Cognitive Case Studies of Chinese in Discourse Analysis and Classroom Teaching

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COGNITIVE CASE STUDIES OF CHINESE IN DISCOURSE ANALYSIS AND CLASSROOM TEACHING

A Dissertation

Submitted to the Graduate Faculty of the Louisiana State University and Agricultural and Mechanical College in partial fulfillment of the requirements for the degree of Doctor of Philosophy

in

The Interdepartmental Program in Linguistics

by

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ABSTRACT

In the first case study, a piece of recent BBC news reported on Chinese netizens leaving random but funny comments on a Western website attracted people’s attention. A closer look at those comments reveals that understanding the Chinese netizens’ comments requires metaphorical and cultural knowledge. This study starts with theoretical explanations on metaphor from different perspectives and then presents cultural variations in Western and Eastern metaphors. With theories and cultures grounded, a detailed analysis was done to show people without Chinese cultural background how to understand the Chinese Internet metaphors that drew people’s attention.

The second case study takes a critical discourse analysis approach to investigate metaphors in political discourses in Chinese. Five pieces of Chinese government reports were studied. Metaphor, revealing how we think about the world, encompasses cultural and social factors. It functions differently for different communication purpose. The current study proves the persuasive role of metaphor in political discourse which can evoke people’s emotional response, for the governing group to have an ideological influence on how people conceptualize things.

The third case study applies word recognition as part of the classroom instruction in the form of meaning, character and pronunciation, to investigate whether training on either two of the three constituents can improve students’ vocabulary acquisition. The results showed that, for new learners, the bond between characters and either pronunciation or meaning is weak. Training in either character with meaning or character
with pronunciation has positive effects and training to enhance the relation between character and pronunciation also retrieve meaning, which brings a three-way benefit.
CHAPTER 1 INTRODUCTION

This dissertation is composed of three studies in different aspects of Chinese. The three case studies take a cognitive perspective to study Chinese in discourse analysis and classroom instruction. In the first two studies, Chinese metaphors were investigated from a social and cultural point of view. The third case study is an empirical study of Chinese language teaching at the vocabulary level. The idea of doing research on Chinese metaphors was inspired by a report from BBC news. And the last study ensued from my everyday teaching, in which I found that acquisition of Chinese vocabulary for new learners at the beginning level is not satisfactory. It influences students’ learning of other skills.

1.1 Introduction to Study One

On February 25th, 2012, BBC news reported a piece of news (see Appendix I) about Chinese netizens inundating the United States’ President Obama’s Google+ page. Since the opening of President Obama’s social network site, it attracted hundreds of Chinese comments. Most of the comments are just jokes. But most of the jokes, for Westerners, are hard to understand by just knowing the literal meanings. Here is one interesting BBC news comment, ‘but many simply voiced delight at their freedom to speak: they talked about occupying the furniture and bringing snacks and soft drinks’. Westerners probably cannot understand why leaving comments on a website has something to do with furniture. And obviously there is no real furniture on Obama’s webpage to occupy. People who play this occupying furniture game have imaginary furniture in their mind and this action conceptually means something to them, something
else beyond occupying real furniture. According to Lakoff and Johnson (1980), to use one thing like occupying furniture to understand another thing is the essence of metaphor. The human conceptual system is metaphorically structured and defined. We conceptualize our experience in terms of the systems formed by metaphors. Metaphorical expressions are pervasive in our daily usage of language. However, how we conceptualize our experience and how we use the metaphor depends on the physical environment we are in because there is cultural information that makes people’s view of the world different.

The widespread use of the Internet has brought many benefits to people. The social networking websites create huge cyber communities. Wherever there is a community, there is language and culture, virtual or real. A number of Internet buzzwords and jargon came into being. With the appearance of the new words and expressions online, new metaphors are created, widely accepted and used.

The purpose of the first study is to explore an example of the internet metaphors on publishing a post and leaving comments, to help Western readers understand the essence of Chinese metaphors such as ‘occupying furniture’. In Chapter Two, I will begin with briefly introducing how metaphor is understood from different perspectives and how metaphor and meaning were understood in Early China, and then conduct a comparative study on some Chinese and English metaphors to give the readers a general idea of how the Western and Eastern metaphors differ. At the end I will come back to the occupying furniture metaphor, to extend to more Internet metaphor examples to show readers how these metaphors should be understood with both theory and culture grounded.
1.2 Introduction to Study Two

Many people, when they encounter people from a different culture speaking a different language, find it difficult to understand their interlocutors even if they communicate in the same language; hence miscommunication and misunderstanding arises. Is this problem linguistic, cultural or ideological? Do people speaking different languages view the world differently? Our knowledge of the world or the reality of the world does not exist in isolation from several other things such as language and perception. It arises from the interaction of language, context, perception and speakers’ previous knowledge or experience. This view is considered as the relativist view that our understanding of the reality of the world comes partly from our language and previous knowledge.

Whorf (1956) proposed a strong linguistic relativism that every language is a vast and distinctive pattern-system in which are culturally ordained forms and categories by which people communicate and analyze different relationships and phenomena and channel their reasoning, and build the house of their consciousness, so people speaking different languages should perceive reality and act differently. However, Langacker (1976) holds that language is an indispensable tool for people to develop, transmit and acquire culture and that thought can precede verbalization, and language is adapted to make adequate expressions of our changing expressive needs, in contrast to the notion that language significantly constrains or determines what we think about and hence what we need to express. Langacker’s understanding, as a much weaker view of linguistic relativity, pertains to the effect that language-specific differences have on thought that is the degree to which our thoughts are controlled, determined, constrained, or directed by
virtue of the fact that we speak one language rather than another. A more recent view from Lucy (1997) linked language, thought and reality in two ways: (1) language embodies an interpretation of reality and (2) language can influence thought about reality. Language diversity leads to particular interpretation. And influence on thought ensues when the particular language interpretation guides or supports cognitive activity.

Lucy’s view can apply to metaphor, a particular form of language which represents meanings other than the literal ones. From a cognitive perspective, according to Lakoff and Johnson (1980), metaphor plays a central role in how we humans think about the world as well as how we talk about it. It offers a different way of viewing the world other than the literal view. The main function of metaphor in discourse is the representation of particular aspects of reality (Semino, 2008). Metaphor highlights different sets of the domain of a concept. If we say LIFE IS A JOURNEY, we are emphasizing the progressive and unexpected aspects of life; if we say LIFE IS A STAGE, we are highlighting the active and dramatic aspects of life. These two metaphors might influence how we think about the concept of LIFE. If one metaphor is conceptualized as dominant, it might affect how a group of people think and talk about LIFE, because the metaphor becomes a commonsense notion that people will use unconsciously. In this way, metaphor will become part of one’s knowledge, belief or even ideology. This fact supports the notion of linguistic relativity that the language we speak constrains our thinking and conceptualization to some extent.

The second study aims to shed some light on the use of metaphor in the ideological dimension of discourse. In Chapter Three, taking a critical analysis approach, I will analyze political documents published through media in China, focusing on the
particular functions of metaphors in exerting ideological appeals on people’s minds, hence to change or dominate the way people think of or conceptualize things. Questions I intend to address in this study are:

1) What metaphors are used for ideological purpose?
2) Is there any pattern of the use of metaphor in achieving ideological dominance?
3) What influences do these metaphors have on other discourses people use?

1.3 Introduction to Study Three

Learning a second language for an adult leaner is always not easy because learners will encounter a new language system. If this second language is largely different from the speaker’s own language, it will be more challenging. English speakers may find it easier to learn Spanish, French or German as a second language than to learn some Asian languages such as Chinese, because, unlike the Western languages, Chinese, in addition to lacking cognate words, is non-alphabetic and logographic. Characters, the square-shaped symbols in the Chinese writing system, are based on meaning rather than phonology and they are mapped to pronunciation in an unsystematic manner. Learning Chinese requires learners to acquire characters and match them with pronunciation and meaning. The relations among the three constituents in Chinese can be visualized as follows:

```
Characters (Orthographic constituents)

Meaning (Semantic constituents)

Pronunciation (Phonological constituents)
```
While in English it is just two-way; the writing representation matches the pronunciation.

Pronunciation ↔ Meaning

If an English second language (L2) learner sees a word, for instance, ‘mom’, regardless of its meaning, he/she may pronounce it as /mʌm/ or /məm/ or /maːm/. Correct or not, these three pronunciations are close to each other. And the written forms for the most part coincide with their pronunciation. For an alphabetic language like English, you see it and you know how to say it. However, in Chinese, if a learner sees characters like ‘一’, ‘口’, ‘日’, no matter how many strokes these characters have, the learner cannot tell how the characters are pronounced. There is no clue unless it is learned and memorized. So to learn a Chinese word/character, learners must complete that triangle above mentioned, including all the three constituents of the word/character. This makes it difficult for first language (L1) English readers to learn Chinese as a second language and also it is a challenge for Chinese instructors. Therefore, in the last decades, there was much growth of research in the field of teaching Chinese as a second language.

The third study, Chapter Four, is a pedagogical research study, which aims at improving Chinese classroom instruction to help students learn more efficiently in class at the lexical level. The purpose is to find the most effective way of training to help students acquire vocabularies in all three aspects: orthographic, phonological and semantic.
CHAPTER 2 CASE STUDY ONE

2.1 How is Metaphor Understood?

2.1.1 Conceptual Metaphors

From Aristotle’s theory, a classic view of metaphor, we got the idea that metaphor was a matter of words, devices of language based on similarity but not concepts. When people define a word’s meaning, there is no metaphorical meaning. We cannot find any metaphorical definition of words’ meaning in any dictionary. Traditionally, words with both literal meaning and metaphorical meaning are considered as homonyms, and gradually, the frequent use of metaphorical meanings results in conventionality. Lakoff and Johnson (1980) overturned the traditional understandings of metaphor and introduced conceptual metaphor theory. They find that metaphor is not just a device of the poetic imagination or a rhetorical flourish but a matter of thought and action which is pervasive in our life. They argued that our conceptual system was metaphorically structured. Metaphors are built on our experiential basis and allow us to understand one domain of experience in terms of another. This implies that our understanding of something takes place in an entire domain of the experience. The concepts within this domain are somehow connected with each other.

Two domains are connected by a metaphor: the target domain and source domain. The former is constituted by the subject matter, and the latter is where metaphorical reasoning takes place. Conceptual metaphors are cross-domain mappings, which allow us to use source domain inference patterns to reason about the target domain (Lakoff and Johnson, 2003). However, since the mapping cannot create target entities, it is not
adequate to account for the creative aspect of metaphor. Lakoff and Johnson later adopted the projection view of the cross-domain relations. In light of the mechanism of projection, all relations in the source domain are supposed to be projected to the target domain, but as a matter of fact, in a metaphor, some parts of the source domain cannot be projected. For example, consider the metaphor TIME IS MONEY. Money can be deposited and withdrawn but time cannot. Another example they gave is ‘to give something physical’ and ‘to give an idea’. If we give somebody something physical, we do not own it anymore; while if we give somebody our idea, the idea is in other people’s mind but it still remains in our mind; we didn’t lose it. But later the projection metaphor was abandoned too, because the development of the neural theory brought forth that metaphor was a neural phenomenon. Lakoff and Johnson (2003) show that complex metaphors arise from primary metaphors that are directly grounded in everyday experience that links our sensory-motor experience to the domain of our subjective judgments. What we have referred to as metaphorical mappings appear to be realized physically as neural maps. They constitute the neural mechanism that naturally and inevitably recruits sensory-motor inference for use in abstract thought (Lakoff and Johnson, 2003). Once the primary metaphor source domain is active, all the reasoning and inference patterns are preserved and then mapped onto the target domain with a high degree of structure.

Murphy (1996) argued that Lakoff and Johnson’s understanding of metaphor is too extreme and the connection between the target domain and source domain is not completely described in the metaphor. Furthermore, he also pointed out that Lakoff and Johnson did not state clearly how one thing is chosen for interpreting another and they
contradicted themselves in explaining metaphors with same target domain but multiple source domains because those multiple metaphors cannot result in a coherent conceptual structure. Even the ‘Invariance Principle’ (Metaphorical mappings preserve the cognitive image-schema structures of the source domain, in a way consistent with the inherent structure of the target domain.) proposed by Lakoff in 1993 still couldn’t solve the problem of multiple metaphors. So, Murphy proposed an alternative view of conceptual metaphor: the structural similarity view. He posits that metaphors arise out of similarity of pre-existing conceptual structures plus a variety of discourse factors (Murphy, 1996). The relations of the components of the target and source domains are not superficial. It is not just the similarity of properties but the similarity of relational structure that allows people to come up with different verbal metaphors with some revealing ones becoming conventional and some unrevealing ones not. Only the salient aspects of both domains will be brought out to be directly related. The structural similarity view does not have a problem with multiple metaphors with a single target domain. Murphy believes that different metaphors address different parts of the target domain concepts. Each metaphor type simply picks out different aspects of the concept’s content (Murphy, 1996).

The main difference between the structural similarity view by Murphy and the metaphoric representation view by Lakoff and Johnson lies in whether the two domains have their own representation. Lakoff and Johnson think that we understand one thing in terms of another so that the source domain structures the target domain; however, Murphy believes that the two domains are represented separately so that the source domain does not influence the structure of target domain.
2.1.2 Metaphor from Perceptual Symbol Systems’ Perspective

Different from Lakoff and Johnson’s explanation of the abstract concept, the perceptual symbol system theory argues that metaphor is not sufficient to represent the abstract concept despite its important role in reasoning and understanding abstract concepts.

According to Barsalou (1999), the basic assumption underlying perceptual symbol systems is that subsets of perceptual states in sensory-motor systems are extracted and stored in our long-term memory to function as symbols so that the internal structure of these symbols is modal and they are analogically related to the perceptual states that produced them. Figure 2.1 gives a visual illustration of this assumption. It shows that mental representation that underlies human cognition is imagistic. However, perceptual symbols are not the real pictures or images from physical environment. Neurons in the sensory-motor systems of our brain capture information from the physical environment. The information captured is qualitative and functional. Our brain uses active configurations of neurons to represent the properties of perceived entities and events.

![Perceptual Symbol Systems](Barsalou, 1999, p.578)

Figure 2.1 Perceptual Symbol Systems (Barsalou, 1999, p.578)
Rather than containing an entire holistic representation of a perceptual brain state, a perceptual symbol contains only a schematic aspect (Barsalou, 1999). People have selective attentions. During a conceptual experience, our cognition system may filter out unimportant information and only focus our attention on certain features of the objects or events. And the selected aspects of perception have more likelihood of being stored in long-term memory.

How do perceptual symbols work? Perceptual symbols do not exist independently. They are associated in our long-term memory. Barsalou (1999) calls the related symbols organized together a simulator which allows the cognitive system to construct specific simulations of an entity or event in its absence (analogous to the simulations that underlie mental imagery). He gave a car example:

As one looks at the car from the side, selective attention focuses on various aspects of its body, such as wheels, doors, and windows. As selective attention focuses on these aspects, the resulting memories are integrated spatially, perhaps using an object centered reference frame. Similarly, as the perceiver moves to the rear of the car, to the other side, and to the front, stored perceptual records likewise become integrated into this spatially organized system. As the perceiver looks under the hood, peers into the trunk, and climbs inside the passenger area, further records become integrated. As a result of organizing perceptual records spatially, perceivers can later simulate the car in its absence.

On the basis of this theory, a concept is like a simulator. It can produce limitless similar simulations. It also can produce categorical inferences in the absence of category
members. In the car example, the perceptual symbols extracted from the physical car are integrated into a frame of car. This frame is multimodal, containing information obtained from vision, audition, haptics, olfaction and gustation. When we have a particular experience of a car, a subset of the car frame becomes active and simulations can be constructed from the frame. Figure 2.2 shows three pictures of the car example in the perceptual symbol system. Picture A shows an example of establishing an initial frame for car after processing a first instance of car. Picture B shows the frame’s evolution after processing a second instance. Picture C constructs a simulation of the second instance from the frame in B (Barsalou, 1999).

Barsalou (1993), in support of Murphy’s (1996) claim that metaphoric representation can be accounted as structural similarity but cannot represent human cognition, argued that metaphorical language often indicates polysemy rather than metaphorical conceptualization. He posits that familiar metaphors may produce direct interpretations that bypass metaphorical mappings. Take the sentence ‘John exploded in
anger’ for example. Barsalou (1999)’s understanding is that rather than activating conceptual knowledge for ‘liquid exploding from a container’ the word ‘explode’ may simply activate a perceptual simulation of anger behavior directly. What he wants to show is that there is nothing special about metaphor. It can be understood the same ways as other entities and events because all concepts are grounded in perception.

2.1.3 Metaphor from the Conceptual Blending Perspective

Fauconnier and Turner (2002) proposed the conceptual blending theory. They proffer the idea that basic mental operations are highly imaginative and produce our conscious awareness of identity, sameness, and difference. Conceptual integration, also called conceptual blending, of all types of reasoning such as analogy, framing, metaphor, grammar plays a crucial role. Invisible and unconscious, blending is an activity involved in every aspect of human life. To understand the mechanism of conceptual blending of metaphor, we will have to start with mental spaces. According to Fauconnier and Turner (2002), mental spaces are defined as small conceptual packets for the purpose of local understanding and action. They are connected to our long-term schematic knowledge called ‘frames’ which can be activated in different ways with different purposes in different situations. Mental spaces are not holistic but partial and interconnected with one another. Individual events are different input spaces. For two different input spaces, counterparts in each can be connected by cross-space mapping. Corresponding elements in these two spaces can be integrated and mapped onto a third space called ‘emergent space’ which includes integrated identical elements and distinctive elements from source input spaces. The composition of elements from the inputs makes relations available in the blend that do not exist in the separate inputs (Fauconnier and Turner, 2002). Besides
what these two input spaces have in common can also be mapped onto another space
called ‘generic space’ and the elements are abstracted in this space. The mapping
relationships among input spaces, generic space and blended space are shown in Figure
2.3.

![Figure 2.3 Blended Spaces (Fauconnier and Turner, 2002, p.34)](image)

In input space 1 there is an object $a_1$ moving upwards on a slope and in input
space 2 there is an object $a_2$ moving downwards on a slope. The letters ‘$d_1$’ and ‘$d_2$’
represent different time of the moving. The cross-space mapping is actually the cross-
space matching of the elements so that they will be mapped onto the generic and blend
spaces as the same elements. The different time and direction of the moving is mapped
onto and abstracted in the generic space in which not all the elements are specified. The
ascending and descending of the object is represented as a motion of moving and the time is represented generally as ‘d-prime’. However in the integrated space, the opposite-direction-moving is blended so that we can see two objects on the same slope moving in opposite direction and the two different times are blended into ‘d-prime’ again. In the blended space, the two objects which actually are one and the same object in the corresponding input space 1 and 2 will encounter each other. Fauconnier and Turner (2002) explained that this encounter was imaginative and unconscious because it did not exist in the single input space 1 and 2. Mapping of the elements from the two input spaces are automatic and systematic and the mapping of spaces is crucial for imaginative construction of an integration network.

Concerning metaphor, the blending theory extends the conceptual metaphor theory in that the mapping is not just from one domain to another. Two or more spaces can be integrated into an emergent space with new conceptual structures. Lakoff and Johnson’s version of metaphor mechanism can be explained as the integration of two input spaces into a third blended space. One of the input spaces functions as a source domain and the other space functions as a target domain. The conceptual structure comes from one space only. However, if we have a blended space mapped from several input spaces, the conceptual structure will be different from any of the input spaces.

Blending theory enables us to selectively recruit and combine information from known schemata in our long-term memory to form new conceptual structures. In a changing society, how people construe a certain event or object can also change. Blended spaces can become input spaces so that we can further integrate them with other input spaces into brand new blended space; hence new metaphors emerge.
2.2 Metaphors in Early Chinese Classic Readings

The great Chinese philosophers such as Confucius, Zhuangzi, Mencius, Mozi, and etc. are broadly studied. To get an in-depth understanding of Chinese philosophy and thought, scholars of different disciplines analyzed their works from different perspectives. The study of metaphor is one branch. Metaphors in the early sinological literatures are considered important. Scholars are interested in the role of metaphors in early Chinese discourses. From the philosophical perspective, metaphor and its meaning reveals Chinese thought.

Some scholars argued that Chinese metaphor shows us unique Chinese modes of apprehending the world; some insisted that there was no big difference between the Chinese and Western metaphorical mechanism. To distinguish the Chinese use of metaphors in early discourse from their use in the West, Slingerland (2011) divided different scholars’ views on early Chinese metaphors into three types. The first one is ‘The Strong View’ which means that there is a big difference between Chinese and Western metaphor. Scholars who hold this view portrayed metaphors in early Chinese thought as a ‘uniquely Chinese mode of discourse and argumentation’ (Slingerland, 2011). One representative scholar of this view is Kuang-Ming Wu. In his (1995) study on Chinese spatiotemporal interpenetration, he argued that a pragmatic tendency was the predominant atmosphere that pervaded and shaped Chinese thinking, and that Chinese thinking was historical and metaphorical. The Chinese understanding of something new comes by evocation and metaphor. The metaphorical thinking is ‘web-ed’ (the original word Wu (1995) used, meaning ‘weaved in a web’) in a time and space manner. He proposes that metaphorical thinking is a way to understand the unfamiliar ‘that’ in light
of the familiar ‘this’. It is like going from here to there, from one place to another, a movement in space and time. And this understanding of Chinese thinking never leaves concrete things. By ‘concrete’, he means the concrescence of space and time. Compared with Lakoff and Johnson’s view, Wu’s understanding of metaphor is less abstract and is only limited to time and space.

The second view is ‘A Weaker View’ which links the cultural uniqueness of metaphor in early Chinese thought to human cognition. In her *The Way of Water and Sprouts of Virtue*, Allan (1997) also argued that there might be something culturally unique about the role of metaphor in early China. She linked western metaphor studies to her own research on Chinese metaphors. Language does not stand alone. The conceptual schemes and categories in a certain language are not arbitrary but historically and culturally derived. Because conceptual terms are grounded in analogization, they are interrelated in a complex manner that reflects their metaphoric structure. Under a broader view, Allan took the early Chinese metaphor analysis out of the traditional Sinological framework. Scholars started to realize that metaphoric thinking was not just a unique feature of the Eastern way of thinking, but universal in human cognition.

The third view Slingerland summarized is ‘The Weakest View’: both Chinese and Western philosophers rely upon metaphors to formulate and communicate their views and these metaphors are perceived as telling something about the world (Slingerland, 2011). This actually is the view Slingerland himself advocates. He argued that the dichotomy of literal meaning and metaphorical meaning was false and we should move beyond this dichotomy. He suggested that we should view all human language and cognition as imagistic. Our perception of the world in our everyday thinking is based on
the concrete imagery of metaphoric structures. Regardless of being conscious as in early Chinese thought or otherwise as in Western thought, Slingerland (2011) claims that the mechanisms of embodied cognition work the same way for all human beings, Western or Eastern, modern or ancient. The key to understanding Chinese metaphor is the imagistic way of perceiving.

2.3 The Role of Culture: Selective Cross-Cultural Comparison between English and Chinese Metaphor

Language and culture are intertwined with each other. Although Lakoff (1993) argued the universality of human’s bodily experience, Gibbs (1999) insisted that one could not talk about or study cognition apart from our specific embodied interactions with the cultural world. Metaphors are deeply rooted in cultural and social context (Zhang, 2008).

![Figure 2.4 Figurative Illustration of Conceptual Metaphor](image)

Figure 2.4 gives a brief view of how metaphor works in this study, which will underly all the following analysis. The word ‘map’ or ‘mapping’ will be used in the sense of ‘cross-space mapping’ explained in the blend theory. There is a source domain and a target domain in each of which there are basic target items and source items with attributes of the domain. The mapping of source domain concepts and the target domain
concepts may not be exact, hence the three parts: matched part, unmatched part in the source and unmatched part in the target (Zhang, 2008). Some attributes in both domains cannot be reflected completely. The choice of a particular source domain to be mapped onto a target domain depends on human’s experiences which vary culture by culture. People from one culture might not be able to make the same attribute linkages between two conceptual metaphor domains as those of another culture. A misinterpretation of the conceptual metaphor will result in confusion and misunderstanding which will lead to the failure of communication.

Boers (2003) summarized three types of cross-cultural variation in metaphor usage: 1) differences with regard to the particular source-target mappings that have become conventional in the given culture; 2) differences with regard to value-judgments associated with the source or target domains of shared mappings; 3) differences with regard to the degree of pervasiveness of metaphor as such, as compared with other (rhetorical) figures. He also suggested dividing conceptual metaphors into two broad categories: primary and complex metaphors. In primary metaphor, image-schemas are mapped onto abstract experience, while in complex conceptual metaphors, there are more culture influences. In this study, a brief comparison will be done to show the similarities and differences between English and Chinese metaphors based on Boers’ summary on the three types of variations. I will focus on the source-target domain mappings and the cultural influences that lead to different mappings.
2.3.1 Source-Target Mappings—Similarities

In both English and Chinese, there are some metaphors in common. Long back in history, English and Chinese used the same metaphor without being aware of each other.

One of the widely known and quoted examples is:

(1a) TIME IS MONEY.

b. 时间 就 是 金钱.
   shijian jiu shi jinqian
   Time just is money
   (Time is money.)

c. 一 寸 光阴 一 寸 金
   yi cun guangyin yi cun jin
   One quantifier time/sunlight one quantifier gold
   (An inch of time is worth an inch of gold)

For this example, Lakoff and Johnson (1980) gave a very detailed illustration. Time, like money as a limited resource, in both the Western and Eastern culture is very precious. In (1c), the Chinese example, the word 寸(literal: inch) is a unit for measuring length, so this metaphor is saying that the same length of sunlight and gold equals to each other. In Chinese we have sentences such as:

(2) 我 不 想 花 时间 看 书。
   wo bu xiang hua shijian kan shu
   I no/not want spend time read book
   (I do not want to spend time reading books)

(3) 你 别 浪费 我 的 时间。
   ni bie langfei wode shijian
   You don’t waste my time
   (Don’t waste my time.)

(4) 坐 飞机 可以 省 很多 时间。
   zuo feiji keyi sheng henduo shijian
   Taking flight can save a lot of time
(Taking a flight can save a lot of time.)

As in English, in Chinese it is feasible to use the expressions from the domain of money to talk about the domain of time. Time is understood as a valuable commodity like money that we can spend, save, and waste. These are the matched attributes from the two domains.

Another similar metaphor about time in both Chinese and English is TIME IS RIVER/RUNNING WATER.

(5) Can time wash away love?

(6) the wave of time

(7) 时间 很 快 就 流 走 了。
shijian hen kuai jiu liu zou le
(time very fast soon/immediately flow away particle
(Time flows away really fast.)

(8) 淹没 在 时间 里 的 回忆
yanmo zai shijian li de huiyi
to drown prep. time in ‘s memory
(memory drowned in time)

(9) 时间 可以 冲淡 一切
shijian keyi chongdan yiqie
(Time can to dilute/water down everything
(Time can fade everything.)

Both time and rivers move forward fast. We can neither stop them nor make them run backwards. Rivers wash away things and make them disappear. It is like we forget things with time moving on.

Besides the time metaphor, here are some similar metaphors about reading books.

(10) a. Some books are to be tasted, others to be swallowed, some few to be chewed and digested. ---Bacon
b. 书 是 精神 食粮。
    Book is spiritual food
    (Book is spiritual food.)

c. 咬 文 嚼 字
    bite text chew character
    (ruminate upon contents)

d. 你 要 细细 品 书
    You need carefully taste book
    (You need taste/read the book carefully.)

e. 怎样 嚼 书 有效
    how to bite book effective
    (How to read books effectively)

In Western culture, there is the metaphor IDEAS ARE FOOD. The contents of books are thoughts and ideas, so from example (10), we can see that in both cultures BOOKS ARE FOOD or THE CONTENTS OF BOOKS ARE FOOD, which is a derivative of IDEAS ARE FOOD. Eating food and reading books both take time to process. One is to process in the mind but one is to process in the stomach. Verbs from the domain of food meaning different ways of processing such as chew, gnaw, bite, digest, swallow and taste etc. are used in the domain of book.

Another famous example, the metaphor LOVE IS A JOURNEY can be found in both Chinese and English.

(11) a. We cannot turn back now.
    b. We are at a crossroad.
c. 我们 回不去原点了。
   women hui bu qu yuandian le
   (We cannot go back to where we started in this relationship.)

d. 爱情的十字路口
   aiqing de shizilukou
   (the crossroad of love)

These are the expressions frequently used in everyday life when people talk about love or the relationships between lovers. The metaphoric scenario for both the Western and Eastern cultures is: Love is a journey or a path to a destination, maybe marriage. Lovers are the travelers walking on this path hand-in-hand. There will be twists and turns such as quarrels and fights or other difficulties, just like the bumps along a real road. People have to decide whether they need to stop or move on and to which direction they are going on a real journey. How people fall in love and keep their relationships working match people’s experience of a journey in certain aspects.

Orientational metaphors such as HAPPY IS UP and SAD IS DOWN can be found in Chinese too.

(12) a. I feel up/low today.

   b. 我 今天心情很低落。
      wo jintian xinqing hen diluo.
      I today feeling very low.
      (Today I feel really low.)

   c. 孕期情绪起伏不定。
      yunqi qingxu qi fu bu ding
      pregnancy mood rise/up fall/down not fix/surely
      (People have ups and downs during pregnancy.)
The spatialization metaphor *up* and *low* concerning the emotional status is physically and culturally the same between Chinese and English. In example (12)c, when women are pregnant, their mood might be influenced more easily by the increase of hormones. Therefore, their moods sometimes rise *up* (起) or go down (伏). These two verbs are used to describe the easily changed mental status of pregnant women.

Another orientational metaphor that we can find in Chinese is *MORE IS BETTER*.

(13) 多 多 益 善
duo duo yi shan
more more even better
(*the more the better*)

(14) 百 子 千 孙
bai zi qian sun
Hundred son thousand grandson
(*hundreds of sons and thousands of grandsons*)

Example (13) is a four-character idiom which means the more the better. Example (14) is a phrase frequently said to bless a newly married couple. Literally, hundreds and thousands refer to a lot. In ancient China, people said this phrase to couples to bless them that they will have a lot of offspring because the more people a family had the better their welfare.

As we saw, English shares some basic source-target domain mappings with Chinese and the examples given above are typical and representative ones, showing that people from these two cultures share some similar kind of life experiences. Table 2.1 shows more examples of similar metaphors between the two cultures.
Table 2.1 Similar Metaphors between Chinese and English

<table>
<thead>
<tr>
<th>English</th>
<th>Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kill two birds with one stone</td>
<td>一箭双雕 (Yi jian shuang diao)</td>
</tr>
<tr>
<td></td>
<td>One arrow double vulture shot two vulture</td>
</tr>
<tr>
<td>Failure is the mother of success.</td>
<td>失败是成功之母 (Shibai shi chenggong zhi mu)</td>
</tr>
<tr>
<td></td>
<td>Failure is success’s mom</td>
</tr>
<tr>
<td>You can’t make a promise and then eat your words!</td>
<td>话到嘴边 (Hua dao zui bian)</td>
</tr>
<tr>
<td></td>
<td>Speech to mouth side</td>
</tr>
<tr>
<td></td>
<td>又吞回去了 (you tun huiqu le)</td>
</tr>
<tr>
<td></td>
<td>you again swallow back particle</td>
</tr>
<tr>
<td></td>
<td>The speech is at the mouth but is swallowed</td>
</tr>
<tr>
<td></td>
<td>(It means you wanted to say something but stopped it.)</td>
</tr>
</tbody>
</table>

2.3.2 Source-Target Mappings — Differences

Although Chinese shares with English some basic metaphor source-target domain mappings, there do exist differences. Take time for instance again. Example (15) shows another time metaphor that is different from the previous ones such as TIME IS MONEY and TIME IS A RIVER.

(15) 没有时间就挤时间出来。
mei you shijian jiu ji shijian chulai
no/not have time then squeeze time out
(If you do not have time, then squeeze some time out.)

Literally, ‘to squeeze’ means ‘to compress something with power so that it may change its natural shape or condition’. If we squeeze a toothpaste tube, the shape changes and the toothpaste will come out. If we squeeze a lemon, the juice will come out. To squeeze time in Chinese means ‘to manage and save time by doing things efficiently’. If one has a
task which usually takes 2 hours to finish, one speeds up and finishes this task in one hour and a half. This person ‘squeezed’ half an hour out of this task. Metaphorically time is the filler of some stuffable and squeezable object which can be the task. If we squeeze this object, we will get some time coming out. To put it a more abstract way, time in this Chinese metaphor functions as a substance filling a container. Although Lakoff and Johnson proposed the metaphor *TIME IS A KIND OF SUBSTANCE*, in which time as a substance can be quantified, assigned a value and serves a purpose, from this example, we can see that how the two cultures understand time as a substance does differ from each other.

Besides the orientational metaphors like *MORE IS UP* and *GOOD IS UP*, Chinese have a broader use of metaphorical spatialization. The following examples (16-23) are from Li (2011).

*NORMAL FUNCTIONING OF MEMORY IS UP; LOSS OF MEMORY IS DOWN.*

(16) 想起许多事情。

*think rise many things*

*(Many memories came back to me.)*

(17) 无论何时回忆起，都觉得有些惋惜。

*whenever recall rise all feel somewhat regretful*

*(Whenever those things came back to my memory, I always felt somewhat regretful.)*

(18) 忘掉的不仅是忧愁，记起的也不尽是欢乐。

*forget drop part. not only is sorrow, recall rise part. neither not entirely joy*

*(What I forgot was not just sorrow; what I remembered was not just joy either.)*

(19) 眼前一切的悲怀，似乎都忘却了。

*sight before all part. sorrow, seem all forget decline part.*
(It seems that all the sorrow in front of me has been forgotten.)

Examples (16) through (19) show that in Chinese when we remember or recall something in the memory, there is an upward motion of the memory towards the normal state; while when we forget something, the memories just fall down from the brain. It is similar to the English meaning in ‘memory fading away’. However, in English, the moving is horizontal; in Chinese, the movement is vertical. The word ‘起’ which means ‘to rise up’ in example (16) and (17) indicates an upward movement of the memory towards the brain. The words ‘掉’ and ‘却’, meaning ‘to fall down’ and ‘to decline’ in example (18) and (19) express a downward departure from the brain.

**BEING HEALTHY IS UP; BEING ILL OR DEAD IS DOWN.**

(20) 我 心 里 非 常 害 怕, 想 帮 她 好 起 来。
wo xin li feichang haipa, xiang bang ta hao qilai
I hear inside very scared, want help her good rise up
(I felt very scared in my heart, and want to help her get better.)

(21) 勉 强 振 起 我 的 精 神 来。
mianqiang zhen qi wode jingshen lai
manage boost rise up my energy come
(I manage to work up my energy)

(22) 但 是 我 只 上 了 九 个 星 期 的 课 便 病 倒 了。
danshi wo zhi shang le jiu ge xingqide ke bian bingdao le
but I only take part. nine quantifier weeks’ class then ill down part.
(I had classes for only nine weeks, then I became ill.)

(23) 有 什 么 法 子 可 以 使 她 早 些 死 掉。
you shenme fazi keyi shi ta zaoxie si diao
have what way can make her sooner die down
(What can we do to help her die sooner?)

Examples (20) and (21) show that moving upwards is the direction to a healthy state of the body. The word ‘起来’ (to rise up) is used with ‘good’ and ‘boost’. It expresses the
meaning that rising up towards being good and cheering up is a desirable state of health. In examples (22) and (23), the words ‘倒’ and ‘掉’ literally mean ‘to fall down’. Falling down, a downward movement refers to a state of departure from a normal healthy state of the body.

Like Boers (2003) summarized, for the same target domain, different cultures have similar and different target-source domain mappings.

2.3.3 Culture-Specific Variation

Many applied linguists (e.g., Boers, 2003; Kövecses, 2003, Taki, 2001) did a great deal of research in this field, because they find it to be of great importance for foreign language learners to have the awareness of the conceptual metaphors, hence to understand and use them since metaphor is ubiquitous in our daily communication. Of course there are many differences between Western and Eastern metaphors. This is widely known. I will give a typical example of the animal metaphor of *dragon* to illustrate this widely-known fact.

The dragon, portrayed as a legendary creature, is distinctive in Western and Eastern culture. In the Old English poem Beowulf and many other examples of European folklore and mythology, the dragon is generally described as malevolent. From Western comic books, movies and cartoons, a typical dragon looks like a huge lizard or a serpent with four lizard-type legs, always showing its evil face with long teeth. However, in Chinese culture, dragon ranks the highest among all animals. It has a dignified look with long body, scales, horns and wings. In the book edited by Chen and Honegger (2009), eighteen essays on dragons were collected. Different authors in this book provided broad views of the many aspects of the dragon in different cultures and literatures. Dragons in
the East and West cultures are more or less like two different species. In China, for many
centuries, dynasty by dynasty, dragon is the token of power and majesty, associated with
the emperor. In ancient China, each emperor was called the son of dragon. Now Chinese
people call themselves the descendants of dragon, hence there are a lot of metaphorical
uses of the word ‘龙’ (long, dragon) to imply power, majesty, fortune, talent and blessing.
For instance, talented people are dragons. There are a great number of idioms and
expressions for this metaphor. Three are presented here.

(24) 这个地方真是卧虎藏龙。
This quantifier place really is Crouch tiger hidden dragon
(This place is full of crouching tiger and hidden dragon/There are a lot talented
people here)

(25) 这个人可以呼风唤雨。
This quantifier person can summon wind call for rain
(This person can summon wind and call for rain./This person has special talents.)

(26) 人中龙凤
people middle dragon phoenix
(dragon and phoenix among people/ talented people among ordinary people)

In examples (24) and (26), talented people are not referred to directly by using
‘talented people or people with talents’ but called dragon. Since dragon is ranked in the
highest position among animals, it is considered the best and the leader with special
talents. These properties of the dragon are matched with attributes in the domain of
talented people. These people are smarter and more special than ordinary people. They
may have a higher IQ or better skills in a certain field. They rank higher than most others.
In ancient Chinese mythology, the dragon was the one who was in charge of the rain and
wind. There were temples everywhere in China where people went to worship the Dragon
King and pray for water/rain, especially in drought weather. Therefore summoning wind and calling for rain is a special skill that only the dragon has. If a person is said to be able to summon wind and call for rain, this person is capable of something that others are not, as shown in example (25).

2.4 Chinese Internet Metaphors Analysis

Grounded by the theories and cultural information, now we can go back to the story of Chinese netizens inundating Obama’s google+ website mentioned in the first part of this study: people leaving comments like ‘sofa’, ‘floor’, and ‘stool’. We can see similar metaphors like this on any online web page where there is a place for people to leave comments. When a new topic is published, people leave comments, sometimes using metaphorical expressions. Many people, either the one leaving the comments or the one reading the comments, find these expressions humorous. They have fun using them. Metaphors usually reveal the emotions of its producer, and these emotions may be transferred to users/readers (Zhang, 2008). In this part I will analyze the metaphors Chinese people use when they leave comments online. Examples are from two places: President Obama’s google+ website which is in English and a popular Chinese forum which is in Chinese. The comments are all in Chinese. The screenshot of the original comments for examples (27)-(48) can be found in Appendix II.

A POST WITH ITS COMMENTS IS A BUILDING; THE PROCESS OF PUBLISHING A POST AND LEAVING COMMENTS IS A PROCESS OF CONSTRUCTING A BUILDING.
(27) 我 今天 会 慢慢 码 字。
wo jintian hui manman ma zi
I today will slowly pile up character
(Today I will pile up characters slowly—I will take my time to write the post.)

(28) a. 不 搬 砖 怎么 搭 楼 呢?
bu ban zhuann zenme da lou ne
not move/transport brick how build building question particle?
(How can I build a building without transporting bricks?—I cannot finish my post without copying from other posts.)
b. 试 着 搬 运 一些 重要 信息
shi zhe ban yun yixie zhongyao xinx
try particle move/transport some important information
(I will try to move some important information to here.—I will try to copy some important information to here.)

(29) 大家 好, 楼下 保持 队 形。
da jia hao louxia baochi dui xing
everyone hello downstairs keep team shape
(Hello everyone, people downstairs, please keep the shape of the team.—please use the same format of the language to be coherent.)

(30) 严重 同意 楼上
yanzhong tongyi lou shang
seriously agree upstairs
(I seriously agree with people upstairs.)

(31) 广告 招租, 电话:xxxxxxxx
guanggao zhaozu dianhua
advertisement for rent telephone
(This place is for rent as advertisement board. Contact number is xxxx.)

(32) 爬 楼 太 辛苦, 这里 到底 有 没有 “只看楼主” 功能?
pa lou tai xingku, zheli dao di you mei you zhi kan lou zhu gongneng
climb stairs too laborious, here on earth have not have ‘only read author’ function
(Climbing the stairs is too laborious. Is there a function that enable us to just read the author.)

(33) 盖 楼 的 速度 很快, 能 否 乘 电梯 直达 楼层?
gai lou de sudu hen kuai, neng fou cheng dianti zhida louceng
construct building particle speed very fast, can not take elevator directly to floor
(The speed of constructing building is really fast. Can we take an elevator directly to the floor we want.)
I strongly recommend that we leave the 1st floor to people with translation majors.

I will seal the roof.

To seize the ground floor

The entities that are involved in constructing a building include: worker, foundation, structure, floor plan, cement, brick, steel, stone, wall, stairs, balcony, window, and door. The description of a building can be: tall, short, strong, weak, or shaky. The process of the construction is: building the foundation, increasing floors one after another, and when the building is finished, workers will seal the roof. The function of a building is to provide a shelter for people. Due to large population in China, spaces are very limited, so buildings are always very tall so that they can accommodate a large number of tenants. And to make full use of the building, usually on top of a lot of buildings there are advertisement boards. If the apartments are facing the street, there are also advertisements posted either on the outside wall of the balcony or on the windows. In Figure 2.5 and 2.6 (from Google image search), the advertisements are circled. In Figure 2.5 the advertisements are on a balcony and in Figure 2.6 the advertisements are pasted on windows. This is a popular phenomenon in China.
Some people do business at home. To save money in renting places, they make a little change to their own condo so that their home will become a small restaurant, a retail store, a tea shop or even a training school for subjects such as language, math, physics, chemistry and etc. In order to let people know that they are doing some kind of home business, they will use their balcony or windows as advertisement boards. In addition, there are people who do not have business themselves but they live at really good
locations like downtown which in China is usually the shopping center of the town, so they rent out their balcony to people who need to post advertisements.

When a person publishes an online post, he/she is the owner of this post; later on people may leave comments on this post. People who publish the post and leave comments correspond to the construction workers or tenants who live on that floor. Real workers move and pile up bricks, set up steel bars, and paint the building. The characters people type in the virtual world correspond to bricks, so people say that the words are piled up to make a floor. And the word ‘码’ (literal: to pile) is, to some extent, related to how in Ancient China people stacked characters vertically in traditional Chinese books, because the characters in the old books look like piled on top of each other. Sometimes, the posts can be copied and pasted from some other websites. The author may not have written the post himself. Moving words by copying them from one post to another corresponds to transporting bricks from one construction site to another. It is normal that some famous posts with topics such as political scandals, buzzed news, and celebrities’ scandals are shared and forwarded by netizens all over the country. Example (27) and (28) illustrated these concepts. The process of publishing posts and leaving comments corresponds to the process of constructing the building, starting from the author publishing a post as a foundation or base, continued by people leaving comments. When we leave comments for a post, our comments are ordered one after another, just like constructing, floor by floor. We won’t see two comments appear in the same line on the web page. Whoever leaves the comment considers themselves to live on this floor, so they can refer to people who leave the comment above/under (this depends on the layout of the webpage) him as ‘people upstairs’ and people who leave the comment above/under
him as ‘people downstairs’. This can be seen in example (29) and (30). Since we understand each comment as a floor, this floor functions the same as the real floor in a building, so people can post advertisement or rent the floor out as advertisement board. In example (31), the only thing this person left as a comment is ‘This place is for rent as an advertisement board; contact number is xxxxx.’ which actually had nothing to do with the contents of the post. Figure 2.7 taken from President Obama’s google+ website shows a fancy example of advertisement selling Chinese tea.

![Figure 2.7 Advertisement on Obama’s Webpage](image)

This corresponds to the fact that people have advertisement posted on their balcony and windows. If a lot of people leave comments, there might be several pages of them. And the author may respond to other people’s comments, so the author’s response will appear among other people’s comments scattered on different pages. Imagine that if there are over 50 pages of comments and you only want to read the author’s responses. Clicking on ‘next page’ time and time again will be annoying and sometimes people become tired of it. This corresponds to climbing stairs in a real building. The more you climb the more tired you will be. People will start to ask question like example (32): can I just read the author only, because climbing the stairs is so laborious. Therefore smart authors offer
their solutions—elevators, shown in example (33). Sometimes the authors will post links of their own responses to other comments, so just by clicking the link readers can go directly to the author’s responses on different pages. It is like we press the number button in the elevator and then go directly to the floor we want to. The more comments the original post has, the higher the building is said to be. People are aware of the floor numbers. And the floor numbers and how the floors are arranged depend on the web design. In some website layout, the first floor starts from the top (the closest to the post), but in some website layout, the first floor starts from the bottom, which is just like a real building. Appendix III shows examples of two different website layouts. Here in this study, on the website page, the building is upside down. The first floor starts from the top. The first comment is the ground floor and the last comment functions as the roof which seals the building. These are seen in example (34), (35), and (36).

The entities in real construction such as floor, elevator, workers, advertisement board, parts of the construction process such as piling bricks and transporting bricks from somewhere else and some function of the building are matched with the domain of virtual world discussion.

*A POST IS A SHOW; EACH VIRTUAL SPACE FOR A COMMENT IS A SPOT.*

This scenario is simpler than that of the building metaphor. It only has the show, the audience and the spot. No matter if it is an indoor show or an outdoor show, people usually sit to watch the show. If there are not enough seats, some people will have to stand or sit on the floor. In old Chinese theatres which were small in early times, there were only a limited number of seats and if all seats were taken, the theatre would offer some portable stools. And also there were people who would sit on the floor to watch the
show. A post corresponds to a show which might attract a large audience. If this post is published on google+, it unfortunately allows only five hundred comments per post. If you want to leave a comment, to say something, you have to hurry up, because once the number exceeds five hundred no further comment will be shown on the web page. Likewise since the popularization of online blogs and discussion forums in China, there is a senseless unwritten rule that people think it is cool to be the first one to leave a comment for a post. Gradually, netizens start to play this game—to be the first one to comment, even without reading the contents of the post. I think this happens first to every post celebrities publish, because virtually or visually the first comment is the closest to the celebrity, imagined by crazy fans. And then this phenomenon becomes popular and finally common sense in online communication. Therefore, to be the first one to leave a comment is like ‘first come first served’ in a theatre. If you come earlier, you get the seat which is a sofa, soft and comfortable. If you come late but not that late, you will get an extra portable stool which you need to carry around to find a good spot to set it. If you come really late, there is no seat left so that you might have to sit on the floor. To occupy the first virtual spot is to leave the first comment corresponding to occupying the sofa to watch the show. The second person to leave the comment will get the stool and from the third person on, everybody else only gets the floor. The following examples gave a good demonstration.

(37) 占 沙发
zhan shafa
occupy sofa
(occupy the sofa)

(38) 加 个 凳子
jia ge dengzi
add quantifier stool
(add a stool)

(39) 最后的小板凳，火龙果
*zuihou de xiao bandeng, huolongguo*
*the last particle little stool dragon fruit*

*the last stool, and I am bring dragon fruit.*

(40) 好不容易抢了个地板
*hao bu rongyi qiang le ge diban*
*really not easy dacoity past tense particle quantifier floor*

*(It is not easy but I got the floor.)*

In example (39), this person got the stool and he brought something to eat, which corresponds to the practice that people, Western or Eastern, like to bring snacks or beverages when they watch a show or movie. This metaphor shows how people conceptualize the importance of the order of comments: the closer to the original post the better or the more fronted the better.

The concept that location of the comments matters evoked another metaphor. *A POST IS THE TOWN CENTER; PAGES OF COMMENTS ARE RING ROADS AROUND THE TOWN CENTER.*

The fast development of economy brings rapid growth of infrastructure and transport constructions. Many cities have been enlarged two or three times. Popularity of cars demands better traffic planning and more roads. Take China’s capital Beijing for example. Twenty years ago there was only one ring road/loop around the town center, but now there are five ring roads/loops outside the town center, with the 1st loop closest to the town center and the 5th loop furthest. Again, in China the closer to town center, the better the location is. Therefore, houses, condos and apartments are more expensive around the first loop/ring road. Buying a house or a condo or renting apartments around the 1st loop area implies high ranks and income. People who live around the 2nd loop area might be
less rich than those around the 1st loop area and so on. Now these ring roads are well-known to people all over the country. In the virtual discussion scenario, the post corresponds to the town center. People compete to make their comments the closest to the post. On some web pages, because of the space limit, only 5-10 comments are shown on each page and then the next 5-10 comments will be shown on the next page. One page after another corresponds to the loops one after another. Comments on the first page are the closest to the post; comments on the last page are the furthest to the post. So, we can see comments like example (41) through (44).

(41) 一环啊! 好激动!
yi huan a! hao jidong
one loop/ring particle really excited
(I am in the first loop, so excited!)

(42) 挤进二环
ji jin er huan
squeeze into two loop
(I squeezed into the area of the 2nd loop.)

(43) 三环留影
san huan liuying
three loop take a picture
(The 3rd loop. Take a picture.)

(44) 四环了, 已经城郊结合部
si huan le, yijing cheng jiaojiehe bu
four loop particle already city outskirt continuum
(The 4th loop, but it’s already rural-urban continuum.)

It is interesting that in example (44) this person thinks that the area around the 4th loop is not in town but in rural-urban continuum, which shows that this person thinks that his/her comment on the 4th page is far away from the post. However, we never see comments like this on President Obama’s google+ web page because the page design is different.
The comment bar can be expanded so that all five hundred comments can be shown on just one page, so there won’t be page division, hence no loop.

Till this point, we’ve seen three metaphors about the post and its comments: one target domain with three different source domains, but none of the three can explain the following examples by itself.

(45) 一 环 就坐
yi huan jiuzuo
one loop sit down  
(*Sit down at the first loop*)

(46) 二 环 占 座
er huan zhan zuo
two loop occupy seat  
(*Occupy a seat at the second loop*)

(47) 七 环 坐 定
qi huan zuo ding
seven loop sit tight  
(*Sit tight at the seventh loop.*)

(48) 七 环 顶 楼
qi huan dinglou
seven loop attic  
(*Attic at the seventh loop.*)

Examples (45)-(48) are composites of the previous three metaphors. Examples (45)-(47) are the integration of the metaphor *A post is a show and each virtual space for a comment is a spot* and the metaphor *A post is the town center; pages of comments are ring roads* (shown in Figure 2.8).
Example (48) is the integration of *A post with its comments is a building* and *A post is the town center; pages of comments are ring roads* (shown in Figure 2.9).

These compositions of metaphors are coherent in that the location of the comments is what matters to those netizens. If the pages are ring roads, then on the roads there are spots people can take. Also, on the roads, buildings can be constructed. If the concept of ring road is not integrated with the concept of building, the post with all its comments, regardless of how many pages there are, forms one building only; however, if different pages separate the virtual spaces for comments, we will have one building on each page because in the physical environment, there are distances between those ring roads and there are different buildings on those roads. Therefore, we can have one building on each page with the last comment on each page as the attic.
Ten years ago, the road condition in Beijing was not that good. There were not many ring roads around the town center, so people did not have the concept that loops are the boundaries of areas. Gradually prices of houses in those loop areas become greatly different. People start to treat those loops as lines of demarcation. The loop metaphor emerged in recent years. Therefore, new concepts can be blended with the old ones with the progress of society and culture.

To summarize, in this chapter, I analyzed a Chinese internet metaphor with multiple source domains but a single target domain that recently drew foreigners’ attention.
CHAPTER 3 CASE STUDY TWO

3.1 Metaphor and Thought

From a cognitive perspective, Lakoff and Johnson (1980) proposed that metaphor is not just a device of language or a figure of speech but a matter of thought. The essence of metaphor is to express one thing in terms of another. It has a form of ‘X is Y’, such as LOVE IS A JOURNEY, HAPPY IS UP, etc. They argued that the abstract concepts in people’s mind were understood via some concrete events. The way we conceptualize and reason those concrete events influences the way we conceptualize the abstract concepts and when this happens, we are not consciously aware of it. Metaphor is the mapping of two different domains (target domain and source domain) in which one is used to structure or conceptualize another. Take LOVE IS A JOURNEY for example, the domain of experiences of LOVE is systematically conceptualized in terms of the domain of experiences of JOURNEY. And the mappings of the domains motivate linguistic expressions which we call metaphorical expressions. Lakoff and Johnson postulate that all conceptual metaphors arise from our basic bodily experiences. When we use or get close to fire, our body temperature will increase which will make our face or body turn red and we feel warm, hot or even have the feeling of burning. When people are angry, the speed of blood circulation will increase which will lead to the increase of body temperature, and with the temperature increase people will feel warm or hot and their faces will turn red. Therefore we can use the domain of fire which physically exists to reason in the domain of anger, hence the metaphor ANGER IS FIRE. This bodily experience interpretation of metaphor is further supported by neural science. Gallese and Lakoff (2005) explain the mechanism of domain mappings from the neural perspective:
the two domains of a metaphor in our mind are actually two groups of neurons which are activated simultaneously when we think about abstract concepts. If we think of ANGER, then the neurons corresponding to ANGER and FIRE are activated. The coactivation of these two groups of neurons will lead us to the metaphor ANGER IS FIRE. The source domain of the metaphor is in the sensorimotor system while the target domain locates in the higher cortical areas. The neuro-scientific version of the notion of the embodiment of metaphor states that source domains arise from more concrete and physical sensorimotor experience whereas target domains are less physical in nature (Kövecses, 2005).

However, the cognitive understanding of metaphor has been criticized by pragmatic or anthropological researchers such as Semino (2008) in that the conceptual metaphor theory was developed based on created examples but not on data collected from real life discourse. The conceptual metaphor theory deals with metaphors at the conceptual level. Why and how metaphors are used is not discussed. The cognitive view is decontextualized.

Several researchers (e.g. Cameron 2004; Charteris-Black 2004; Kövecses 2005; Semino 2008) studied metaphor in authentic discourses concerning textual, social, and cultural factors, because language cannot be fully investigated when isolated. This is the anthropological perspective of metaphor study, which is dynamic in social and cultural contexts.

3.2 Metaphor and Culture

Before we go to the relationship between metaphor and culture, I think it is important to clarify what culture means first as culture encompasses a great many things.
Generally speaking, culture is an organization of a number of things such as religion, beliefs, values, practices, knowledge, concepts, etc.; it is multidimensional and complex. It is too complex to be subsumed in an exhaustive one-or-two-sentence definition for culture that every anthropologist agrees with. Kövecses (2005) used a general definition in his study of metaphor and culture: culture as a set of shared understandings that characterize smaller or larger groups of people. This matches the cognitive view that culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members (Goodenough 1956 in Duranti, 1997). The shared understandings then consist of all the things mentioned previously, for instance, concepts like time or life which are discussed in depth in conceptual metaphors. Accordingly, culture can be metaphorically understood because Lakoff and Johnson (1980) argued that we think metaphorically so that we understand the world reality metaphorically. Culture is part of the world. Therefore the understanding of culture can also be metaphorical, i.e. we use metaphors to understand things in culture, whether they are physical or not.

Kövecses (2005) has shown in his book *Metaphor in Culture* that there is universality in metaphorical conceptualization across different languages. Take the domain of emotion metaphors for example. Chinese, English and Hungarian all have the metaphor **HAPPY IS UP**. Japanese, English and Hungarian shared the **SELF** system metaphors. Kövecses (2005) concludes that conceptual metaphors are potentially universal or can be near-universal, especially for those simple and primary metaphors. We have metaphor universality at a generic level because people’s basic bodily experience is similar regardless of the context. These generic metaphors vary in particular cultures, and the variations appear in different aspects. Language embodies an
interpretation of reality (Lucy, 1997). Culture as part of reality differs from one society to another. Different interpretations of culture can be manifest in linguistic expressions, hence the use of metaphorical expressions. Cross-culturally, for a specific target domain, there can be different source domains; vice versa, the same source domain can be used to structure or reason several target domains. The following examples are from Kövecses (2005). The English and Hungarian metaphors listed below, in Table 3.1, are not associated across rows. They are randomly listed.

Table 3.1 LIFE Metaphor Comparison

<table>
<thead>
<tr>
<th>U.S. English</th>
<th>Hungarian</th>
</tr>
</thead>
<tbody>
<tr>
<td>LIFE IS A PRECIOUS POSSESSION.</td>
<td>LIFE IS A STRUGGLE/WAR.</td>
</tr>
<tr>
<td>LIFE IS A GAME.</td>
<td>LIFE IS A COMPROMISE.</td>
</tr>
<tr>
<td>LIFE IS A JOURNEY.</td>
<td>LIFE IS A JOURNEY.</td>
</tr>
<tr>
<td>LIFE IS A CONTAINER.</td>
<td>LIFE IS A GIFT.</td>
</tr>
<tr>
<td>LIFE IS A GAMBLE.</td>
<td>LIFE IS A POSSIBILITY.</td>
</tr>
<tr>
<td>LIFE IS AN EXPERIMENT.</td>
<td>LIFE IS FREEDOM</td>
</tr>
<tr>
<td>LIFE IS A TEST.</td>
<td>LIFE IS LABYRINTH.</td>
</tr>
</tbody>
</table>

People from two different cultures—U.S. and Hungarian were asked to write an essay on what they think life was. The above examples showed their different preferences on the concept of LIFE. Their different living environments, education and personal experiences lead to the difference in how they conceptualize LIFE, shown in metaphorical expressions. Also, there are culturally unique metaphors that can be only seen in a certain culture. For example, different images of Dragon in Chinese and Western people’s mind result in
different metaphors. DRAGON metaphor in Western culture is rarely seen, but in Chinese culture, it is rich and varied. Dragon in China is a token for power, majesty, emperor, elites or somebody capable of anything. In Chinese, there is a metaphor TALENTS ARE DRAGONS.

This game is really a competition between the elites.

A competition between two elites or two star teams is not directly expressed. Instead, the scenario of a fight between two dragons and two tigers is used to describe how fierce and intense this game is, because dragons represents talents with particular skills and tigers are the unbeatable king of the forest in Chinese culture; in this case dragons and tigers may be people with sports talents.

All the previously mentioned examples are an illustration that different mappings of the domains lead to different metaphorical expressions. In different cultures, even for the same conceptual metaphor, emphasis on different entailments of the source domain that are mapped to the target domain will give rise to variation. Speakers from different cultural communities may have different embodiment experience towards any entity or events. Their shared understandings which make them have mutual understanding in encoding and decoding metaphors will distinguish them from speakers from another culture. Some entailments of an entity or event may be highlighted in one culture but may be hidden in another. However, this does not mean that there is no variation within a culture. Kövecses (2005) listed the following dimensions of variation within a culture: social, ethnic, regional, style, subcultural, diachronic, developmental, and the individual. Semino (2008) gave a detailed analysis of within-culture variation in different genres.
from a discourse approach. In general, under the context of culture, metaphor variation is caused by speakers’ different experiences and cognitive preferences. Particular cultural norms constrain people’s experience.

3.3 Metaphor in Use

The question that the cognitive view of metaphor does not engage with is: what do we use metaphors for? It was considered as a figure of speech before researchers investigated its connection with thought. Pragmatically, we choose words and expressions to achieve certain communication goals in particular contexts. This applies to metaphors too. Searle (1993) proposed a speech-act theory of metaphor for which he argued that the incongruity between the literal meaning and speaker’s meaning leads to a figurative interpretation of the meaning on the listener’s side based on the assumption of relevance. Metaphor is a way of communication. Sometimes using a metaphor to express the target meaning is more effective and economical than using the literal meanings.

There are many conventional metaphors that have become socially accepted by speakers, such as idioms and proverbs. However, language is dynamic and developing. There are many innovative uses of metaphors to meet different speakers’ communication goals in different contexts. The pragmatic aspect of metaphor is diversified. As early as 1980, Newmark (1980) distinguished different types of metaphors of which created metaphors, also called original metaphors, are used in people’s everyday life based on their communication needs. And created metaphors can differ between speakers or communities. Charteris-Black (2004) states that metaphors reveal the inner subjectivity of speakers and argues for a persuasive function of metaphors in discourse, emphasizing the underlying persuasive function in the choice of particular words that influences the
interpretations made by the receivers. Morgan (1993) indicated that the use of metaphor in some spoken or written discourse was motivated by certain purposes and can exert emotional or evaluative effects on its receivers, since metaphor is using one thing to structure another. How we choose this ‘one thing’ affects how people understand the ‘another’ (Semino, 2008). Besides persuasion, metaphor also can be used to reason, evaluate, explain, theorize, offer new conceptualizations of reality, etc.

Regarding the pragmatic aspect of metaphor, we need to consider more in defining metaphor because it is not just cognitive mappings of two domains any more. Charteris-Black (2004, p.21) suggested a set of criteria for the definition of metaphor:

**Linguistic Criteria**
A metaphor is a word or phrase that causes semantic tension by:
1. *Reification* – referring to something that is abstract using a word or phrase that in other contexts refers to something that is concrete.
2. *Personification* – referring to something that is inanimate using a word or phrase that in other contexts refers to something that is animate.
3. *Depersonification* – referring to something that is animate using a word or phrase that in other contexts refers to something that is inanimate.

**Pragmatic Criteria**
A metaphor is an incongruous linguistic representation that has the underlying purpose of influencing opinions and judgements by persuasion; this purpose is often covert and reflects speaker intensions within particular contexts of use.

**Cognitive criteria**
A metaphor is caused by (and may cause) a shift in the *conceptual system*. The basis for the conceptual shift is the relevance of or psychological association between, the attributes of the referent of a linguistic expression in its *original* source context and those of the referent in its *novel* target context. This relevance or association is usually based on some previously unperceived similarity between the referents in those contexts.
In light of the definition of metaphor from Charteris-Black (2004), a working definition of metaphor that I will use in this study is summarized as follows:

- A metaphor is a linguistic expression.
- The use of metaphors is intended to evoke one domain of knowledge to understand/reason another domain of knowledge at the speaker’s disposal, i.e. depending on speaker’s communicative purpose.
-Speakers’ knowledge for the domains of metaphors comes from their social, cultural and physical experiences.
- The use of metaphor is either unconscious as in conventional metaphor uses or conscious as in created metaphor uses.

3.4 Metaphor and Critical Discourse Analysis

Metaphors have been analyzed in different discourse genres such as in politics (e.g. Howe 1988; Mio 1997; Musolff 2004), advertisement (Forceville 1996), media (e.g. Koller 2004), and business and economics (e.g. Deignan 2000). In Semino’s (2008) book *Metaphor in Discourse*, there are detailed case analyses of metaphor in literature, politics, science, and education. What I am interested here in this study is the critical approach of metaphor discourse analysis.

Critical Discourse Analysis (CDA for short) primarily deals with social issues in power, dominance, and inequality via discourse analysis. It addresses text and talk in social and political contexts, concentrating on the role of discourse in producing and challenging power and dominance which is defined as an exercise of social power by elites, institutions or certain groups with power. Fairclough (1995) summarized the aim of CDA as
Exploring often opaque relationships of causality and determination between (1) discursive practices, events and texts, and (2) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power.

From this point of view, the words people say, whether consciously or unconsciously, carry power that reflects their personal interests, beliefs or knowledge, especially in political and social environments. To put it in a simple way, CDA is the study of the relationships between discourse and power in society. What CDA does is to place texts within a social context, in which relations of hegemony become the central focus of textual analysis (Charteris-Black, 2004). Critical discourse analysts want to know what structures, strategies or other properties of text, talk, verbal interaction or communicative events play a role in these modes of reproduction (Van Dijk, 1993). Discourses like political speeches and media presentations are influential sources where power and mainstream ideology reside. Fairclough (2000) points out that discourse is shaped and constrained by social culture and it also helps shape and constrain our identity, relationships, beliefs and knowledge. Ideology exists as a social phenomenon by virtue of being communicated through verbal actions which directly or indirectly justify courses of political actions (Flood, 1996). Therefore Charteris-Black (2004) in his book *Corpus Approaches to Critical Metaphor Analysis* argued that since metaphor is a form of verbal action it is a central component of critical discourse analysis because of its persuasive role in partially constituting the ideology of texts. Further he proposed the critical analysis approach to metaphor which consists of three steps: metaphor identification,
interpretation, and explanation. In the first step, there are two stages suggested: 1) a close reading of a sample of texts with the aim of identifying candidate metaphors; 2) a further qualitative phase in which corpus contexts are examined to determine whether each use of a keyword is metaphoric or literal. Alternatively, Pragglejaz Group (2007, p.3) proposed another way to identify metaphoric expressions, called the metaphoric identification procedure (MIP for short) which seems more detailed:

1. Read the entire text-discourse to establish a general understanding of the meaning.
2. Determine the lexical units in the text-discourse.
3. (a) For each lexical unit in the text, establish its meaning in context, that is, how it applies to an entity, relation or attribute in the situation evoked by the text (contextual meaning). Take into account what comes before and after the lexical unit.
   (b) For each lexical unit, determine if it has a more basic contemporary meaning in other contexts than the one in the given context. For our purposes, basic meanings tend to be
      -- More concrete (what they evoke is easier to imagine, see, hear, feel, smell and taste);
      -- Related to bodily action;
      -- More precise (as opposed to vague);
   (c) If the lexical unit has a more basic current-contemporary meaning in other contexts than the given context, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it.
4. If yes, mark the lexical unit as metaphorical.

In the Charteris-Black (2004) system, after step one—identifying metaphors, the second step Charteris-Black proposed in the critical analysis approach to metaphor is that we need to figure out the relationship between the metaphor and the cognitive as well as
the pragmatic factors that determine them. For example, if the metaphorical expression is ‘our relationship is at the crossroad.’, then we should tell that crossroad is used because of the metaphor LOVE IS A JOURNEY. The last step of the critical analysis approach is metaphor explanation in which we identify the social agency involved in metaphor production and the role in persuasion metaphors play, i.e. identifying the discourse function of metaphors.

3.5 Political and Ideological Background in China

The Chinese government and political system cannot be discussed thoroughly within a few lines. The following introduction is a brief summary of information from Chinese online resources (http://www.gov.cn/). China is under the control of the central government within which the power is divided among three bodies: the State Council, People's Liberation Army, and the Communist Party of China. These three bodies are headed by the Paramount Leader, currently Jingping Xi. Most positions of significant power in the State Council and in the army are occupied by members of the Communist Party of China (CPC for short). The Communist Party of China was founded on July 1, 1921, based mainly on ideology and politics. Theoretically, CPC does not take the place of the government in the State's leadership system. The Party conducts its activities within the framework of the Constitution of the People's Republic of China and the law. It has no right to transcend the Constitution and the law. The CPC is controlled by the Politburo Standing Committee of the Communist Party of China, a group of 4 to 9 people, usually all older men, who make all decisions of national significance. The CPC claims that it derives its ideas and policies from the people's concentrated will and then turns that will into State laws and decisions which are passed by the National People's Congress of
China through the State's legal procedures. To ensure the participation of ‘people’ in politics, there is an annual meeting called the People's Political Consultative Conference (CPPCC) whose members represent various defined groups of society, including members of other political parties. The CPPCC together with the National People's Congress (NPC) are called the Two Meetings which make important national political decisions. Although the CPC announces publicly that it welcomes members of other political party to participate in the meetings, the decisive power is in the hands of the CPC. During the Two Meetings, the annual government report is released to the public through different media.

3.5.1 Control of Media

Different from the president of United States, the Paramount Leader of China rarely gives live public speeches. Different types of media belonging to the state play the role of messenger. The main media for the central government include China Central Television, Xinhua News Agency, People’s Daily, People’s Daily Online, China National Radio, etc. Actually in China, there is no privately-owned TV station or News Agency. All are nationalized. There are privately-owned websites, but all are monitored by the central government. Important and sensitive news that the CPC has determined as not good for the image of the CPC is always blocked from the public. This means that all the political news people read, watch and listen to is filtered and it all conveys positive messages which help enhance the image of the CPC and the central government. Take the recent big news of the blind Chinese Civil Rights activist, Chen Guangcheng, for example. He works on human rights issues in rural areas in China but has been under house arrest for many years. In late April 2012 he escaped from his house arrest and went
to the U.S. Embassy in Beijing for asylum help. Ironically, Chinese people first learned of this event from U.S. media. Any information relevant to this issue is untraceable in all Chinese media including TV, radio, newspapers and websites. Any personal publication of this news on blogs or weibo (Chinese Twitter) was deleted in a few seconds automatically. The freedom of the right of speech in China is a frequent target of criticism from all over the world. Therefore, ordinary Chinese people only get the information that the CPC wants to deliver to them.

All news and information is selectively reported. Here is an example. There is a 30-minute news program called Xinwen Lianbo (News Simulcast) from the China Central Television (CCTV for short). Since 1978 it has been shown simultaneously by most terrestrial television channels at 7:00 pm daily. Among over hundreds and thousands of news items every day, only a few are broadcast in this 30-minute news report. After so many years of show, many Chinese netizens, especially the younger generation, jokingly summarized the pattern of this news program: 1) the first 10 minutes: people all over the country are living a very happy and harmonious life with commodity prices decreased and increasing numbers of people who own cars and of people who go out traveling; leadership visited some places and surprisingly found that people were living such a comfortable and satisfying life there; 2) the second 10 minutes: the central government leaders received foreign guests in Zhongnanhai (headquarters of the CPC) and they had a very happy and pleasant talk in which both sides had an agreement that there is only one China in this world and that Taiwan is part of China; 3) the last 10 minutes: people all over the world are living an unhappy life: wars in Middle East, worker strikes in capitalist countries, tsunami, earthquake, starvation in other countries.
Although this is a summarization for fun on the Internet and it is a little exaggerated, it more or less shows the trend of this news program.

3.5.2 Ideological and Political Education

In China, ideological and political education starts in elementary school, runs through the whole education up to the doctorate degree, and extends to work places. That means that ever since the age of 6 or 7, the starting age of elementary school, the majority of the Chinese people will receive ideological and political education until they retire. By work places I specifically mean the companies, bureaus, and units that are nationalized. In many privately-owned and foreign companies, the ideological and political education is weaker, but any place that is titled as ‘National’ must have ideological and political studies no matter if the employees are CPC members or not.

For the older generations, like my parents’ generation, schooling and media was not as popularized as today and ideological and political education materials and channels were very limited. Mao Zedong Thought, a political theory derived from the early Chinese political leader Mao Zedong, widely functioning as a political and military ideology guide, was the central and leading intellectual tradition at that time (1950s and 1960s). A red book called *Quotations from Chairman Mao* was the text book for the political and ideological education. It was published in different sizes and the most popular one was the pocket book size because students could carry it around and check it at any time. During that time, if you could recite many of the quotations from that little red book, you would be considered very talented with advanced ideas. Besides the readings of Mao Zedong Thought, black-and-white war movies were shown in outdoor
theatres where temporary screens and projectors were placed to show one or two movies. All these movies were about how the People's Liberation Army under the leadership of the CPC defeated the Japanese enemies and got rid of Kuomingdang (KMT, literal: Nationalist Party) to liberate all of China.

After the passing away of Chairman Mao, Deng Xiaoping Theory, the series of political and economic ideologies was developed by the Chinese leader Deng Xiaoping. Deng made a great contribution to the economic development of China, because China was in the process of opening-up and reforming at that time. Deng’s Theory does not reject Marxism or Mao Zedong Thought but instead seeks to adapt them to the existing socio-economic conditions of China. In the early 1980s, Deng Xiaoping Theory, along with Marxism and Mao Zedong Thought became mandatory courses throughout the 12 year basic education (elementary, middle and high school) and higher education. At that time, ideological and political education became diversified with the development of economy and technology. Besides the mandatory courses, the practice of watching patriotism education videos such as movies and documentaries of classic anti-Japanese and civil war battles is still kept. Schools planned patriotism trips to different memorial halls and memorial monuments constructed to honor warriors who died in the wars. In late 1990s, Jiang Zemin, former Paramount Leader of the CPC before Hu Jintao, introduced his theory—the Three Represents, another social-political ideology focusing on how to utilize the past great theories such as Marxism, Mao’s and Deng’s to adapt to the new and fast-developing situations.

Until now, it is mandatory for all students from elementary school to graduate school to learn all theories mentioned above: Marxism, Mao Zedong Thought, Deng
Xiaoping Theory and the Three Represents. In higher education, there are even several courses for these theories and they are all obligatory. Different from the situation in Western countries when students want to apply to a school, Chinese students do not need to write personal statements and collect recommendation letters. There are sets of exams called ‘the entrance examinations’ to all levels of schooling—middle school, high school, university, and graduate school. Ideology and Politics is one test subject that is compulsory. No matter how high your major subjects’ scores are, failing of Ideology and Politics will make the school shut the door on you, even graduate school where academics should be in the primary position. This type of education exactly matches with ‘the power as control’ discussed by Van Dijk (2001) in that in some situations participants are obligated to be recipients of political discourse like in education and many job situations.

3.6 Data, Methodology and Analysis

The data in this study is taken from Chinese government work reports published each year. Five reports (year of 2008-2012) were read carefully and metaphors were identified. These metaphors will be analyzed, using the critical analysis approach proposed by Charteris-Black (2004). Examples shown in the following analysis will be in Chinese followed with word and sentence translation. Since pronunciation is not necessary for the analysis, it will not be shown. The key words of the metaphors found in the work reports will be searched in a Chinese corpus sponsored by the Center for the Chinese Linguistics of Peking University to check for more examples in other discourses other than government work reports. The use of the same metaphor in other fields beside the
political reports, such as in the field of education, economy or sports will also be examined. My assumption here is that the metaphors used in political discourses serve as a means of delivering ideology information from the power group to achieve a goal of influencing the way people conceptualize things so that the use of these metaphors will become conventionalized which will result in a fixed way of thinking and reasoning. In the following section, two metaphors will be analyzed.

3.6.1 Building Metaphor

IMPORTANT SOCIAL DEVELOPMENT IS A BUILDING PROJECT.

Constructing a building is an activity that progresses with phases such as the foundation phase, building phase and painting phase. The goal of building is to complete the construction as planned. As different phases move on, we are making progress towards the goal, thus this building project is developing. The following examples from the government reports correspond to this building scenario.

(1) 社会主义 现代化 建设 取得 新的 重大

社会主义 modernization construct/construction achieve new significant
成就 achievement.

(Significant achievements have been made in the construction of socialist modernization)

(2) 大力 加强 文化 部门 建设

vigorously strengthen cultural sector construct/construction

(We vigorously strengthened the construction of cultural sector.)

(3) 加强 社会 保障体系 建设

strengthen social security system construct/construction

(We strengthened the construction of social security system.)

(4) 廉政 建设 亟需 加强

Incorrupt government construction/construct need enhancement/strengthen

(We need to strengthen the construction of incorrupt government)
(5) 加快 建设 国家 电子政务 网
 accelerate construction/construct nation e-government network
 (we should accelerate the construction of a national e-government network.)

(6) 建设 服务、 责任、 法治、 廉洁 政府
 construct/build service responsible law-based incorrupt government
 (to build a service-oriented, responsible, law-based and incorrupt government)

Phenomena such as socialist modernization (example (1)), the cultural sector (example (2)), social security system (example (3)), incorrupt government (example (4)), e-government network (example (5)), and a service-oriented, responsible, law-based and incorrupt government (example (6)) are all important in the development of the society. They require people’s efforts to make progress. The goal of the projects here is the perfection of these social developments. If the goal is to finish these projects, then moving towards this goal is like the process of building/constructing a building. It takes some time to achieve it.

A search in the Chinese corpus concerning this metaphor yields the following examples:

(7) …，为 现代化 建设 添 砖 加 瓦
 for modernization construction add brick add tile
 (to add bricks and tiles for the construction of modernization)

(8) …为 当地的 经济 建设 添 砖 加 瓦
 for local economic construction add brick add tile
 (to add bricks and tiles for the construction of economy)

(9) …为 “希望工程” 添 砖 加 瓦
 for Hope Project add brick add tile
 (to add bricks and tiles for the ‘hope project’ which is an education project)

The phrase ‘添砖加瓦’ (literal: to add bricks and tiles) is used as a collocation with the word ‘construction/to construct’. Real buildings need materials—wood, bricks, and tiles for their construction. The higher we build a building, the more bricks and tiles we need.
Social development in economy, culture, or modernization also requires materials such as machines, technologies as well as personnel, plans or any other thing important for the progress of the projects, just like the importance of bricks and tiles for the construction of a building. This property of the two domains matched perfectly with each other.

Since the construction progress corresponds to the development of the planned projects, moving on is like building floors, one floor after another. Further progress corresponds to higher floors we move up to. Therefore we can see the following metaphorical expressions.

(10) …使党的建设更上一层楼  
(to let CPC’s construction even move up to one quantifier floor)  
(to make the construction of CPC to move up to another floor.)

(11) 创造新环境更上一层楼  
(to create new environment even move up to one quantifier floor.  
(to create a new environment to move up to another floor)

‘To move to another constructed floor’ means ‘to move up to another conceptual level’.

Moving up to a higher floor is a vertical increase, which corresponds to further progress in a project--moving forward horizontally. Accumulating floors in building activity is like getting things done one after another in social development which will lead to the final goals.

In the domain of building, there are different aspects of this activity including entities like construction workers, foundations, structures, floor plans, cement, bricks, steel, stone, walls, stairs, balconies, windows, and doors. The process of the construction is: building the foundation, increasing floors one after another. Examples (1) through (11) show that not all properties of this activity are used to structure the target domain. Only the building process and materials are used in the metaphorical expressions. Potentially
everybody in the society is a construction worker for constructing this metaphorical building. The visual increase of floors is an easier way to tell people what progress we are making—moving up to another level. To build a building, there are some necessary materials like bricks and tiles. Government calls for people to do something that they are capable of, but whatever they do will be considered as bricks and tiles which indicate the importance of everybody’s work. This metaphorical use is delivering the message that no matter what you do to help the development of a certain project, your job is important and we, everybody in this society should do this together just like construction workers because only through cooperation can they succeed in finishing the building. This metaphor reveals the ideology of the socialism in that everybody in this society is responsible for developing the society in different aspects and even the tiny things you do will be significant. It evokes people’s responsibility to the society and defines the positive and significant role everybody plays in the development of the society. Therefore, companies and schools use this metaphor frequently in their speeches or publications to encourage workers and students to work/study hard because what they do will benefit the development of society; even small efforts will be considered as important as the bricks in construction.

3.6.2 Journey Metaphor

SOCIAL/INDUSTRIAL DEVELOPMENT IS A JOURNEY.

JOURNEY as a metaphor is frequently seen, such as LOVE IS A JOURNEY and LIFE IS A JOURNEY. A journey is traveling towards a destination. Basically, on a journey, there should be a starting and ending point, paths/roads, travelers and anything that the travelers bring with like compass and maps or anything the travelers may encounter like
stumbling blocks, bad weather and etc. Take the metaphor LOVE IS A JOURNEY for example. It is well explained by Lakoff and Johnson, so I will simply list some typical features of this metaphor. The two people in a relationship are the travelers. They are moving towards a common goal which is the destination. They can encounter difficulties on the road, reach a cross road that makes things hard to decide, or even split to different paths. However, in this Chinese metaphor, factors of the journey may slightly differ from the other journey metaphors because of the unique Chinese history and culture. The journey here is more close to a march, like the Long March in the history of the Chinese Civil War in the 1930’s. The Long March was a military retreat by the armies of the Communist Party of China, to evade their enemies and to gain power. The armies had serious goals for this march. And the route they chose was to pass through some of the most difficult terrain of western China to get to their destination—the headquarters of the Communist Party. So in this journey scenario, more military entailments are included. There is still a destination. Travelers are not lovers or individuals anymore. They are a group of people who are like the army. They are brave soldiers who fight against their enemies. There would be leaders as the commanders. There would be banners/flags, compass and maps. These elements are commonly seen in war or military context. We can see these elements from the source domain used in the target domain of the metaphor shown in the following examples taken from the government reports:

(12) ...坚持 走 和平 发展 道路...
   adhere to walk peaceful development path/road
   (…adhere to the path of peaceful development…)

(13) 这些 成就 标志着 我们 在 中国特色 社会主义 道路上， 迈出 新的 坚实 步伐
   these achievements signify we prep. Chinese characteristics socialism path prep. step forward new solid step
(These achievements signify that we have taken new and solid steps along the path of socialism with Chinese characteristics.)

In examples (12)-(14), we can see that society, telecommunications and civil aviation industries are developing. That we make progress in these areas is exactly like moving forward on a journey. Each step counts. Each step corresponds to each phase of improvement. Making progress means taking steps and moving forward. The destination of the journey is to reach certain advanced levels of development in different fields.

(15) ...高 举 中国特色 社会主义 伟大 旗帜...
(We must hold high the great banner of socialism with Chinese characteristics)

(16) 我们将 继续 高 举 和平、 发展、 合作 的 旗帜
(we will continue to hold high the banner of peace, development and cooperation)

(17) 全面 贯彻 党的 宗教 工作 基本 方针
(We will fully implement the Party's basic policies on work related to religions)

(18) 要 坚持 灵活 审慎 的 调控 方针
(We need to adhere to a flexible and prudent control policy)

In each journey, travelers bring with them tools for help such as map, compass and several other things. If there is a group of people, whoever is leading or guiding the team will hold something such as a banner so that people far behind can see the team and catch up. Therefore, banners like the compass play a role in giving or leading the direction, telling people which way to follow. In this scenario, important policies and major
thoughts or decisions of the government function as a compass or a banner that people can follow to achieve further and greater goals in the development of certain areas. In example (16), the banner of peace, development and cooperation is what people should bear in mind as standards in their work. In example (17), the Communist Party’s major policy is the basic work standard for people in work related to religions. They should follow the way the Party wants everyone to handle it. The policy functions as a compass, giving people direction for the work. In example (18), we can see that the compass, metaphorically for policy is playing a control role. It should be flexible according to the environment and be prudent. It means that the directions of the development of certain area can change by the government for better control of the situation.

After a search in the Chinese corpus, we can see more examples of this JOURNEY metaphor used in other fields.

(19) 法制 建设 的 中国 道路
legal system construction ‘s China road
(China’s road/way to the legal system construction)

(20) 在 办 好 人民 满意 教育 的 道路上 前行
prep. manage good people satisfy education particle road on move forward
(moving forward on the road of managing good education that people satisfy.)

(21) 科研 院 必须 走 上 市场 化 的 道路
Scientific Research Institute must walk on marketization ‘s road
(Scientific Research Institute must walk on the road of marketization.)

(22) 建 材 家具 企 业 的 道路 荆棘 密 布
construction materials furniture enterprise ‘s road thorn fully distributed
(There are a lot of thorns distributed on the road of construction materials and furniture enterprise.)

(23) 高 投入 高 风险 成 发展 的 绊脚石
high investment high risk become development ‘s stumbling block.
(High investment and risk became the stumbling blocks of development.)
Wall paper industry need to get rid of three tigers blocking the way on their development roads.

China is continuing development or will stop steps to adjust?

Is entertainment the next stop for the development of Internet?

From examples (19)-(26), we can see that, besides the political area, in education, scientific research, business, and media development is considered to be a long journey and all the participants in the projects are walking on a road towards the destination. And on the roads, there are stumbling blocks and tigers blocking the way. These are the difficulties people meet during the development of their projects. They might have to slow down the development or even stop to solve problems. It corresponds to the fact that on a journey we sometimes have to stop and take some time to remove those stumbling blocks or even fight with the tigers to clear the road so that everybody can move on (examples (22)-(24)); or there are times when the travelers themselves want to stop, to take a break and to think of the past experience along the way. Like in example (25), after an overheated time of the Chinese housing market, people started to think about whether they should let it continue or if they should stop and make adjustments, maybe in policies or other relevant things. The longer people walk, the closer they are to their destination. That means, in the development of a certain area, people are achieving/arriving at a higher or more advanced level. Therefore each level may be thought of as a stop along the road. Example (26) showed us this idea in the field of Internet development: it is
asking whether entertainment will be another level of Internet development. Is it currently the next goal to achieve, the next place we could get to in Internet development?

(27) 帮忙 想 个 企业 质量 方针？
   help think of quantifier enterprise quality compass needle
   (Can anybody think of a quality policy for an enterprise?)

(28) 温 总理 “扩大 就业” 为 保障 民生
   Wen prime minister broaden employment to/for ensure people’s livelihood
   illuminate road
   (For people’s livelihood, Prime minister Wen broadened employment to illuminate their roads.)

(29) 意义 非凡，全民 高 举 旗帜 收藏 大 团结 10
   meaning outstanding all people high hold banner collect big united ten
dollar RMB(Chinese currency)
   (This means a lot. All people have one goal—collecting the ‘Big United’ 10 dollar Chinese bill.)

No matter in which field we are talking about, there is a compass to show people the direction or there might be beacon on the road to lighten the way in the darkness. In an enterprise, participants need a clear guiding principle for the quality of the products they produce (example (27)). In example (28), for people’s livelihood, the government has good policies to increase employment. In a dull job market, any policy that can increase employment is a life saver. It is exactly like a beacon in the darkness for people, lightening up the way for them to follow. The phrase ‘高举旗帜’(literal: hold high the banners) is highly frequently used, but it is unclear what kind of banner it is or what the banner represents. In politics, the token of the banners is Marxism, Maoism or Socialism. However, if we see example (29), it is strange that even the currency collectors talked about ‘hold high the banners’. People can rarely tell what banner this is. ‘Hold high the banners’ has already became jargon for people to express that we share a goal, leading us
in one direction and we should summon our mind and concentrate on our goal and walk towards success.

Throughout the analysis of the above examples, it is clear that not all the properties in the JOURNEY domain are used to structure the domain of social development in different areas. There are crossroads in the LOVE IS A JOURNEY metaphor, but this is rarely seen in this Chinese JOURNEY metaphor. What is emphasized in this metaphor is that 1) the leading role of the Party’s policy and thought—it is the compass and banners that will show people the direction, the direction to a brighter future of the society, an advanced level of the society; 2) we all are participants of the march on this journey where we will meet difficulties—stumbling blocks or even dangerous animals, but we are moving forward towards the final destination, one stop after another, and there are illuminating lights on our road when we are in darkness.

To summarize, the two metaphors I presented in this chapter have strong Chinese characteristics in them. The original government reports defined the construction of socialism and the journey to socialism with Chinese characteristics. The BUILDING metaphor has a focus on ‘all people involvement’, stating that everybody in the society is a participant in the building project and everyone’s contribution is of great importance. It emphasizes people’s efforts floor by floor, i.e. little by little. The building process is moving on. The JOURNEY metaphor underlies the central role of the Communist Party, its leading and illuminating role. And also it emphasizes the ‘all people involvement’. Everyone in Chinese society is a traveler on this journey and they are moving forward as a united group, just like the army in the Long March during the war time. The direction of the destination has been pointed out by the Party banner. All Chinese, with a common
goal—socialism, under the guide of the compass—the Party’s policy, fight against difficulties and travel on stop by stop, towards the destination. This is the scenario the leading group wants to install in people’s mind and did they succeed? I think they did, because the frequent use of the metaphors in people’s daily life, in education, business and etc. shows that these metaphors have done their job, to implant the ideology in people’s minds.
CHAPTER 4 CASE STUDY THREE

4.1 Word Recognition

For first language reading researchers, word recognition refers to the processes involved in obtaining both phonological codes (pronunciations) and context appropriate lexical meanings from a visual display of words (Koda, 1996). Besides, it is also an important factor in accounting for individual variance in reading comprehension (Chikamatsu, 2006). In second language acquisition research, in which a majority of studies done have English as the target language, word recognition is considered as an important component skill for reading comprehension. Reading is a complex cognitive process. It is the construction of the text meaning that is the interaction of the word meaning and the context information from the text. Word recognition is the process of retrieving a word’s meaning that was learned before. A lot of studies have shown strong evidence of the correlation between reading ability and word recognition. In Koda’s (1996) review of word recognition, L2 readers’ lack of automatic lexical access (automaticity) is partly due to (a) the difference between L1 and L2; (b) L2 processing experience; and (c) L1 processing experience, because speaker’s previous experience in their first language forms a schema of processing which will influence their way of processing in L2. And Hatta’s 1978 study showed that a clear difference in visual processing patterns exists in different types of scripts (as cited in Koda, 1996). For instance, the processing of a non-alphabetic language may vary from the processing of an alphabetic language. Also two specific dimensions of linguistic knowledge, orthographic and phonological, independently influence word recognition (Koda, 1996). Koda mentioned that word recognition efficiency should be viewed as a facet of L2 proficiency,
not only just for reading comprehension. Furthermore, it could be predicted that the amount of L2 processing experience explains, in large part, quantitative variance in performance efficiency. In light of Koda’s view, if Chinese L2 learners were exposed to a certain amount of lexical items, while making sure that they process not only the forms of the characters, but also their pronunciation and meaning, can the process of recognizing these items become more automatic? Because of the extensive forgetting and reconstruction that characterize human memory, people do not memorize things with perfect accuracy (Barsalou, 1999); only partial information is retrieved from people’s memory and the information may not be accurate. Can training that is meant to piece together the partial character information students already have achieve a complete accuracy of character memorization with correct character form, pronunciation and meaning? This is the question I plan to tackle. In this chapter, the focus of word recognition will not be on reading comprehension but on L2 proficiency at the lexical level.

4.2 Reviews on Related Studies

Some studies in second language research investigate the relation among pronunciation, character and meaning, and some pay more attention to the four basic language skills: reading, writing, listening, and speaking in Chinese. Some focus on the difference between native and non-native Chinese learners. Heyes (1988) investigated the amount of phonological, visual and semantic processing strategies used in short-term memory among native and non-native readers of Chinese Mandarin. The experiment consisted of two character recognition tests based on the theory that the predominant processing strategy would reveal itself through the types of errors the subjects made on
tests. Heyes found that non-native readers rely heavily on the visual processing strategy and native readers rely on the phonological encoding of the materials. Native readers automatically relate phonological information with the visual symbols while non-native readers if not specially trained do not have that automaticity. Ke (1996), in his research, studied the relationship between Chinese character recognition and production by second language learners and investigated whether the density of characters (number of strokes of the characters, i.e. how complex a character is) has something to do with the results. He employed an instrument consisting of a character recognition task and a production task. The subjects were 47 first-year Chinese L2 students in college. Characters for the recognition task were selected according to their frequency of appearance in the text book. The experiment results are: (a) Students performed better in the recognition tasks than in the production tasks; (b) Students performed better with low density characters than high density characters in the production tasks; (c) there were instruction effects on character recognition and production. Based on his results, Ke hypothesized that partial information of the characters in learners’ memory can lead to recognition, but total mastery of the character is required for accurate written production.

Everson (1998) had a similar experiment studying the relationship between naming (to pronounce) and knowing (to identify the words) in a word recognition task. In the study, 20 subjects were recruited from first-year Chinese L2 learners in college, and a computer program was applied. The task was to pronounce aloud the word which appeared on the screen and then subjects were given a sheet of paper which had all the characters which appeared on the screen for naming, and they were asked to write down the corresponding English meaning. The correlation between correctly pronouncing and
correctly identifying a particular word was assessed. The results indicated that there was a very strong relationship between knowing a word’s meaning and knowing its pronunciation. It seemed that learners employed strategies to remember characters that are in some way very reliant upon their ability to pronounce them.

From a cognitive perspective, Chung (2008) used visual characters with both pronunciation and English translation prompts to study the effectiveness of mixed sensory mode instructional formats during character learning. He tested two instructional formats: purely visual mode (characters with pronunciation and meaning all written down) and visual-audio mode (characters written down but pronunciation and meaning presented aurally). For beginning learners, there is no significant difference between the two types of instructional formats, but after one more semester’s learning, the visual-audio mode instruction outperformed the purely visual mode instruction, because longer time learning (two semesters) help learners construct their schemas for pronunciation so that when the sound of a character was presented, the learners could understand and associate the relations between sound and meaning more easily. Chung’s (2008) study proves that multi-modal training gives a richer set of retrieval cues.

Fukkink’s (2005) classroom-based experiment investigating automatization of lexical access showed that students’ lexical access was faster and less variable for words on which they were trained than for words on which they were not trained. Therefore, training in class is necessary for students. We should consider it as a part of the class instruction instead of just explaining the meaning and asking them to memorize the vocabulary after class by themselves.
4.3 Research Question

The previous studies reviewed reveal that there are some underlying relations among the processing of the three constituents. It is Chung’s research that inspired this current study. Because the working memory in people’s brain has limited capacity, too many elements in materials may overload the working memory, thus effectiveness of materials can decrease. Besides, beginning learners do not have schemas for Chinese pronunciation, meaning and visual symbols, thus it is hard for them to associate and process the three elements at the same time during character learning, and then not all the three elements will be completely processed and stored in the long-term memory, i.e. all information is temporary. Therefore, information for vocabulary in learners’ memory may be stored in separate pieces. According to students’ old quiz and test results, for some words, learners can associate meaning with pronunciation; for some words, they can connect meaning with characters; for some words, they can relate pronunciation with characters without meaning. For example, the character ‘口’ means mouth. It resembles the shape of an open mouth. Therefore, it is easy to link the word meaning with the shape of the character without its pronunciation.

The research question in this study is:

Can training in either two of the three constituents previously mentioned bring a three-way benefit? That is:

- Can training to enhance the relation between characters and meaning improve students’ acquisition of these two aspects and also improve their pronunciation in the meantime?
• Can training to enhance the relation between characters and pronunciation improve students’ acquisition of these two aspects and also improve their meaning recognition in the meantime?

• Can training to enhance the relation between pronunciation and meaning improve students’ acquisition of these two aspects and also improve their characters in the meantime?

4.4 Method

4.4.1 Participants

The in-class experiment was conducted in a large state university in the Southern US. There are two classes of students at the college beginning Mandarin Chinese level (first year). One class, with 24 students, was in the academic year of 2010-2011; and the other one, with 15 students, was in the academic year of 2011-2012. And for the two classes, the teacher, teaching materials and teaching methods are all the same. Participants were paid no fee for involvement in the study. There is no control for language background factors. There are native born American students and American born students from Vietnamese, Korean or Japanese families. These students are native English speakers and some also are heritage speakers of their family language. There were students absent from some of the training sessions, so there are missing values in the data.

4.4.2 Materials

Training vocabulary is from the regular class text book. Sixty target words were selected from four lessons (L3 to L6, with 15 words from each lesson). The first 15 words were tested as a baseline. Students were given a test on these 15 words without any type
of training. It was called control test/control session in the whole procedure. The rest of the 45 words were trained with different pairing emphases. In order to make the character at the same density level, the researcher controls the character strokes, so means of the strokes were comparable among these 4 groups of words (words from the 4 lessons). They are not statistically significant \( F(3,100) = 0.62, p < 0.6035 \), which means that we do not have to worry about the tiny stroke differences among the characters from different lessons.

**4.4.3 Procedure**

There were two phases in the experiment: training phase and test phase. The 3 training sessions were done in regular class hours, with each of them around 15-20 minutes. The training session was held after the regular class instruction which usually includes introducing new vocabulary and going over the texts and dialogues. The regular class instruction for one lesson usually takes 2-3 class periods. The three training methods (different pairing of the three constituents) were randomly assigned to the three sessions.

Session 1 trains to enhance the relation between character and meaning. Pronunciation is not mentioned in this session. In the first part, participants were given a chart of learned and unlearned characters mixed together. They were required to find the learned characters and then to write them down. In the second part, participants were given the English words as meaning prompts and were required to combine some of the characters written down in the first part to form a Chinese word to match the given English meaning. Session 2 trains to enhance the relation of pronunciation and meaning. Characters were not required in this session. In the first part, participants were given a list
of Pinyin (Chinese pronunciation) and they are required to read the Pinyin aloud. In the second part, English words were given and participants were required to match the English words with the Pinyin read in part one. They were required to write down the Pinyin next to the English meaning. Session 3 trains to enhance the relation between pronunciation and characters. Meaning was not mentioned during the training. The first part was the same as with Session 2. Participants read the given lists of Pinyin and then they were given a list of characters and were required to match the characters with Pinyin read in part one. They were supposed to write the characters down. In each training session, the instructor led participants to complete each part of the task. If they did not recognize the given pronunciation or characters, the instructor would give them clues to the answers. The whole procedure was not to test them but to train them through recognition of the learned vocabulary in pronunciation and character forms and then match them with meaning. In doing so, the researcher hopes to retrieve the stored information from learners’ memory or implant the information. If it is not complete, the training is meant to make the triangulation complete.

After each training session, a test with three parts was given. In the first part, 5 words were given in character form as prompts; participants were required to write down the corresponding pronunciation and meaning of the characters. In the second part, 5 words were given in pronunciation form as prompts; participants were required to write down the corresponding meaning and characters. In the third part, 5 English words were given; participants were required to write down the Chinese pronunciation and characters. In order to study the training effects, a control test was given to participants before the three training sessions. The number of correct answers was recorded for each part, so
there are six response variables: Character to Pronunciation (CP for short), Character to Meaning (CM), Pronunciation to Meaning (PM), Pronunciation to Character (PC), Meaning to Pronunciation (MP), and Meaning to Character (MC). Appendix IV shows the sample test. And the data was grouped by session, plus one control session as a baseline.

4.4.4 Prediction

For each of the training session, the test results of the trained relations are expected to be better than the corresponding results from the control test.

4.5 Results and Discussion

The statistical analysis method--ANOVA was used for the data analysis and the calculation of the data was completed by the software SPSS.

Table 4.1 gives the general score information on each part of the control and post-training tests. Because in each session, there were missing data, the \( n \) (sample size) is different across the four tests. Just by looking at the descriptive information, we can tell that there are differences among the test scores in each part, but it is impossible to say whether the difference is significant. The following analysis will be more detailed, done in paired groups: comparison between control and session 1, control and session 2, and control and session 3. In the analysis, I will take the Type I Error (the incorrect rejection of a true null hypothesis) \( \alpha=0.05 \) as a margin value. Any \( p \) value less than 0.05 will be considered as statistically significant, which means that there is a significant difference between the two group means compared, and vice versa.
Table 4.1 General Descriptive Statistics

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<td>Character to Meaning</td>
<td>36</td>
<td>2.94</td>
<td>1.567</td>
</tr>
<tr>
<td></td>
<td>Pronunciation to Meaning</td>
<td>36</td>
<td>2.72</td>
<td>2.068</td>
</tr>
<tr>
<td></td>
<td>Pronunciation to Character</td>
<td>36</td>
<td>2.15</td>
<td>1.629</td>
</tr>
<tr>
<td></td>
<td>Meaning to Pronunciation</td>
<td>36</td>
<td>3.17</td>
<td>1.924</td>
</tr>
<tr>
<td></td>
<td>Meaning to Character</td>
<td>36</td>
<td>2.08</td>
<td>1.466</td>
</tr>
</tbody>
</table>

Table 4.2 shows the important statistical results for the comparison between control and session 1. The test scores were improved in all parts. Since Session 1 trains the relation between character and meaning, the test scores on character to meaning (CM) and meaning to character (MC) are the main concerns. And these two parts are highlighted in the table.
Table 4.2 Comparison between Control and Session 1

<table>
<thead>
<tr>
<th>Variables</th>
<th>Test means</th>
<th>F value</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Character to Pronunciation (CP)</td>
<td>Control</td>
<td>1.36</td>
<td>16.988</td>
</tr>
<tr>
<td></td>
<td>Session</td>
<td>2.47</td>
<td></td>
</tr>
<tr>
<td>Character to Meaning (CM)</td>
<td>Control</td>
<td>1.75</td>
<td>22.317</td>
</tr>
<tr>
<td></td>
<td>Session</td>
<td>3.03</td>
<td></td>
</tr>
<tr>
<td>Pronunciation to Meaning (PM)</td>
<td>Control</td>
<td>2.20</td>
<td>18.733</td>
</tr>
<tr>
<td></td>
<td>Session</td>
<td>3.61</td>
<td></td>
</tr>
<tr>
<td>Pronunciation to Character (PC)</td>
<td>Control</td>
<td>0.95</td>
<td>31.826</td>
</tr>
<tr>
<td></td>
<td>Session</td>
<td>2.19</td>
<td></td>
</tr>
<tr>
<td>Meaning to Pronunciation (MP)</td>
<td>Control</td>
<td>2.23</td>
<td>1.836</td>
</tr>
<tr>
<td></td>
<td>Session</td>
<td>2.81</td>
<td></td>
</tr>
<tr>
<td>Meaning to Character (MC)</td>
<td>Control</td>
<td>0.84</td>
<td>2.951</td>
</tr>
<tr>
<td></td>
<td>Session</td>
<td>1.19</td>
<td></td>
</tr>
</tbody>
</table>

(n=32, Hypothesis d.f. =1, Error d.f.=31, α=0.05)

We can see that the difference in means for CM is highly significant (F(1,31)= 22.317, p=0.000), while the difference for MC is not (F(1,31)=2.951, p=0.096). After training, students improved in character recognition (knowing the meaning), but if they were given the English meaning, character production is not improved at all, as shown in the insignificant result (F(1,31)=2.091, p=0.096). Besides the MC and CM results, there are three surprising results. Without training pronunciation in this session, the production of characters and meaning with pronunciation as prompt and the production of pronunciation with character as prompt is improved. The results indicate that training the relation between character and meaning improves character recognition with respect to meaning but not character production. And even without training, the scores for pronunciation to meaning (PM) and meaning to pronunciation (MP) are relatively higher than the other untrained parts. It implies that pronunciation is somehow correlated to meaning.
Table 4.3 gives the results for comparison between control and session 2. In this session, the training focuses on pronunciation and meaning with no characters shown in the whole training procedure.

Table 4.3 Comparison between Control and Session 2

<table>
<thead>
<tr>
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<th>p-value</th>
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</thead>
<tbody>
<tr>
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<td>Control</td>
<td>1.32</td>
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</tr>
<tr>
<td></td>
<td>Session 2</td>
<td>1.18</td>
<td></td>
</tr>
<tr>
<td>Character to Meaning (CM)</td>
<td>Control</td>
<td>1.77</td>
<td>4.361</td>
</tr>
<tr>
<td></td>
<td>Session2</td>
<td>1.10</td>
<td></td>
</tr>
<tr>
<td>Pronunciation to Meaning (PM)</td>
<td>Control</td>
<td>2.20</td>
<td>18.733</td>
</tr>
<tr>
<td></td>
<td>Session2</td>
<td>3.61</td>
<td></td>
</tr>
<tr>
<td>Pronunciation to Character (PC)</td>
<td>Control</td>
<td>0.87</td>
<td>2.387</td>
</tr>
<tr>
<td></td>
<td>Session2</td>
<td>0.57</td>
<td></td>
</tr>
<tr>
<td>Meaning to Pronunciation (MP)</td>
<td>Control</td>
<td>2.18</td>
<td>14.107</td>
</tr>
<tr>
<td></td>
<td>Session2</td>
<td>3.75</td>
<td></td>
</tr>
<tr>
<td>Meaning to Character (MC)</td>
<td>Control</td>
<td>0.85</td>
<td>3.174</td>
</tr>
<tr>
<td></td>
<td>Session2</td>
<td>0.50</td>
<td></td>
</tr>
</tbody>
</table>

(n=30, Hypothesis d.f. =1, Error d.f. =29, α =0.05 )

In brief, the training purpose has been achieved that the recognition in either pronunciation to meaning (PM) or meaning to pronunciation (MP) has been improved. We can see that the statistics for PM is F(1,30)=18.733 and p=0.000, and the statistics for MP is F(1,30)=14.107 and p=0.001. Both the p-values are highly significant. However, except for the training concerns, PM and MP, the rest of the test scores is low. The mean differences between Control and the training Session 2 are not significant in CP, PC and MC, and the difference between the two sessions in CM is very close to insignificant. And one puzzling thing is that for these untrained parts the control scores look a little higher than session 2 test scores.

According to the results for session 2, one thing for sure is that while learning Chinese vocabulary, students were not likely to tie characters with either meaning or pronunciation. The training on pronunciation and meaning did not arouse the character
information in students’ memory, because to speakers with an alphabetic language as L1, meaning and pronunciation is their processing schema.

Table 4.4 shows us the results for comparison between control and session 3. The training was on character with pronunciation. And we can see that the character to pronunciation (CP) and pronunciation to character (PC) test scores are greatly improved and they both are statistically significant with F(1,32)=75.625 and p=0.000 for CP and F(1,32)=14.625 and p=0.001 for PC, which means that the training to enhance the relation between character and pronunciation works well.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Test means</th>
<th>F value</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Character to Pronunciation (CP)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control</td>
<td>1.47</td>
<td>75.625</td>
<td>0.000</td>
</tr>
<tr>
<td>Session 3</td>
<td>3.85</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Character to Meaning (CM)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control</td>
<td>1.79</td>
<td>17.171</td>
<td>0.000</td>
</tr>
<tr>
<td>Session 3</td>
<td>3.12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pronunciation to Meaning (PM)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control</td>
<td>2.20</td>
<td>4.669</td>
<td>0.038</td>
</tr>
<tr>
<td>Session 3</td>
<td>2.97</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pronunciation to Character (PC)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control</td>
<td>1.03</td>
<td>14.625</td>
<td>0.001</td>
</tr>
<tr>
<td>Session 3</td>
<td>2.18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meaning to Pronunciation (MP)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control</td>
<td>2.20</td>
<td>9.283</td>
<td>0.005</td>
</tr>
<tr>
<td>Session 3</td>
<td>3.36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meaning to Character (MC)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control</td>
<td>0.97</td>
<td>22.059</td>
<td>0.000</td>
</tr>
<tr>
<td>Session 3</td>
<td>2.24</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(n=33, Hypothesis d.f. =1, Error d.f.=32, α=0.05)

A further look at the other test results shows that all the other p-values are also significant. The results are different from the training in session 1 in which meaning and character was trained. In session 1 only character to meaning recognition was improved but the production of characters using meaning as prompt was not improved at all. In session 3 the training significantly improved character production with pronunciation as prompt. Also, there was an increase in character production with meaning as prompt (MC).
even without meaning being trained. In a word, the training of character with pronunciation led to a three-way benefit. It is surprisingly good. Therefore, I would say that training in character and pronunciation was effective and it brought a by-product benefit for retrieving meaning from students’ memory.

To summarize, after looking at all the three paired group comparison, training in session 3 yields the best result. It is the only session in which every test part was improved with the mean differences statistically significant. In session 1, students made progress in the recognition of the character (CM and CP) and production of character with pronunciation as prompt (PC), but the character production (MC) is low, while in session 2, if the characters are not trained at all, neither the recognition nor the production of character is enhanced. Only the trained parts—meaning and pronunciation are on the positive side.

The data also shows that the relations between character and meaning are weaker than the association between character and pronunciation. In all the four tests (control, session 1, session 2 and session 3), the scores for character productions are relatively low. Whenever characters are trained, either with pronunciation or meaning, the productions of pronunciation and meaning are somehow increased. The training test means are higher than the control. However, the production of characters is not that satisfying. There was improvement but not as great as with the other two elements. The trainings in Session 1 and 3 where characters were trained show that students performed better in recognizing them than producing them. This mismatch further confirmed Ke’s (1996) investigation on character recognition and production, since most of the characters consist of two parts, with one representing the meaning and the other representing the sound. Partial
information of the character can lead to the recognition of the character as a whole, however, the production needs accuracy. Students’ incorrect production of characters indicates that they memorize the shape of the characters as a whole. Even though they forgot the exact strokes, they could draw a similar shape. This coincides with Heyes (1988)’s study in that non-native speakers rely on visual processing if not trained. In class communication, many students indicated that characters explained or defined clearly by instructors were easier to memorize. This implies that without linking the shape to meaning or pronunciation, characters to new learners are just random shape or pictures. The bond between character with both pronunciation and meaning needs enhancement. Training in character with pronunciation is the most effective way for vocabulary acquisition. Training in character with meaning comes second, and training just meaning and pronunciation without characters is not recommended.
CHAPTER 5 CONCLUSION

5.1 Case Study One

In this study, first of all, a theoretical background was built. Metaphor from a cognitive point of view has been under study by cognitive scientists, linguists and psychologists for over two decades, ever since Lakoff and Johnson brought it to researchers’ attention by claiming that metaphors are not just devices of a language but a matter of our thought. A strong metaphoric representation view argues that we cannot understand some abstract complex concepts so we use some basic concrete concepts to understand them. This is what Lakoff and Johnson referred to as ‘understanding and experiencing one kind of thing in terms of another’. A weak metaphoric representation view says that some representations in a source domain of a metaphor will influence the representation in a target domain. However, to those who do not claim that metaphor shapes our mind, a concept is not structured metaphorically because neither previous view can solve the problem of multiple metaphors with single target domain. Murphy’s structural similarity view conceives the relations between the source and target domains as relational similarity in conceptual structures. The salient aspects from both domains are related so that people can selectively use different metaphors to address the different aspects of a target domain. This view is further expressed in Fauconnier and Turner (2002)’s conceptual blending theories where the target domain of a metaphor is understood through the most salient concepts of the source domains. And these different salient concepts can be integrated into a blended space where coherence is not violated. Similarly, a perceptual theory of knowledge is developed in the context of cognitive science and neuroscience. This theory did not conceive metaphor as representing abstract
concepts. Perceptual symbols are what represent abstract concepts. The simulators, containing the perceptual information about their referents, of both target and source domains are activated, so they try to build a simulation together. Associated images of both domains might be built in people’s mind. And as the assimilation goes on, new features that do not exist in either domain alone might emerge and then are incorporated in the perceptual symbol schema. This view of metaphor is akin to conceptual blending theory in that they both give an account on new features and creative metaphorical meanings.

Besides the theoretical ground, to interpret metaphors cultural information is indispensable. It has been proved that there are target-domain mapping differences and cultural-social differences in understanding Western and Eastern cultures. I did not intend to give a thorough analysis of the differences between Chinese and English metaphors. Representative examples are selected to give readers a brief idea as to what aspects the metaphors from these two cultures differ. Culture does play an elegant role in interpreting metaphors. Without understanding the physical environment and cross-cultural difference, metaphors such as the Internet metaphors I analyzed cannot be understood by people with a different cultural background. The different metaphors for publishing posts and leaving comments shown here can be an evidence for Fauconnier and Turner’s conceptual blending approach. We live in a dynamic society with things invented or created every day. How we conceptualize the world changes. Novel metaphors appear from time to time. Traditional one-to-one-domain mappings are not enough for interpreting novel metaphors. As Slingerland (2011) claims, human thought is fundamentally imagistic. The sensorimotor schemas are used to structure our understanding of abstract concepts.
Imagery and perceptual memory plus cultural factors play important roles in understanding certain metaphors.

The purpose of this case study is to interpret one specific example of Chinese Internet metaphors. It did not aim to develop theories or categorize Chinese metaphors. The examples are only the tip of an iceberg. In the future, it is worth carrying out some systematic analysis on modern Chinese metaphors.

5.2 Case Study Two

The two metaphors analyzed in chapter two proved the persuasive power of the use of metaphor in politics. The conventional domains are used to simplify the highly abstract and complex political topics, to make them more understandable by the public, like the JOURNEY metaphor which takes a lot of properties from the famous Long March. Thanks to the ideological and political education, Chinese people have seen a lot of movies, documentaries and TV dramas about the story of the Long March. It is already deep in people’s mind. This metaphor just arouses people’s memory about this historical event. It can more easily evoke people’s emotional responses which can further form or influence people’s beliefs and attitudes towards what the government is trying to deliver or persuade. A further comparison between the two metaphors reveals that the BUILDING metaphor and the JOURNEY metaphor actually shared some similarities which can be considered as a pattern. They are both activities that require progress towards a preset goal. The more progress, the better, and the more positive sentiment the participants can have, since all people in the society are the participants, no matter if it is the construction worker or the traveler. These two metaphors evoke people’s positive self-evaluation of themselves because whatever they do makes a contribution. This
arouses people’s strong sense of participation and success. Therefore they will accept the ideology and work harder to help the government reach its goal.

Metaphors discussed in case study two serve a persuasive role, giving people ideological implications, for the governing group to achieve mind control. They carry components of culture in them which distinguish them from similar metaphors in other cultures. The Chinese characteristics highlight some properties in the source domain but hide some others. The use of these metaphors is textual and cultural. The limitation of this research is that the metaphors and examples under discussion are limited. Only two metaphors were found in the government reports. More of them in different discourses such as media texts, news reports and other political texts should be studied for a more comprehensive look for metaphor and ideology.

5.3 Case Study Three

The third study concerns the three basic elements in Chinese words. In hope of helping students acquire vocabulary more effectively, the researcher wanted to find the best way to train them in vocabulary. The findings from the data analysis implied that the relation between characters and pronunciation and characters and meaning should be emphasized in class instruction because alphabetic L1 students automatically associate meaning with pronunciation and block out the character information. According to the analysis, the best results come from training character with pronunciation (Session 3); it yields a three-way benefit; meaning without being trained can be retrieved by pronunciation. Although training character with meaning (Session 1) didn’t show a three-way benefit, it was effective in character recognition. Teachers might want to use this training method in reading comprehension where understanding the meaning comes prior
to pronouncing the words. And according to the results from Session 2, there is no need to even train meaning and pronunciation. Therefore, characters are the priority in teaching Chinese vocabulary. Since students are inclined to memorize the whole shape of the characters, if possible, more details on parts of the characters should be introduced and the instructors should lead the students to process and memorize characters by parts, in order to achieve accuracy. This can be a possible way to improve all the three elements in Chinese vocabulary.

The study was done in a short time with both limited sample size ($n=39$) and limited target test words in each part. And in some of the tests, there are missing values because of participants’ absence. In future research, more data should be collected for more significant results. Because language is a subject different from science and mathematics, it is more subjective, therefore a lot of other factors should be considered in research, such as students’ motivation, vocabulary learning habits, and etc. The present study can be a gateway leading to more detailed and powerful investigation in Chinese vocabulary learning in the future.
REFERENCES


Chinese 'netizens' inundate Obama's Google+ page

Despite China's Great Firewall, internet users have been able to reach Barack Obama's Google+ page

President Obama's page on Google's social network site has been inundated with messages in Chinese after restrictions in China were removed.

Every current topic on Mr Obama's Google+ page attracted hundreds of Chinese comments.

Some contributors made jokes; others said they were occupying the site in the style of western Occupy campaigns.

Google+ is normally blocked in China along with other social media that the authorities deem unacceptable.

Since Google+ was launched in 2011, software known informally as the Great Firewall had appeared to block it within China.

But on 20 February 2012 internet-users in many parts of China found they could gain access to the site - prompting some to suggest occupying it, in a tongue-in-cheek reference to the Occupy Wall Street campaign.

On 24 and 25 February, to the consternation of American readers, every current topic on President Obama's 2012 election campaign page attracted hundreds of comments, apparently from China.
Their exact provenance cannot be verified, but the expressions contributors used were in the style of mainland China and in simplified Chinese.

A few appealed for the liberty of the civil rights activist Chen Guangcheng, who is under house arrest.

Others asked about a recent political intrigue in south-west China, in which one of the country's top policemen, Wang Lijun, spent a day in the US consulate in Chengdu for undisclosed reasons.

But many simply voiced delight at their freedom to speak: they talked about occupying the furniture and bringing snacks and soft drinks - internet jargon for being first to post in response to messages and for observing the debate.

The White House in Washington has not commented on the upsurge of Chinese interest in President Obama's campaign site.

But it has prompted one poster to suggest that if China ever abandoned its internet restrictions, the United States would have to protect its social media with a Great Firewall of its own.
APPENDIX II ORIGINAL CHINESE ONLINE COMMENTS

(27)

(28) a. 

b. 

(29) 欧阳标风 - 大家好 楼下保持队形  
Nov 25, 2011

(30) Sansan Li - 严重同意楼上的  
Feb 28, 2012

(31) Keifer Xing - 广告位招租 004317632006006  
Feb 26, 2012  +1

(32) 

(33) 

(34) gevin tong - 慎重建议一楼留给翻译专业的。把原文翻译好，贴在一楼处。拎了沙发的，即便不会翻译也把楼层的翻译粘贴上去。这样才不会像沙发一回啊。同意的顶一下。  
Feb 28, 2012  +2
肖磊 - 我要封楼
Mar 10, 2012

李伟权 - 抢占楼底。
Feb 25, 2012

陳敏賢 - 占沙暴！（意思是强夺位置dacoity seat）
Mar 1, 2012

左脚左脚 - 凌晨值班, 加个班子。
Feb 28, 2012

youyuan zheng - 最后的小板凳, 火龙果
Mar 8, 2012

郑鹏鸿 - 好不容易抢了个板凳~
Feb 28, 2012

heye
Post By: 3/25/2012 2:00:00 PM

~纯情！~~~~~~~好激动

Mayi
Post By: 3/7/2012 3:02:00 PM

以下引用风从在3/7/2012 15:00 PM的发言：
招募二环。。。。。。。。。。。。。。

ts1991
Post By: 3/7/2012 3:27:00 PM

三环碧萝。。。。。。
以上是引用的回复，在3/26/2012 8:34:00 PM的发言：
发个贴试试，是三环吗？

四环了，已经从郊县高架

一杯就坐

二环烟圈

七环法宝——

还能七环不？
APPENDIX III TWO WEBSITE LAYOUTS

Note: 楼 - n. floor

Top (1st floor) to bottom (bigger floor numbers)

1 楼
1st Floor

2 楼
2nd Floor
以下是引用自1/30/2013 2:05:00 PM的发言：
我12岁之前都没读过红楼梦。嗯。     
我就是举个例子。。

没经验，我就还处于更偏好中文的阶段，正在为提高他的英语努力中。
我觉得，要想让娃有持续的动力，每年或者隔年回一次国是必须的，父母坚持跟娃说中文也很重要。
Bottom (1st floor) to Top (big floor numbers)

- 6 楼 (6th Floor)
- 5 楼 (5th Floor)
- 4 楼 (4th Floor)
- 3 楼 (3rd Floor)
- 2 楼 (2nd Floor)
- 1 楼 (1st Floor)
## APPENDIX IV TEST SAMPLE

Student ID:

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<th>Meaning</th>
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<td></td>
</tr>
<tr>
<td>忙</td>
<td></td>
<td></td>
</tr>
<tr>
<td>同学</td>
<td></td>
<td></td>
</tr>
<tr>
<td>认识</td>
<td></td>
<td></td>
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<tr>
<td>喜欢</td>
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<table>
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</tr>
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<td></td>
</tr>
<tr>
<td>chi(1) fan(4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ming(2) tian(1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wan(3) shang(4)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>Meaning</th>
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<th>Characters</th>
</tr>
</thead>
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<td></td>
<td></td>
</tr>
<tr>
<td>Birthday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>how old</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Goodbye</td>
<td></td>
<td></td>
</tr>
<tr>
<td>o’clock</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX V IRB APPROVAL FORM

Application for Exemption from Institutional Oversight

Unless qualified as meeting the specific criteria for exemption from Institutional Review Board (IRB) oversight, all LSU research/projects using living humans as subjects, or samples, or data obtained from humans, directly or indirectly, with or without their consent, must be approved or exempted in advance by the LSU IRB. This form helps the PI determine if a project may be exempted, and is used to request an exemption.

Applicant, please fill out the application in its entirety and include the completed application as well as parts A-E, listed below, when submitting to the IRB. Once the application is completed, please submit two copies of the completed application to the IRB Office or to a member of the Human Subjects Screening Committee. Members of this committee can be found at http://www.lsu.edu/screeningmembers.shtml.

A Complete Application Includes All of the Following:
(A) Two copies of this completed form and two copies of part B thru E.
(B) A brief project description (adequate to evaluate risks to subjects and to explain your responses to Parts 1 & 2).
(C) Copies of all instruments to be used.

If this proposal is part of a grant proposal, include a copy of the proposal and all recruitment material.
(D) The consent form that you will use in the study (see part 3 for more information).
(E) Certificate of Completion of Human Subjects Protection Training for all personnel involved in the project, including students who are involved with testing or handling data, unless already on file with the IRB. Training link: http://php.nihtraining.com/users/login.php.

1) Principal Investigator: YANQIU YANG
Dept: Foreign Language and Literature
Ph: 225-578-0602
E-mail: yang14@tigers.lsu.edu
Rank:

2) Co Investigator(s): please include department, rank, phone and e-mail for each.

3) Project Title: Chinese Class Instruction Experiment

4) Proposal? (yes or no) No
If yes, LSU Proposal Number

5) Subject pool (e.g. psychology students) *
Circle any "vulnerable populations" to be used: (children <18, the mentally impaired, pregnant women, the ages, other). Projects with incarcerated persons cannot be exempted.

6) PI Signature
Date 07/21/2011 (no per signatures)

** I certify my responses are accurate and complete. If the project scope or design is later changes, I will resubmit for review. I will obtain written approval from the Authorized Representative of all non-LSU institutions in which the study is conducted. I also understand that it is my responsibility to maintain copies of all consent forms at LSU for three years after completion of the study. If I leave LSU before that time, the consent forms should be preserved in the Departmental Office.

Screening Committee Action: Exempted ✓ Not Exempted Category/Paragraph 1

Reviewer: Matthews Signature: Date: 9/26/11
Consent Script

This study was approved by LSU Institutional Review Board. If you (subjects) have questions about subjects' rights or other concerns, you can contact Robert C. Mathews, Institutional Review Board, (225) 578-8692, irb@lsu.edu, www.lsu.edu/irb.

Research Information:

1. Study Title: Chinese Class Instruction Experiment
2. Performance Site: Prescott 0112
3. Investigators: The investigator listed below is available to answer questions about the research, Yanqiu Yang

   yyang14@tigers.lsu.edu

4. Purpose of the Study: The purpose of this research project is to find out the relation among the Chinese character, pronunciation and meaning to improve instruction and to help students learn more efficiently at the lexical level.

5. Subject Inclusion: beginning learners of Mandarin Chinese registered in CHIN 1101
6. Number of Subjects: 25

7. Study Procedures: After introducing new words and reading through the texts in each lesson, the instructor will give extra training on the target words from each lesson in three ways focusing on different aspects.
   - Character and meaning
   - Character and pronunciation
   - Meaning and pronunciation

8. Benefits: students may learn or acquire vocabulary more efficiently in class
9. Risks/Discomforts: No
10. Injury/Illness: No
11. Right to Refuse: Subjects may choose not to participate or to withdraw from the study at any time whenever they feel uncomfortable with the training procedure.
12. Privacy: Results of the study may be published, but no names or identifying information will be included in the publication.
13. Financial Information: There is no cost to the subjects, nor is there any compensation for participating in the study.

Study Exempted By:
Dr. Robert C. Mathews, Chairman
Institutional Review Board
Louisiana State University
203 B-1 David Boyd Hall
225-578-86921 www.lsu.edu/irb
Exemption Expires: 4-25-2021
APPENDIX VI PERMISSION LETTERS

Yanqiu Yang <yyang14@tigers.lsue.edu>

Requesting for reproducing permission letter

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March 28, 2013

Yanqui Yang
275 W Roosevelt St Apt 1259
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Journal: Behavioral and Brain Sciences, Volume 22, Issue 04 (August 1999), pp. 577-660
Author: Lawrence W. Barsalou
Title: Perceptual symbol systems
Selection/pp.: Figure 1, p. 578, Perceptual Symbol Systems; Figure 3, p. 590, Illustration of the Car Example

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VITA

Yanqiu Yang was born in Chongqing, People’s Republic of China, in August of 1982. She received her bachelor’s degree in Language and Culture from Sichuan International Studies University, Chongqing, P.R. China, in June 2004. She earned her master’s degree in Foreign Linguistics and Applied Linguistics from Sichuan International Studies University, Chongqing, P.R. China, in June 2007. In August 2007, she came to Louisiana State University to pursue the doctoral degree in the Interdepartmental Program in Linguistics. While pursuing her doctoral degree, she got a master degree in Applied Statistics. In the meantime, she worked as a Chinese instructor in the Department of Foreign Languages and Literatures in Louisiana State University. Her research focus is mainly on applied linguistics, discourse analysis and linguistic comparative study of English and Chinese.