianity, the narrator, with a pose of a patriot worrying about the fate of his nation, refutes the arguments of the abolishers by listing the functions and social benefit of Christianity. Nevertheless, the author does not sing a eulogy against his conscience, but frankly admits all the troubles and defects of Christianity. He firstly makes it clear that what he endeavors to defend is the nominal Christianity instead of the real Christianity, which had long been abandoned in the mist of history.

To offer at the restoring of that, would indeed be a wild project: it would be to dig up foundations; to destroy at one blow all the wit, and half the learning of the kingdom; to break the entire frame and constitution of things; to ruin trade, extinguish arts and sciences, with the professors of them; in short, to turn our courts, exchanges, and shops into deserts; and would be full as absurd as the proposal of Horace, where he advises the Romans, all in a body, to leave their city, and seek a new seat in some remote part of the world, by way of a cure for the corruption of their manners. (p543)

Although the narrator has to accept the fact that the sun of Christianity has already been setting in Christian countries like Britain, and authentic Christian spirit plays little role in people's life, yet to start something totally anew is by no means realistic. The only choice is just to mend and patch to tide over another season.

The author then refutes one by one the arguments of the abolishers. His manner is perfectly serious, but the evidence he provides are just hilarious. For example, to the argument that Christianity restricts free thinking, the narrator answers, that is just why a nominal religion is necessary: "*Great wits love to be free with the highest objects; and if they cannot be allowed a god to revile or renounce, they will speak evil of dignities, abuse the government, and reflect upon the ministry, which I am sure few will deny to be of much more pernicious consequence...*". Christianity shares at its own expense troubles with the government. What a great sacrifice! To the second argument that the belief of the Gospel system is too difficult for Freethinkers, the narrator replies in surprise: Is not everybody freely allowed to believe whatever he pleases, and to publish his belief to the world whenever he thinks fit, especially if it serves to strengthen the party which is in the right? As to the idea that abolition of Christianity will end disputes among parties and religious branches, the narrator's reply is: "*if the physicians would forbid us to pronounce the words pox, gout, rheumatism, and stone, would that expedient serve like so many talismen to destroy the diseases themselves?*" (p43)

As to the opinion that abolishing Christianity will save one day each week to promote economy and public entertainment, the narrator's answer is:

... I readily own there hath been an old custom, time out of mind, for people to assemble in the churches every Sunday, and that shops are still frequently shut, in order, as it is conceived, to preserve the memory of that ancient practice; but how this can prove a hindrance to business or pleasure is hard to imagine. What if the men of pleasure are forced, one day in the week, to game at home instead of the chocolate-house? Are not the taverns and coffee-houses open? Can there be a more convenient season for taking a dose of physic? Is not that the chief day for traders to sum up the accounts of the week, and for lawyers to prepare their briefs? But I would fain know how it can be pretended that the churches are misapplied? Where are more appointments and rendezvouses of gallantry? Where more care to appear in the foremost box, with greater advantage of dress? Where more meetings for business? Where more bargains driven of all sorts? And where so many conveniences or incitements to sleep? (p87)

The church has been reduced from its lofty spiritual position to a mundane gathering place. Swift is forced to defend the existence of religion by highlighting its non-religious function.

Then the author lists the necessity of preserving Christianity: though many daggled parsons will offend the sight of the gentlemen of wit, they do provide the latter with wonderful material for diversion and for sharpening their tongues and improving their talent. In the same way, the abolition of Christianity will deprive the freethinkers, social reformers and brilliant orators of their best, even the only topic.

Besides other political, religious and moral risks the abolition will cause, the narrator finally exposes his ace: the economical interest that appeals most to his English readers:

To conclude, whatever some may think of the great advantages to trade by this favourite scheme, I do very much apprehend that in six months' time after the Act is passed for the extirpation of the Gospel, the Bank and East India stock may fall at least one per cent. And since that is fifty times more than ever the wisdom of our age thought fit to venture for the preservation of Christianity, there is no reason we should be at so great a loss merely for the sake of destroying it. (P765)

From the above, we can see that the author, by pretending to defend Christianity, demonstrates clearly the deplorable state of Christianity: it is more a habit than a belief, the corruption of the church and folly of parsons are public punching bags and hence, it is just out of convenience for people to keep it. It has nothing to do with spirit and soul.

Notwithstanding, we can detect the author's yearning as an Enlightener. He desired to revive the real Christian spirit and to restore society from its moral degradation, which he knew, would be in vain. With such tongue-in-cheek manner, Swift expresses his longing as a disillusioned social reformer.

4. Irrationality of religious conflicts and their consequences: *Gulliver's Travels*

Swift once said, "We have just enough religion to make us hate, but not enough to make us love one another." This idea is explicitly illustrated in his masterpiece *Gulliver's Travels*. Through Gulliver's fantastic adventures in such countries as Lilliput, Brobdingnag, Laputa, and the country of the Houyhnhnms, Swift gives a devastating satire to society and human foibles. Through this mirror, the evil and absurdities of the 18th century England are reflected in an exaggerating manner: corruption in politics, evil in religion, impracticality of scientific research, and human weakness such as greed, vanity, and sloth.

In Lilliput, a country of people no taller than 6 inches, Gulliver talks about their troubles at home and aggression from abroad. The government is divided into two parties: High Heels and Low Heels, and their variances endanger the nation. Meanwhile, the religious discrepancy has dragged the country into a war as long as 36 months – remember the entire history of the nation is but 6000 months. Upon that, the civil war has also led to a war with a neighboring country Blefuscu.

It began upon the following occasion. It is allowed on all hands, that the primitive way of breaking eggs, before we eat them, was upon the larger end; but his present majesty's grandfather, while he was a boy, going to eat an egg, and breaking it according to the ancient practice, happened to cut one of his fingers. Whereupon the emperor his father published an edict, commanding all his subjects, upon great penalties, to break the smaller end of their eggs. The people so highly resented this law, that our histories tell us, there have been six rebellions raised on that account; wherein one emperor lost his life, and another his crown. These civil commotions were constantly fomented by the monarchs of Blefuscu; and when they were quelled, the exiles always fled for refuge to that empire... During the course of these troubles, the emperors of Blefuscu did frequently expostulate by their ambassadors, accusing us of making a schism in religion, by offending against a fundamental doctrine of our great prophet Lustrog, in the fifty-fourth chapter of the Blundecral (which is their Alcoran). This, however, is thought to be a mere strain upon the text; for the words are these: 'that all true believers break their eggs at the convenient end.' (P432)

The wars among these tiny people remind us of the countless massacres and domestic disturbance in British history and the lasting wars between England and France, triggered off by religious disagreement. When we reexamine those bloody wars through the eye of Gulliver looking at the Lilliputians, the bone of contention, which seems so vital, is actually as insignificant as from which end to break an egg. However, just these trivial disputes cause such great disaster. What unreasonable creatures human beings are!

In Brobdingnag, Gulliver, out of dignity or vanity, boasts to the king of the giants about the great achievement of England. After careful listening to the innumerable political conflicts and the description of killing machines that Gulliver is proud of, the king of penetrating mind concludes "the bulk of your natives to be the most pernicious race of little odious vermin that nature ever suffered to crawl upon the surface of the earth."

While staying with the Houyhnhnms, Gulliver tells his wise horse master of the bloodshed caused by religious disagreement:

Difference in opinions has cost many millions of lives: for instance, whether flesh be bread, or bread be flesh; whether the juice of a certain berry be blood or wine; whether whistling be a vice or a virtue; whether it be better to kiss a post, or throw it into the fire...Neither are any wars so furious and bloody, or of so long a continuance, as those occasioned by difference in opinion, especially if it be in things indifferent. (P90)

When the man-made holy coat is stripped off the religious issues, and religion is restored to its original position, we will realize all the disputes, seemingly as vital as life, are really something naïve and ridiculous.

Gulliver tries to persuade his horse master that he is different from yahoos. We human beings have reason and wisdom, high moral standard and clean habits. But after his account of European history and the history of human civilization, which is characterized by irrational violence and evil, his master interrupts him:

But when a creature pretending to reason could be capable of such enormities, he dreaded lest the corruption of that faculty might be worse than brutality itself. He seemed therefore confident, that, instead of reason we were only possessed of some quality fitted to increase our natural vices...(P57)

After his extensive travels in these countries, Gulliver draws a very pessimistic conclusion on human nature: the greatest evil of humanity is lack of reason, or against reason.

5. Conclusion

In *A Tale of a Tub* Swift attacks mainly Roman Catholics and Puritans, the two branches of Christian church; in "Arguments against Abolishing Christianity", his target is Christianity as a whole; then in *Gulliver's Travels*, he levels a heavy blow to all religions in general.

The Criticism of Swift experienced an enlarging and deepening process: from accepting one sect of Christianity with conditions, to admitting only its social function, to negation of all religions, the sword of his satire is thrust deeper and deeper. That is closely related to his Enlightenment thinking. After all, which religion can withstand the scrutiny of such a thorough and sharp critical mind?

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Mystical State, Beautiful Dance ---Annotating Charm of Southeast Asian Dances

Feirui Li

School of Art

Guangxi Nationality University

East Ge Road 18-1, Nanning 530022, China

E-mail: lifeiruiwudao@163.com

Abstract

The Southeast Asia dance rhythm to be slow, expresses feelings, exquisitely, the gentle rhythm, grows perceptibly free and easy beautifully. It has congeals builds up, the summary, the embodiment to contain, romantically and so on artistic characteristics. Must appreciate Southeast Asia to dance, should better have such elementary knowledge: Should understand the Indian two big epic poems: "Romania and Morocco spread out that", "Morocco to scold husband's mother Luo to be many", with Buddhism, Hinduism's elementary knowledge. Because this area is the religious country, believes Buddhism most, believes in Islamism individually. This area's traditional dance's story content has a lot to do with the Indian epic poem, and the Buddhism story concerns. If has mastered the above knowledge, as soon as in these dance's character enters the stage, so long as pays attention listens to music, to look carefully the mask and comes up the distinguish from clothing's color, apparent role status.

Keywords: Southeast Asia, Religious culture, Dance

Southeast Asia dances plans to pursue the curve, three curved curves. That takes the form of the S shape physique, the exaggeration, congeals the movement which builds up, the sentimental rich manner, fire imagination. The dance alternates tension with relaxation, as soon as soon as between enters draws back, if Yang Refu, is neither friendly nor aloof, the speed has sends, the house moves in calmly, static has moves, manifests dances US's life rhythm. This is a major characteristic which Southeast Asia dances. But another characteristic is its stylization vocabulary. When performance classical ballet, each characters have its standard sign language, the dancer's posture, the dance step and the expression. The summary, congeals highly the dance vocabulary which builds up, expresses the dance the ghost and the ideal condition, thus stimulates people's artistic imagination, rich people's esthetic feeling.

The Burma, Thailand, Indonesia, the Philippines, Malaysia, Laos, Vietnam, Cambodia, Singapore and so on nine Southeast Asian countries, may divide three systems according to the region relations and the dance characteristic: First, Indonesia, Malaysia, Singapore, Philippines; Second, Thai and Indo-Chinese peninsula Cambodia, Laos; Third, Burma. From, Southeast Asia dance rhythm is overall speaking slow, expresses feelings, exquisitely, the gentle rhythm, grows perceptibly free and easy beautifully. It has congeals builds up, the summary, the embodiment to contain, romantically and so on artistic characteristics. Must appreciate Southeast Asia to dance, should better have such elementary knowledge: Should understand the Indian two big epic poems: "Romania and Morocco spread out that", "Morocco to scold husband's mother Luo to be many", with Buddhism, Hinduism's elementary knowledge. Because this area is the religious country, believes Buddhism most, believes in Islamism individually. This area's traditional dance's story content has a lot to do with the Indian epic poem, and the Buddhism story concerns. If has mastered the above knowledge, as soon as in these dance's character enters the stage, so long as pays attention listens to music, to look carefully the mask and comes up the distinguish from clothing's color, apparent role status.

The Asian many country people enter the stage to the character do not register, only listens to music, to look that the mask or took a look at the clothing color apparent role status. This country is the religious country, believes seat of honor department Buddhism most. But in the history the Indian polytheism also once disseminated Malay peninsula, believes in for the Malay. Therefore to Buddhism "Bunsen photometer after" the story, should have the understanding to the Hindu three Lord's stories. World three big religions for Buddhism, Christianity and Islamism, therefore understood that Buddhism is also one cultural education. Buddhism including the Mahayana, Hinayana and esoteric buddhism. The

Mahayana speaks the self-extrication to propagandize universals restoration, therefore calls self the Mahayana, censures early seat of honor department Buddhism is called Hinayana, because slightly to ride. It is generally thought that the Indian tradition dance is fastidious about the curve, actually not completely. The famous husband's mother Luo Duowu standing position then does not leave the hip, only then Manny Pulley, the Audi alizarin red and so on is fastidious about "three curved" curve. Pursuing the curve desirably truly, but actually Southeast Asia's traditional dance. For instance the Bali dance "the bird pulls the bird to pull" (meaning of the visor onlooking) and "west Ma Dague" (cold meaning) the movement, as well as the body, the waist, the footsteps, the look "Bola" the rhythm (one kind of similar ripples fluctuation's flavor), is one kind of curve modelling or along 8 character fluctuation vocabulary. Also like "Norah dance" the fluctuation waist, "the hole" the play "donates on the ship to row" the dance step; The Burmese Thailand dance "thin" the dancer's posture -- flower arrangement, hugs, nearly looked that (looked far), the speculum, ties sends, ascends the gravel and so on, young viewing carefully to taste, to savor carefully, is being full of one kind along curved flow US, a continuously remote ascension's smoke cloud, looks like in the hole hole pagoda the statue to touch likely by this mortal world beautiful scene revives, approaches leisurely to you. That resembles the manner which moves must moves, starts to speak but hesitates, a not less than exquisite splendid active mural. The stylization vocabulary Southeast Asia traditional dance majority of all has being established by usage highly sign language, dancer's posture, step and expression, but each character is also various. When performance large-scale classical ballet, the character uses the sign language dialog expression plot, if lacks that national sign language the basic general knowledge, listens to the foreign language to be the same likely naturally, did not understand the plot also not to matter is interested. Why makes Thailand "joyfully" sign language everybody guessed "the speech", makes "sadly" when the dancer's posture guessed "is injured", makes the Bali dance "Arab League root volume bird sand Dru" (to peep at meaning of the hostile camp), to make the Burmese Thailand dance "nearly to look that" "looked far" when guessed that does not permit? On because these vocabularies refines from the life movement, entered the palace young or up and coming generation very sweeping change. The palace dancing to music's imperial family is enjoys nobly, the dancing to music entertainer to monopolize favor, then sedulously strives for perfection, causes the vocabulary more to hasten to the standardization, down to sublimates highly the stylization vocabulary. Certainly forms the process is the quite long historical stage, gets it done in one action by no means.

The traditional dance all regards as in Southeast Asia various countries oneself national culture the essence. For instance Thailand said that "the hole" the play for it "nationality's pride", the national theater performs large-scale "the hole" the play is very grand dignified. Must worship first, only puts on the clothing to spend to go for one-and-a-half hours. Carries the mask to worship on bended knees first teacher, for carries the royal crown by the master worker, the mask cannot lay aside casually, must wrap on specially made helmet. I study "the hole" in Thailand the play, does not worship does not acknowledge as teacher cannot start to study. The artistic hall has chosen a lucky day for me, in uses to make the sacrificial offering dance god specially in the hall to carry on. That day, "the hole" in the play the famous character mask is placed on 6.7 meter stair type sacrificial altar, the happy resplendent in gold and jade green musical instrument one and puts together with "the hole". The sacrificial altar sets has pig, the fish and shrimp, several dozens kind of fruits, the assorted soft dessert, the assorted incenses and candles as well as the innumerable fresh flower, in the hall the exotic fragrance greet the nostrils strongly strict magnificent, starts to study "the hole" play's dance student, the hand-hold incenses and candles is bringing the dewdrop lotus with several, kneels bends down in the place. The sacrificial offering etiquette is very complex: The sutras, worships on bended knees, offers incense in worship, offers flowers, sings the poem, the dance Altogether has carried on for nearly three hours, is only the god offers the dance. In Indonesian, Cambodian stronghold this situation is not just rarely seen. Regarding the folk dance, the national minority dance, then thought that is mainly the self-entertainment, either gives a visiting performance for the tourist service or the study abroad. But traditional dance not only as a result of superb skill, also, because many to display Buddhism "Bunsen photometer after" and two big epic poems regards as the very sacred enterprise. The nature, the traditional dance obtains so takes seriously with to preserve perfectly, also admires in the religious belief strength. In many places, the traditional dance was still a religious etiquette's constituent at first, some scholars call Southeast Asia's traditional dance the religious dance. Overall speaking, this region except the Philippine Luzon main island, because in historical all sorts of reasons come under outside the Spanish dance culture tremendous influence, other various countries Mindanao all receive the Indian dance culture influence including the Philippines south to be deep. Although these three writing styles are different respectively, but because the nationality moves the person, the area to alternate, the religion to disseminate various kind of factors, causes between each integration to be very also close, even is completely same during different writing style's certain domains. What for instance peaceful, Cambodia dances follows is the identical traditional artistic laws and regulations, but peaceful dancer's posture modelling gradient big, but Cambodia traditional dance, its laevo-rotatory right-turn steeple type "the difference pulls the hat" the spire permits the incline in no way. Philippine Medan old dance Indonesian Java tradition dance influence, both, regardless of is very similar from the clothing to the pentatonic scale Gansu Meilan orchestra accompaniment. The Malay peninsula country as well as peaceful south dances also receives the Indonesian Sumatra to dance many influences. On Burma (north Burma), is spreading until now also Burma "Thailand" (the ancient times Thailand name) the dance. Burma famous "the female

classical solo dance” and south Thailand “the Norah dance” its type movement, the dancer's posture modelling, the happy law standard are exceptionally similar.

Southeast Asia dance culture developed representative the country should for Indonesia, Thailand, Burma, their traditional dance be “the Indian Malaya culture circle” typical model. Indonesia has two big traditional dance clique, Malaya dances cultural the model to represent - - the Javan tradition dance is its one. It affects to the north goes straight to Mindanao, penetrates peacefully into the Pacific section, Northeast until Malay peninsula's Malaysia, Singapore, to the south south and so on regions. Its two for is honored as “Eastern Greece” island of - - Bali's the artistic traditional dance. It is in Southeast Asia various countries believes the Indian polytheism area only. This island resident looks like the Indian people to advocate the wet husband's mother equally god of for the dance, including dances also needs the wet husband's mother god to audience's salute the symbolic hand signal expression. In Indian husband's mother Luo Duowu has nine kind of expression standard namely nine kinds to express that the laughter, anger, sorrow and happiness “Russ”, in the Bali tradition dance also has expresses the laughter, anger, sorrow and happiness eight kind of expressions “stone”. The Thai tradition dance mainly refers to the false face ballet “the hole” and the classical ballet “the Luo river Yin principle”. “the hole” develops the Indian epic poem “Romania and Morocco spread out that” the kind of drama specially; “the Luo river Yin principle” stems from peacefully south, dances the cultural influence Malaya to be big, it is the ballet variety which the peaceful south people like. “Luo river Yin principle” the traditional play a play has spread for three, 400 years from “Ma Norah”, until now was still the Bangkok Art Hall Theatrical troupe's standing repertory, entertains the state guest frequently in the national theater. Burma traditional dance is from the classical play, the Romanian-Moroccan play, Arab League welcomes a new flower which in the play derives. The classical play displays Buddhism “Bunsen photometer (leads a pious life after” the Buddha previous existence) the story, under it has the Burmese side dancer's posture modelling unique color. The Romanian-Moroccan play develops the Indian epic poem “Romania and Morocco to spread out that” specially the piece, came under ancient times Thai dance many influences. Its dance step is affable, the dancer's posture slender, holds Xiu leisurely, charming moving. Arab League welcomes the play “to sit from the palace sings Arab League welcomes” develops the present age, advanced 45 men's traditional entertainment involving talking and singing, during is alternating the female exquisite dance section. Not only the dancing girl must say, but must be able to sing, and must grasp the traditional dance completely the highly difficult technique. This is the artistic form which the Burmese people like, the view tastes two, three hours in the holiday period people not to be willing frequently to depart. Rangoon Television station every night 7:30 to 8:00 dance programs, appears frequently “Arab League welcomes the play”, excels including many university students and the renowned movie female stars to perform “Arab League welcomes”, moreover superb skill. Artistic influences formally, including artistic principle, hand signal vocabulary, expression standard, plays structure, character modelling, clothing color, mask styles of makeup and so on For instance India has 108 “card that to pull” the dancer's posture, this artistic standard method passed to Thailand then to become the peaceful dancer to summarize the standard national tradition dancer's posture method. Thailand “the hole” play's 68 type dancer's posture, each dancer's posture also has the name, such as “four sides the buddhist day”, “Norah dances”, “the fish view sea” and so on. Has the single hand signal, the association hand signal as for sign language India to be possible to express tens of thousands of kind of meanings, in the language ten big parts of speech may use the hand signal to hint. Southeast Asia general area's traditional dance is also fastidious with the sign language expression expresses one's ideas, and has the being established by usage standard. We are going to study the Thai 27 sign languages, are Ji Yi understand the Indian dance culture influence the might. “The hole” in the play pulls Prince Ma to put on the dark green dance clothing, the Hanuman monkey king to put on the white dance clothing, also is following India traditional dance stipulation. In the Bali dance initiates moves the eye movement very obviously comes under the Indian husband's mother Luo Duowu influence. In the vocabulary influence, along with to dances the technique the study, I will prompt everybody one by one. In the theme influence, is mainly the Pali literature two big epic poems “Romania and Morocco spreads out that” and “Morocco scolds husband's mother Luo are many” the dissemination. They are not only India traditional dance performance themes, is also the subject which Southeast Asia each traditional dance displays frequently. This already was the well known historical evidence. Speaks of here, then Southeast Asia those who whether to look like some scholars to say has been “India enlightens” the country? “Enlightens with India” explained that the Indian culture to Southeast Asia the influence is inappropriate. The initial Indian dance culture is starts along with the Indian early time Buddhism's dissemination to enter this region. Buddhism is born in India, afterward it produced has advocated multi-gods Hinduism, this region country's royal family stemming from to the Hindu race and the royal power worship, simultaneously believed in Hinduism's three Lord. Sometimes therefore Buddhism, Hinduism's dissemination does alternately even ambiguously, on the Burmese pagoda wall also will occasionally present wet husband's mother, the big buddhist day, to adjoin the wet slave three Lord's images. Until now, although Southeast Asia still believed seat of honor department Buddhism, but two religions in the southeast subculture history's influence, must delimit an obvious boundary between them are very difficult. In the traditional dance displays Buddhism “Bunsen photometer after” many plays, namely stems from this kind of reason.

Our country puppet starts in the primitive society, the so-called tall and strong extraordinary side is the earliest puppet,

the puppet is highest may reach one, two ten feets, the -like puppet all has the important development to Tang Songge, and starts to the territory outside to disseminate, passes to India's buddhist to say "Che Ye Neijia" (shadow play); Passes to Japan's calling "the article to be happy" (finger puppet); In Thailand's calling "south Egypt" (black and white shadow figures), "south Ram" (colored shadow figures); Is called "the tile in Java to raise" (shadow play), Burma to raise the line puppet, no matter proposes the line, stick, to belong to the three-dimensional puppet the cloth sack puppet to the modern times, is called the puppet. Takes the shade take the plane the puppet to be called as the shadow figures or the cinema. Indonesian, Thai, Burmese these three countries have had the puppet golden age in the history. In the ancient times puppet was the feudal dynasty ruler's noble entertainment. In Burma, the puppet show is called "the high play", may put up a stage in the imperial palace performance. But the human acts in a play can only in the flat land, Emperor Gao Guo may not. Along with the feudal society culture's progress, the ruler enjoys also one step by step must obtain is higher, therefore imitates the human from the puppet to evolve imitates the puppet to the human, this is especially obvious in Burma and Thailand. Burma ancient times the dancing to music was originally "the inspiration", "the drum play", reached hundred and thousand of kinds, simultaneously proposed the line puppet art quite to be also developed, puppet Gao Keda above one meter, on the body had 13 to propose the line generally, afterward developed to six several. The puppet dances when the finger, the joint, the neck, the eye, under the chin, the toe may continually the random movement. According to the historical record, (A.D. 1364--1555) the Burmese play has formed the unique style to Ava dynasty time, this style characteristic, has the close relationship with it highly developed puppet show. We have studied under Burma (south Burma) traditional dance nearly all dance steps may see from puppet show's dance. Studies when Rangoon, I saw the large-scale puppet show's performance from the television. And then includes complete "the classical dance for two people" as well as "the immortal dance", "minister arranges the mat dance", "the palace maid dance" and so on famous dance. Therefore had "the play source in Burma stemming from the puppet" saying. To Yong Jiya dynasty (A.D. 1752--1885) time, on Burma (north Burma) as a result of ancient times Thailand culture input, also forms has Burmese type Thailand plain style on Burma to dance, present synonym it for the Burmese Thailand dance. However has the typical significance, most to be able also to receive on behalf of the Burmese characteristic raises the line puppet influence big under Burma style the dance (Burmese type style dance). But artist many men of insight also vigorously are esteeming the Burmese Thailand dance are now because its style elegant, expresses feelings exquisitely, because of it closer simple good Burma nationality individuality, then does not know. I very much like to the two, because the puppet show has promoted the progress which the human body dances. Puppet smart clever, has developed Burma's dance vocabulary richly, is also is worth esteeming very much. In Thailand, "the hole" the play was considered that stems from the shadow play directly, holds this view scholar to have plenty of such people. "hole" many to several hundred kind of masks, is the shadow play character styles of makeup design disassimilation. Imitates beginning of the shadow figures dance from the human, is only outlines likely the shadow figures character's same design in the face. In order to simplify puts on make-up, then creates each kind of character mask based on the character form. The shadow figures art's essence then in play this new art preserves in "the hole".

Indian culture, between religious culture dissemination as well as different artistic variety mutual influence, this is Southeast Asia dance culture in the development historical evidence, is also the flood and field transportation is developed, social productive forces progressive inevitable result. The Asian general regions are different since the ancient times in the condition which national traditional dance art is then in exchanges mutually seeps mutually. They both have the unique individuality and to have the identical blood relationship general character respectively. Down to Southeast Asia various countries form mystical state, everywhere is filling the beautiful dance.

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Book Review: *World Englishes in Asian Contexts*

Fan Fang (Corresponding author)

English Language Center

Shantou University

243 Daxue Road, Shantou 515063 Guangdong, China

E-mail: ffang@stu.edu.cn

Abstract

With the spread and development of English around the world and the trend of globalization, the English language, as the most widely used language around the world, has spread across many different Asian countries and become the key language in Asia. Today, the English language is regarded as a second language (ESL) and has developed its own characteristics in many Asian countries such as Singapore, Malaysia, and India. This paper reviews a book named *World English in Asian Contexts* and focuses on the theory of World Englishes and varieties of English in Asian countries. It is hoped that readers can get a big picture of the use of English in Asia and understand the language profile in these Asian countries.

Keywords: World Englishes, Asian Englishes, English language teaching

1. Introduction

The English language has developed and spread worldwide, especially in recent decades. As an international or global language (Crystal, 1997; Graddol, 1997; McKay, 2002), English has gained such an unprecedented status in Asia. With the high status English has gained in this part of the world, it is not surprising to hear that “English is an Asian language” (McArthur, 2003). Therefore, the issue of English varieties in Asian countries has been gradually paid more attention and discussed by professionals and scholars (Bolton, 2003; Kachru, 2005).

2. Asian Englishes

Yamuna Kachru and Cecil L. Nelson, in their book, *World Englishes in Asian Contexts*, provide readers with comprehensive background, information and implications concerning theoretical, methodological, educational and cultural aspects of Asian Englishes in the framework of World Englishes. These aspects are discussed because “the dynamics of Englishes are changing so fast that they are affecting the profile of world Englishes” (p. xx).

Part One, *Theory, Method and Contexts*, along with the introduction, first discusses the diffusion and variation of the English language, as well as describing B. Kachru’s theory of *The Three Circles* (Kachru, 1985, 1992). According to the theory, countries such as the U.K. and the U.S.A belong to the Inner Circle, where English is regarded as the first language, or mother tongue; countries such as India, Singapore, and Nigeria belong to the Outer Circle, where English is regarded as the second language (ESL), while English in countries such as China, Japan, and Korea is regarded as a foreign language (EFL), and these countries belong to the Expanding Circle. As English develops, nativization (Note 1) and acculturation (Note 2) of different varieties of English in Asian countries belonging to the Outer Circle drive the bilingual creativity of their English users. Moreover, the topic of speakers’ identities and the concern of intelligibility when using English to communicate worldwide are also included as chapters in Part One.

Part Two, *Acquisition, Creativity, Standards and Testing*, presents different perspectives on World Englishes profiles. After introducing the theory of Second Language Acquisition (SLA), as well as issues such as proficiency, communicative competence, nativization and Englishization, Kachru and Nelson then talk about the acquisition of English in the Outer and Expanding Circles (pp. 89-91) and state the importance between the perspectives of World Englishes and SLA theory. In the framework of World Englishes, the discussion of Standard English also demands attention. Concerning the topic of “Standard English”, Kachru and Nelson also state that “ELT (English Language Teaching) professionals need to be well-informed about the various positions and come to some conclusions about their own practices in their own contexts” (p. 106). It is apparent that language creativity is one of the characteristics of varieties of English. Chapter Eight provides a discussion of creativity and innovation in contact literature and multilingual language use, while Chapters Nine and Ten are both related to teaching and testing World Englishes and

English literatures.

From this part, we learn that the development of “World Englishes” gives ELT new challenges, while teacher-trainers and classroom ESL teachers should learn to develop new ideas not just in cultural aspects but also in professional practices (p. 134).

Part Three, *Profiles Across Cultures*, describes various varieties of English in the Outer Circle in detail – from South Asian Englishes, East Asian Englishes, and Southeast Asian Englishes to African Englishes and African-American vernacular English. In this part, readers learn the historical background, development and characteristics of these varieties of English, as well as unique features of some Asian varieties in the Expanding Circle such as Chinese English and Japanese English.

The next part, *Applied Theory and World Englishes*, focuses more on theory of language acquisition, cultural aspects, and ideology in the framework of World Englishes. Varieties of English such as Philippine English, Singapore English and Indian English are discussed based on grammar, lexicon, and code-mixing and code-switching, as well as culture and conventions of writing and speaking.

In the conclusion, Kachru and Nelson summarize their discussion in this book and raise eight questions for further direction. Although the questions concerning the history of the spread of English, English pedagogy, or World Englishes are not easy to answer, these questions catch our eyes to explore the spread, development and current status of this mysterious language around the world.

3. Conclusion

We cannot ignore the important status of the English language in Asia. *World Englishes in Asian Contexts* is a useful source for those who work with the English language in the up-to-date framework of English as a Lingua Franca (ELF), and will especially help students, researchers and scholars in this field to understand English in Asia. It is true that as the spread and diffusion of English in Asia, bilingual speakers can use English to demonstrate their identity and language creativity. It is indisputable that “social identity and ethnicity are in large part established and maintained through language” (Gumperz & Cook-Gumperz, 1982: 7). I believe that the newly-developed concerns and arguments in this book will serve as a future reference in the domain of World Englishes and ELT.

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Notes

Note 1. According to the *Longman Dictionary of Language Teaching & Applied Linguistics*, “nativization” means “the adaptation a language may undergo when it is used in a different cultural and social situation. English in India, for example, is said to have undergone nativization because changes have occurred in aspects of its phonology, vocabulary, grammar, etc. so that it is now recognized as a distinct variety of English – Indian English.

Note 2. According to the *Longman Dictionary of Language Teaching & Applied Linguistics*, “acculturation” means “a process in which changes in the language, culture, and system of values of a group happen through interaction with another group with a different language, culture, and system of values.



The Cheongsam—the Treasure of Chinese National Apparel

Hongxia Liu

Fashion & Art College

Tianjin Polytechnical University

No. 66 Chenglin Road, Tianjin 300160, China

E-mail: betty1211@163.com

Abstract

The cheongsam, the typical national apparel of the internal and external harmonious unity, is known as the representative of the Chinese clothing culture. It has expressed the virtuous, elegant, and gentle temperament of the Chinese women through flowing melody, rakish picturesque conception, and strong poetic emotion. The paper studies several aspects of the origin, evolution, techniques and communication to let China and the world know better about cheongsam, the national apparel of China.

Keywords: Cheongsam, Nation, Garments

Cheongsams, the traditional national apparel, are owned and cherished by all Chinese of all regions. A cheongsam is a special garment favored by people all over the world. Its elegance is known by the Chinese people, and appreciated by the world.

The cheongsam, as the Chinese name suggests, refers to the gown that women of Eight Banners wore before Manchu rulers went across Shanhaiguan, the important pass in north part of China. It was actually the daily dress mainly for women of Manchu and Mongolia. Its basic style is loose with standing collar, bottoms on the right chest, long sleeves, and spacious downswing without side vents by linear tailoring. Usually there is decorative embroidery or other colors of lace in the front collar or at the downswing or the mouth of the sleeves.

A Chinese Cheongsam, with the oriental artistic aesthetics as the cultural heritage, has displayed various beauties, youthful beauty of young ladies and the maturity of women grow-ups. As far as its function and wearers are concerned, there is a large span of adaptability. For any occasions or for any season, no matter who is a social famous woman or an ordinary family woman, an adult, or an elderly lady or a young girl, it is no difficult for her to find a piece of suitable Cheongsam. Because Cheongsam has its unique national style and artistic charm, the undoubted characteristics and advantages, it has been loved by people from China and the other parts of the world.

1. The origin of the cheongsams

The cheongsam takes the gown of the Manchurian women of Qing Dynasty as the original version. Nurhachu had spent 30 years of efforts in completing the reunification of the Nuzhen tribes. In the process of the reunification, he had established the Eight Banners system, the fundamental system of Manchu society. Since then, the Manchu nationality has been called as “Eight Banners” or “Banner People (or Qiren in Chinese). Therefore, their clothes are referred to be “Qi garments”, or “Yijie” in Manchu language. The daily garments of Qiren are usually gowns and the style has been inherited generations by generations. Affected by the long dresses of the Mongolian women in Yuan Dynasty, it has taken a simple straight style as a basic modeling, all of which are named to be the cheongsam.

Gown-type garments have a long history. The Chinese nation had used a gown as a garment since Shang Dynasty to the late Ming Dynasty. After a long development, although the gown-type garments had their unique features in different historical times, there still existed some relationships among generations with a few changes in the basic form. The cheongsam of Manchu Nationality has some distinct differences with the gown-type garments of the pre-Ming Dynasty, which is relaxed and loose with bands in front part to close the garment. As for cheongsam of Manchu Nationality, there is a closed state with small space between the garment itself and the human body. It completed the traditional way of replacing the bands with buttons. In short, compared with the gown-type garments of different dynasties in history, the cheongsam is very simplified, cloth-saving and convenient. However, the high and face-covering stand-collar, the solemn close-fitting dress have reflected the conservative aesthetic sense of several- thousand-year feudal ethics.

2. The evolution of the cheongsams

2.1 The late Qing Dynasty

As the corrupted Qing government implemented policies of non-resistance against the invasion of the world powerful countries; its close door policy was broken by the open door agreement. International exchanges began and the Western

culture went eastwardly. After the Opium War, the European-style suits entered China first, which has a certain impact on Chinese cheongsam. The wide and loose body had gradually become short and narrow. Chinese people have gradually accepted the infiltration of Western culture, but the due status of cheongsam had not been affected. In 1929, the Ordinance about garments was announced by the National Government and cheongsam was established officially to be the national garments. A kind of collar with high front and low back like Chinese Yuanbao in shape, became fashionable with comparatively looser sleeve and trouser cuffs.

2.2 In 1920s

During this period the popular costumes had blurred over the boundary of Manchu and Han nationalities. In the early Republic of China, it was more popular for a woman to wear a blouse and a skirt while the cheongsam wearers were not so many. But by the middle of 1920s, the cheongsam began to be popular again. The body became gradually shortened. There were some with six to eight centimeters below knees. The waist was narrowed, the downswing was contracted with low vents and long trousers were discarded. The collar was lowered with 1.5 centimeters low in front and 2.6 centimeters high in back. Later there was a new change that style of collar was highlighted to be fashionable to show feminine appearance.

2.3 In the 1930s to 1940s

1930s and 1940s saw the cheongsam in its peak fashion. The reformed cheongsam in structure adopted the Western-style cutting method to make it fitter. Although the cheongsam evolved from the woman dresses of Qi garments of Qing Dynasty, it was quite different from that in the past and had become the standard apparel of the modern Chinese women with both Chinese and Western characteristics. Affected by the styles of the Europe and America, a step forward was made in exposing the female figure. The close-fitting cheongsam obviously exposed the curves of the human body, and made the room between the garment and the body small to the minimum extent to display the external streamline. The cheongsam in 1930s was shortened with the length to the knees, and the cuffs were also narrowed. But in the middle of 1930s, the body was increased longer even to the ground with the high open vents in the downswing of both sides. In 1940s, the collar was omitted in a cheongsam.

2.4 In the 1950s and 1960s.

In the East Asia, the founding of the People's Republic of China marks the end of the old life and the beginning of a new one. Due to the early period of the country and the stage of economic recovery and rectification, the cheongsam, which has been cherished by people for quite a long time was not practical and was set aside. But in 1950s and 1960s, the cheongsam began to show up again in the people's lives.

3. The techniques and making process of cheongsam

After decades of evolution, the various basic characteristics of composition elements of the cheongsam have gradually become stable. The cheongsam has become a classic garment for women. It highlights the women's beauty of line, so the modern cheongsam is tight to demonstrate the figure of a woman. Especially in the past ten years, the re-emergence of the cheongsam as a fashionable dress has been shown frequently at the international fashion stage, more beautiful than in the past. It has been regarded as formal dress with a representative national sense on various ritual occasions of international community. Wherever you go in the world, as long as you see a cheongsam, noble, elegant and exquisite, you will be able to confirm that it is a Chinese woman there. This is the Chinese cheongsam with distinctive national characteristics.

The making process of the cheongsam is similar to that of the other garments. First, guests are asked to be measured and then to select the cloth and style. The making process has mainly three parts, cutting, drawing the sample and embroidering. The traditional cheongsam is usually longer to ankle. But there is also short one with one inch above the knees.

The modern cheongsam has entered the three-dimensional modeling era. And there is dart in the garment pieces, the suitable waist, and the Western-style sleeves. The length of the cheongsam and the sleeves is greatly shortened with slender waist. The line structure of concise style replaces the exquisite hand fabrication. Various edging, edge rolling, embedded edge and other special techniques such as monochrome edging, monochrome edge rolling, embed edge, mixed rolling and edging, and three-color edging, have been widely used to decorate a cheongsam.

Besides, the cheongsam has very unique flower-button ornaments, which can not be compared by those buttons in other clothes. It is not just a button but an exquisite ornament of the cheongsam itself. The flower buttons were set in the collar, the front part of the cheongsam, adding more beauty to it. The patterns adopted are the traditional ones such as dragon, phoenix, peacock, wealth, longevity, happiness, luckiness, etc., all of which echo the traditional Chinese culture. In addition, embroidery or hand painting, the traditional Chinese art, is the technique widely used in decorating a cheongsam. To dot the national garment with national culture quintessence makes a cheongsam more beautiful.

4. The spread of the cheongsam in the world

Since 221 BC, the famous "Silk Road" was opened up and silk entered Europe through trading. Since then, the oriental culture has given greatly influence on the people's costumes of medieval Europe. Particularly in the 13th century, Trade between the West and the East was continuously increased, which aroused the enthusiastic pursuit of Europeans for the

Eastern clothing. There are many reasons why the cheongsam can be spread in the world. Firstly, China had busy trading activities and exchanges of textile clothing with the USA, Australia and many Asian countries. Secondly, more and more Chinese people in the recent centuries went abroad for settlement or to pay a visit. But no matter how many years past or how many dynasties were transformed, the overseas Chinese were still unique with their clothing. The oriental charm won people's admiration and love. In the international friendly communications, the cheongsam has stood for the identity of Chinese women.

In particular, in recent several decades, Chinese cheongsam has become the national apparel for female officials and the wives of male officials. For each of the government groups that go abroad, a cheongsam is one of the necessary garments. And as a garment to display the social status, the cheongsam plays an obvious role in media in international activities.

In recent years, fashion shows and beauty contests have been surging increasingly. The cheongsam, the national essence of classical culture, has a unique charm with unconventional style in the fashion. Therefore, the international cultural and artistic exchanges are also one of the important reasons for cheongsams to spread. Furthermore, there has been a wind of China in the world fashion industry. The traditional Chinese clothing culture has provided unlimited creative inspiration for the designers around the world.

5. Concluding remarks

The cheongsam, as a dazzling exotic flower in China's national apparel, will not only exist in the future but also continue to be in full bloom together with the wonderful garments in the world because the unique beauty, demeanor, disposition and nice feelings for life it has brought to wearers can not be replaced by any other garments. I believe that the cheongsams, the Chinese national garments, will develop well and stand in the peak of the world clothing in the future.

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On Linguistic Environment for Foreign Language Acquisition

Chengjun Wang

School of Foreign Languages

Yangtze Normal University

98 Julong Road, Lidu, Fuling, Chongqing 408100, China

Tel: 86-23-7279-0023 E-mail: clay1860@yahoo.com.cn

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Abstract

It is clear that children acquire their first language without explicit learning. A foreign or second language is usually learned but to some degree may also be acquired or “picked up” depending on the environmental setting. So, this article mainly discusses the linguistic environmental setting for foreign language acquisition. It suggested that we should make an effective linguistic environment for foreign language acquisition in foreign language classroom.

Keywords: Acquisition, Linguistic environment, Linguistic input, Foreign language teaching

1. Introduction

Language acquisition refers to the learning and development of a person's language. The learning of a native or first language is called first Language Acquisition, and of a second or foreign language, Second Language Acquisition (Richards Jack C. John Platt and Heidi Platt, 2000). The term “acquisition” is often preferred to “learning” because the latter term is sometimes linked to a behaviorist theory of learning. Language acquisition is studied by linguists, psychologists and applied linguists to enable them to understand the process used in learning a language, to help identify stages in the developmental process, and to give a better understand of the nature of language. Techniques used include longitudinal studies of language learners as well as experimental approaches, and focus on the study of the development of phonology, grammar, vocabulary, and communicative competence.

Here, we pay more attention to discussing the communicative language of foreign language acquisition related to linguistic environment. That is to say, the effects of linguistic environment related to that we learn or acquire language is to communicate with others who speak non-native language.

2. The effects of linguistic environment in society

Are there any effects of linguistic environment on learning or acquiring a foreign language? Most of us know or know of people who have learnt to speak a foreign language quite fluently without any teaching at all: people who travel and work abroad a lot; people who stay in their own country but who mix with speakers of another language. Even quite young children, who drop out of school, often classed as “unteachable”, become unofficial tourist guides and end up managing to communicate in several foreign languages. They are not always totally accurate, but they achieve a level of language ability that is entirely adequate for their needs. There is another case that many young children whose parents speak different languages (first language and foreign language) can acquire a second language in circumstances similar to those of first language acquisition, the vast majority of people are not exposed to a second language until much later.

What is it that helps people like these to learn? The linguistic environment for language acquisition is very important. For the children, they often exposure to the different language and speak in different languages. They not only acquire their first language but also can acquire the foreign language. For those abroad or mix with speakers of another language, they are usually very motivated—they have a pressing desire to communicate and to get their meaning across. They receive a lot exposure—they hear the language in use and pick up expressions they need. And they have many opportunities to speak and experiment with the language. Their interlocutors do not expect them to be perfect, and will often support their attempts to communicate by suggesting words and phrases.

3. The linguistic environment in the classroom

Today, in language schools all over the world the largest group of students consists of people who have studied English at school but feel they know nothing and want to start again. Many Chinese school learners (especially non-English majors) have failed to learn English in much the same way. (Wang Cheng-jun. 2004) They have a small battery of formulaic phrases, but are unable or too shy to put them to use. Although many of them pass their examinations successfully, they find they cannot cope in conversation with a fluent speaker. One reason why this happens is because much of their exposure consists of written language at sentence level: they are used to reading textbook exercises and hearing carefully scripted dialogues. Many have been exposed to little real spoken interaction other than instruction-focused teacher talk.

We can say therefore that some people learn a language naturally without classroom instruction. On the other hand, many people do not learn one in spite of being taught. This is not to say that classroom instruction is useless; indeed there is evidence to suggest that instruction does help. For example, learners who have had formal instruction and who then spent time in the country concerned are likely to achieve a higher degree of accuracy than those who have not had formal instruction. But language lessons on their own bring no guarantee of success. Formal instruction is rarely a sufficient condition for learning a language.

What is it that prevents students learning or acquiring foreign language which in order to communicate with speakers of non-native language? In our Chinese classroom (especially non-English major class), they are often large classes. So, in large classes, learners feel shy about talking in front of the class. Speaking is rarely tested, and exams based on grammar often result in a lot of direct grammar teaching with focus on form rather than meaning. At present, China's textbooks pay more attention to listening and speaking activities, but learners (non-English majors) fail to use foreign language correctly and freely when expressing themselves. (Wang Cheng-jun. 2004) There are many more reasons that learners learn foreign language cannot express themselves freely and correctly. Linguistic environment for language acquisition is one of the most important reasons. In spite of it is not the only reason for language acquisition.

4. Linguistic environment for foreign language acquisition

Environmental theories of learning hold that an organism's nurture, or experience, are of more important to development than its nature, or innate contributions. Indeed, they will typically deny that innate contributions play any role at all other than that of providing the animal with the internal structure that environmental forces can proceed to shape. The best-known examples are the various forms of behaviorist and neo-behaviorist stimulus-response learning theories, such as those of Skinner (1957), but such positions have had little impact since Chomsky's (1959) famous review of Skinner's verbal Behavior, and subsequent writings by Chomsky and his followers, despite attempted rebuttals and serious problems with nativist alternatives. Neo-behaviorist learning theory was influential in language teaching circles; chiefly through the underpinnings it provided the Audio-Lingual Method in the work of Fries, Lado, Politzer, Prator and others (Larsen-Freeman Diane and Michael H-Long. 249-250).

In real life, it is clear that children acquire their first language without explicit learning. As we know, Creole languages are pidgins that have acquired native speakers. In linguistically mixed communities where a pidgin is used as the *lingua franca*, children may acquire it as their native language, particularly if their parents normally communicate in the pidgin. Where this occurs the language will re-acquire all the characteristics of a full, non-pidgin language. As spoken by an adult native speaker the language will have, when compared vocabulary, a wider range of syntactic possibilities, and an increased stylistic repertoire. It will also, of course, be used for all purposes in a full range of social situations. That is, the reduction that occurred during pidginization will be repaired, although the simplification and admixture will remain. This process whereby reduction is "repaired" by expansion is known as creolization and is one of the most fascinating processes of all in linguistic change. Children use a pidgin language as their native language and expand it in part by calling on the genetic mental resources all human beings are born with-the human language faculty-and that creolization thus provides us with an unusual and fascinating window into the human mind.

A foreign or second language is usually learned but to some degree may also be acquired or "picked up" depending on the environmental setting and the input received by the second-language learner. A pidgin language, then, is a *lingua franca* which has no native speakers. It is the product of a multilingual situation in which those who wish to communicate must find or improvise a simple language system that will enable them to do so. It is derived from a "normal" language through simplification, reduction and interference or admixture, often considerable, from the native language or language of those who use it, especially so far as pronunciation is concerned. The most likely setting for the crystallization of a true pidgin language is probably a contact situation of this limited type involving three or more language groups: one "dominant" language, and at least two "non-dominant" languages. If contact between the speakers of the dominant language and the others is minimal, and the imperfectly learned dominant language is then used as a *lingua franca* among the non-dominant groups, it is not difficult to see how a pidgin might arise.

The linguistic environment is great practical importance for educators of various kinds. As we are teaching foreign

language in the classroom, it is very important to create a real communicative environment. The learners communicate with each other in role-play, this can be use authentic materials or without using materials. That is to say, they can discuss a given topic using their own words. This needs learners have enough effective linguistic input for foreign language acquisition.

5. Linguistic input under the linguistic environment

The importance of input for learning came to the fore in the Input Hypothesis theory (Krashen1985,1994), perhaps the most widely know and controversial account of foreign language (or L2) acquisition. Its central claim is that language acquisition depends solely on “comprehensible input”-language which is slightly ahead of the learners’ current stage but which they can comprehend through means such as situational clues; language is acquired through trying to understand what people are saying. The evidence for this claim comes from the adaptations in speech to language learners, from the initial “silent period” during which many L2 learners prefer not to speak, and from the success of immersion and bilingual classrooms (Krashen1985). Fierce criticisms were made of Krashen’s model (McLaughlin1987, Cook1993), in particular that learners need to speak as well as listen. The model has gone into abeyance rather than being abandoned but it is still extremely attractive to many language teachers, and indeed to many linguistics students, because of the intuitive commonsense of comprehensible input, and because of its brave attempt at an overall model of L2 learning (Aronoff Mark and Janie Rees-Miller,504).

Learners have few opportunities to communicate with non-native speakers in China’s classrooms, especially non-English major classrooms. So, it is difficult to exposure themselves to non-native speakers. In other words, teachers should offer them more effective linguistic input for foreign language acquisition. This might involve listening, or reading, or both. It may be a conscious process, or largely subconscious. It involves grappling with meaning and observing how others express the meanings that they want to be able to express. This leads on to noticing small chunks of language typically used in particular contexts, for example I have no idea; It doesn’t matter; What I think is --- It involves isolating particular words and phrase, discovering what they mean and noting how they are used. It is only when such features are noticed, processed in the learner’s mind and understood that they are likely to become part of their internalized language system.

Linguistic input for foreign language acquisition is very important. For beginners, rich input such as randomly chosen listening materials will just be noise. No matter how motivated, beginners are unlikely to be able to notice and pick out anything comprehensible, and therefore will not learn from them. If learners select a listening material of a familiar type on a familiar topic and can guess at the kinds of meanings that are likely to be expressed, and how the discourse will proceed, they will have a better chance of catching something they can understand and subsequently learn from. They are modifying their input by careful selection. However, if learners initiate a conversation, knowing what the topic and the purpose of the conversation are, the learners can make sensible predictions about meaning, and check anything they are not sure of having understood correctly. This modified exposure thus becomes comprehensible input and should help acquisition.

The same kind of modifying can apply to reading too. By selecting a familiar genre and style of text on a familiar topic, and by reading and re-reading, parts of the input become comprehensible. Deciphering instructions given in a foreign language is a good example of this, especially if they are relevant to some task in hand.

6. An effective environment for foreign language acquisition

What is an effective environment for foreign language (or L2) acquisition? Some studies also test participants during their stay in the host country and are thereby able to inform on early and later changes in the learners’ pragmatic ability. Some studies include a control group of students who did not go abroad but continued to participate in foreign language classes at home, and can thus shed light on whether the gains that the study-abroad students made were in fact attributable to the study-abroad experience. Finally, some studies include native speakers of the target and /or the students’ first language in L1 transfer. Participants in study-abroad research with a focus on pragmatic abilities. It is very useful that achieve a foreign language in study-abroad. We have no many opportunities to achieve real fluency in a foreign language country where it is spoken. Our students just learn a foreign language in Chinese classroom, and some of them are taught by no-English English teachers. So, it is very important to discuss how to effectively learn or acquire a foreign language in the language classroom as a setting where the target language is taught. The target language is taught in the language classroom as a subject only and is not commonly used as a medium of communication outside the classroom. In this sense it includes both ‘foreign’ language classrooms and ‘second’ language classrooms where the learners have no contact with the target language outside the language classroom. Two contextual aspects are of potential importance in language classroom settings according to Gardner and Clement (1990). One concerns the learning situation to be found in the classroom. The other is the level of support which parents give to the foreign or second language program.

With regard to the classroom learning situation, the role relationship between teacher and student are likely to be crucial.

In the case of traditional approaches to language teaching, where the target language is perceived primarily as an “object” to be mastered by learning about its formal properties, the teacher typically acts as a “knower/informer” and the learner as an “information seeker” (Corder, 1997b in Ellis Rod, 1999). In the case of innovative approaches where the emphasis is on the use of the target language in “social behavior” a number of different role relationships are possible, depending on whether the participants are “playing at talk”, as in role play activities, or have a real-life purpose for communicating, as in information gap activities; the teacher can be “producer” or “referee” and the learner “actor” or “player”. Corder notes, however, that in real-life situations outside the classroom, a somewhat different role relationship arises (“mentor” and “apprentice”). Thus, even “information learning” inside the classroom may differ from that found in natural setting.

As we know, it is very important that give learners opportunities for participating in the classroom. So, we should consider that the quantity of participation. There is no clear evidence that the extent to which learners participate productively in the classroom affects their rate of development. We believe that practice does not make perfect, in the other hand, we suggest that proficiency causes participation. That is, the more proficient the learners are, the more they get to participate. In order to acquire a foreign language effectively, quality of learner participating cannot be ignored. While the amount of participation may not be a key factor in foreign language (or L2) acquisition, a stronger case can be made for the importance of high-quality participation. One of the factors that seems to determine the quality of learner participation in classroom settings is the degree of control the learners exercise over the discourse. In cases where participation is strictly controlled, there may be few opportunities for learners to practise communicative strategies. This may be one of reason why many foreign language learners reliant on the classroom fail to develop much strategic competence.

Group work is often considered an essential feature of communicative language teaching. Long and Porter (1985) summarize the main pedagogic arguments in favor of it (Ellis Rod, 1999). It increases language practice opportunities, it improves the quality of student talk, it helps to individualize instruction, it promotes a positive affective climate, and it motivates learners to learn. In addition to these pedagogic arguments, a psycholinguistic justification has been advanced: group work provides the kind of input and opportunities for output that promote rapid foreign language (or L2) acquisition. It is a good way to learn or acquire foreign in classroom that group work based on tasks. In practice task refers to the idea of some kind of activity designed to engage the learner in using the language communicatively or reflectively in order to arrive at an outcome other than that of learning a specified feature of the foreign language (or L2). The study of “tasks” has proved to be of the most productive seams of foreign language (or L2) classroom research. It has been motivated in part by proposals for “task-based syllabuses” (see Long, 1985b; Prabha, 1987; Long and Crookes, 1992) (Ellis Rod, 1999). These attempt to specify the content to be taught in terms of a series of activities to be performed by the students, either with the teacher or in small group work.

In considering what kinds of activity, situation and role are best suited to a specific learning group, the teacher must consider a number of factors. Teacher should engage his students’ learning or acquisition in a large proportion of situations where they will later need to use their communicative language. In this way, he can be confident that most aspect of the language practised (functions, structures, vocabulary and interpersonal skills) are relevant to learners’ need. Learners are more likely to feel involved in situations where they can see the relevance of what they are doing and learning. If simulation is used, they may be role-playing activities based on their familiar realms of experience. So, the situations must be capable of stimulating learners to a high degree of communicative involvement.

In a word, the linguistic environmental setting is great practical importance for educators of various kinds. As we are teaching foreign language in the classroom, it is very important to create a real communicative environment. and offer students enough effective linguistic environment to exposure to the foreign language and speak in foreign language.

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